

Online ISSN 2411-5037

Print ISSN 2312-8755

Volume 03, No.02

Winter 2016

# **JOURNAL of Professional Research In SOCIAL SCIENCES**

**Blind Peer Reviewed Journal**



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



**MINHAJ**  
university  
Lahore

[www.mul.edu.pk/crd](http://www.mul.edu.pk/crd)

**JOURNAL OF PROFESSIONAL RESEARCH IN  
SOCIAL SCIENCES**

**Prof. Dr. Naudir Bakht**

Editor In-Chief

It is a matter of honor for me and my team that by the fabulous and continuous cooperation of our National/International distinguished contributors/Delegates we are able to present our Research Journal, “Journal of Professional Research in Social Sciences, Vol. 03, No. 02, Winter, 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 the distinguished contributors/honorable Delegates who contributed/presented their very high quality research in the International Conference on **“Religious Pluralism and World Peace”** -11-12 Nov, 2017, held in the Main Campus of Minhaj University, Lahore. I extend my heartiest thanks to all the guests of this International conference and my special thanks to the following distinguished presenters/Delegates:

1. Ameer Hussain  
Shah Abdul Latif University, Khairpur,  
Pakistan
2. Ms. Fiza  
Lahore College for Women University,  
Pakistan

3. Dr. Musferah Mehfooz  
Assistant Professor, Islamic Studies, Humanities  
Department, COMSATS Lahore,  
Pakistan
4. Mr. Sabir Naz  
Visiting Faculty, School of Religions & Philosophy,  
Minhaj University Lahore,  
Pakistan
5. Dr. Safiyanu Ishiaku  
Department of Religious Studies,  
Gombe State University, Gombe  
Nigeria
6. Dr. Muhammad Agus Yusoff  
History, Political and Strategic Research Centre,  
Faculty of Social Sciences and Humanities,  
University Kebangsaan Malaysia,  
UMK Bangi, Selangor, Malaysia
- 6.1 Dr. Sarjoon Athambawa (Co-Author)  
Department of Political Science, University of  
Peradeniya,  
Peradeniya, Sri Lanka
- 6.2 Dr. Azmi Awang (Co-Author)  
Road Transport Department,  
Putrajaya, Malaysia
7. Dr. Janas Khan  
Assistant Professor  
Department of Islamic Studies & Religious Affairs,  
University of Malakand, Pakistan
8. Mr. Kalyan Singh Kalyan  
Assistant Professor  
Government College University, Lahore  
Pakistan

9. Faiza Arshad  
Department of Social Lahore College for Women  
Pakistan
- 9.1 Sitwat Farooq (Co-Author)  
Lecturer,  
Department of Social Work, Lahore College for  
Women University, Lahore Pakistan
10. Dr. Ahmad Ali  
Assistant Professor  
Department of Sociology  
Abdul Wali Khan University Mardan, Pakistan
- 10.1 Mr. Sameer ul Khaliq Jan (Co-Author)  
Lecturer  
Department of Social Work,  
Lahore College for Women University, Lahore  
Pakistan
11. Dr. Nasim Ishaq  
Govt. Fatima Jinah College for Women, Chuna Mandi,  
Lahore Pakistan
12. Dr. Naeem Mushtaq  
Director Agosh Complex, Lahore Pakistan
13. Mr. Farhat Ullah  
Kohat University of Science and Technology, KPK  
Pakistan
14. Dr. Ramzan Shahid  
Assistant Professor  
Department of Political Science and IR,  
University of Gujrat, Gujrat, Pakistan
15. Mr. Raza Naeem  
Beaconhouse School System, Pakistan Progressive  
writers Association, Lahore

16. Mr. Hussain Javed  
Master Trainer  
Ministry of Industries and Production  
Pakistan
17. Dr. Muhammad Akram Rana  
Dean, Faculty of Islamic Studies and Shariah,  
Minhaj University, Lahore, Pakistan
18. Mrs. Salma Naz  
Coordinator  
History & Pakistan Studies,  
Minhaj University Lahore
- 18.1 Kamran Aslam (Co-Author)  
Visiting Lecturer  
Department of Pakistan Studies,  
Minhaj University, Lahore
- 18.2 Mr. Shahid Raza (Co-Author)  
Librarian,  
College of Sharia Islamic Sciences

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>

### **Disclaimer**

Views expressed in the Journal of Professional Research in Social Sciences do not reflect the views of the Centre/ the Editorial/Advisory Boards. Responsibility for the accuracy of facts and for the opinions expressed rests solely with the author/authors.

### **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

### **Correspondence**

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.

### **MINHAJ UNIVERSITY LAHORE**

2014 © Copyright by

All rights reserved. The material printed in this journal may not be reproduced in any form without prior permission of the Centre for Research and Development (CRD).



**Dr. Hussain Mohi Ud Din Qadri, Dy. Chairman BOG  
Presiding the Conference**



**Dr. Hussain Mohi Ud Din Qadri, Dy. Chairman BOG,  
Prof. Dr. Muhammad Aslam Ghauri, Vice Chancellor,  
Presenting a Souvenir to Dr. Shahid Soroya, DG, PHEC**

**JOURNAL OF PROFESSIONAL RESEARCH IN  
SOCIAL SCIENCES**

**Vol. 03, No.02  
Winter 2016**

**Centre for Research and Development  
Faculty of Social Sciences  
Contact: +92-42-35145621-6, Ext. 344**



**Patron in- Chief**

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

**Patron**

Prof. Dr. Muhammad Aslam Ghauri  
Vice Chancellor

**Editor in Chief**

Prof. Dr. Naudir Bakht  
Dean Social Sciences  
Chairman, Department of Political Science and IR

**Editor**

Prof. Muhammad Yousaf Malik  
Chairman, Department of English

**Incharge Secretariat**

Mr. Muhammad Fareed  
Centre for Research and Development

**EDITORIAL BOARD**

- Justice (R) Dr. Munir Ahmad Mughal  
Judicial Colony canal  
Road Lahore
- Prof. Dr. Khalid Iraqi  
Dean,  
University of Karachi,  
Karachi
- Prof. Dr. Abdul Qadir Khan,  
Chairman Department  
of Political Science,  
University of  
Balochistan, Quetta
- Prof. Dr. Farzand Masih  
Department of  
History, FC  
University, Lahore

- Prof. Dr. Musawar Hussain Bukhari  
Department of Political Science  
The Islamia University of Bahawalpur
- Mr. Khurram Shahzad  
Director QEC,  
Academics, Minhaj University, Lahore

### **ASSISTANT EDITIORS**

- Major (R) Nazir Hussain  
Chairman,  
Department of Political Science and IR  
Lahore Garrison University, Lahore
- Mr. Asim Directorate of  
Income Tax  
Lahore
- Mrs. Sajida Begum  
Assistant Professor,  
Department of Political Science and IR  
Minhaj University Lahore
- Ms. Tahira Parveen  
Assistant Professor  
Department of Political Science  
Lahore Garrison University
- Ms. Ammara Tabassum  
Lecturer, Department of Political Science and IR  
Minhaj University-  
Lahore
- Mr. Muhammad Munib Khalid  
Lecturer, Department of Political Science and IR  
Minhaj University-  
Lahore

## ADVISORY BOARD

### International

- Prof. Dr. Neelambar Hatti  
Professor Emeritus  
Department of Economic  
History  
Lund University, Sweden
- Prof. Janet Syed  
Cambridge Graduate  
University 149 Ayers  
Road Canterbury, USA
- Dr. Naim Syed  
VP Cambridge Graduate  
University,  
149 Ayers Road  
Canterbury, USA
- Dr. Rohan Gunaratna  
Professor of Security  
Studies, Head  
International Centre for  
Political Violence and  
Terrorism Research  
(ICPVTR)  
Nanyang Technological  
University (RSIS)
- Prof. Davinder Kumar  
Madaan  
Head, School of Social  
Sciences, Arts Block  
Punjabi University,  
Patiala, India
- Prof. Dr. Inderjeet Singh  
Head Economics  
Department, Dean,  
Faculty of Social Sciences  
Punjabi University,  
Patiala, India

## National

- Prof. Dr. Mahmoodul Hassan Butt  
Ex-School of Politics and IR  
Quaid Azam University  
Islamabad
- Prof. Dr. Nazir Hussain  
Chairman  
School of Politics and IR,  
Quaid-e- Azam University  
Islamabad
- Prof. Dr. Rana Ayaz  
Ex- Dean Social Sciences,  
BZU Multan
- Dr. Javed Haider Syed  
Ex- Chairman,  
Department of History and  
Pakistan Studies,  
University of Gujrat –  
Gujrat
- Prof. Dr. Razaq Sabir  
Vice Chancellor  
Balochistan University,  
Turbat
- Dr. Ambreen Javaid  
Chairperson, Department  
of Political Science  
University of the Punjab,  
Lahore
- Prof. Dr. Muhammad  
Iqbal Chawla  
Dean of Arts and  
Humanities & Chairman,  
Department of History,  
University of the Punjab,  
Lahore
- Prof. Dr. Masood Sarwar  
Chairman, Department of  
Economics  
University of Sargodha –  
Sargodha

## **Instructions for Author/Authors**

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--6<sup>th</sup> 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. 02 Winter, 2016**

---

**CONTENTS**

	<b>Pages</b>
• <b>Editor's Note</b>	i
<b>Part-I</b>	
• <b>امن عالم سيرة النبي صلى الله عليه وسلم کی روشنی میں</b>	01
Dr. Janas Khan	
• <b>سکھ مذہب میں امن و بھائی چارے کا فلسفہ</b>	26
Prof. Kalyan Sing Kalyan	
<b>Part-II</b>	
• <b>Role of Sectarianism in Reducing Terrorism in Pakistan</b>	01
Faiza Arshad & Sitwat Farooq	
• <b>An Assessment of Factors Motivating Terrorism in Swat</b>	27
Dr. Ahmad Ali & Sameer Ul Khaliq Jan	
• <b>Peace and War Reporting about American Operations in Pakistan</b>	43
Dr. Nasim Ishaq	

- **Response of Islam to Terrorism** 74  
Dr. Naeem Mushtaq
- **Response of the Police to Terrorism in Pakistan** 118  
Farhat Ullah
- **Religious Motives behind 21st Century Terrorism: Analysis and Counter Measures** 139  
Dr. Ramzan Shahid
- **The Historical Origins of the Bhakti Movement** 154  
Raza Naeem
- **Religious Harmony and its impact on World Peace: A Case Study of the South Asian Region** 176  
Hasnain Javed
- **Religious Pluralism: the Islamic Point of View** 205  
Dr. Muhammad Akram Rana
- **Religious Pluralism and World Peace Based on the Principles of the Medina Charter** 228  
Salma Naz

### **The Editor's Note**

The current issue of the Journal of Professional Research in Social Sciences is a resplendent diaspora of multi-pronged wit-oriented outpourings of erudition manifested through the innovative contributions of reputed scholars, seasoned educators and potential thinkers from Pakistan and abroad. The prevalent scenario of the global world puts forth a strong demand for the emergence of new research perspectives so as to widen the horizon of existing socio-political bounds of knowledge acquisition. Valuable articles of various contributents would considerably add to the knowledge and ignite the inquisitiveness of the reading public. These great pen-wielders deserve our due appreciation.

Dr. Janas Khan, Assistant Professor of Malakand University, has shed a considerable light on the great message of Islam spread out in the world through the sacred wise teachings of the Holy Prophet, Muhammad (S.A.W). The Holy Prophet (S.A.W) knitted the savage Arabs into a single whole and turned them into a great peace-loving community. Peace is not a far cry in the world provided the people tread the path which the Holy Prophet (S.A.W) has paved.

Professor Kalyan Singh Kalyan explicates the philosophy of Peace and brotherhood in the Sikh religion. He explains that their spiritual father Siri Gru nanak Sahib laid emphasis on



truth, love for mankind, fraternity, equality and lawful earnings. He advocated the lesson of loving mankind, irrespective of religious differences.

Faiza Arshad and Sitwat Farooq from Lahore College of Women University have given their ripe views about the underlying causes of terrorism in their article “Role of Sectarianism in Reducing Terrorism in Pakistan”. The article highlights the ugly role of sectarianism as the major cause of terrorism. They explore the basis of terrorism and suggest the effective measures to check terrorism.

Dr. Ahmad Ali, Assistant Professor of Adbul Wali Khan University, Mardan and Sameer ul Khaliq Jan, lecturer in Shaheed Benazir Bhutto University Sheringal have skillfully evaluated the major grounds of terrorism in their article “An Assessment of Factors motivating Terrorism in Swat”. They unveiled those causes that promoted the acts of terrorism. They concluded that insurgency increases because of crimes, ethnocentrism, partiality of media and misinterpretation of media.

Dr. Nasim Ishaq from Govt. Fatima College for Woman, Lahore has uncovered the bitter facts about American operations in Pakistan. She has applied the major indicators of war / peace journalism in Pakistan. She has explored the American operations in Pakistan through three leading

international news magazines, The Economist, The Herald and Time.

Dr. Naeem Mushtaq, Director Aghosh Complex, Lahore unfolds the background of war on terror after 9/11 in his article “Response of Islam to Terrorism”. The writer dilates on the positive role of inter-faith dialogue movement in Pakistan and abroad to promote world peace. He comments that all the religious preach peace and harmony, but the politicians in the Muslim and non-Muslim world are exploiting religion for their own vested interests.

Prof. Farhat Ullah, Kohat university of Science and Technology, KPK Pakistan has stressed on urgent need to face the issue of terrorism in his article “Response of the Police to Terrorism in Pakistan”. He has unearthed the role of the police to prevent terrorism in the general interest of the public.

Dr. Ramzan Shahid, Assistant Professor of Political Science and I.R, university of Gujrat has argued on Terroris and preventive initiatives in his study. Religious Motives behind 21<sup>st</sup> Century Terrorism Analysis and Counter Measures. He unfolds religious motives leading to the aggressive acts of terrorism.

Raza naseem, Beaconhouse School Systems, Lahore has uncovered the role of the Bhakti Saints like Swami Ramanand, Kabir, Nam Dev, Guru Nanak in his articles “The Historical

origins of the Bhakti Movement”. It deals with the question of the deep impact of the Bhakti movement on Hindu-Muslim relations.

Hasnain Javed, master Trainer Ministry of Industries and production, Pakistan, describes varied ideologies, philosophies and cultures in his article “Religious Harmony and its impact on World peace: A Case Study of the South Asian Region.

Dr. Muhammad Akram Rana, Dean Faculty of Islamic Studies discusses policy regarding the diversity of religious pluralism in his article “Religious Pluralism: The Islamic Point of view.” He highlights the religious pluralism which is the root cause of restlessness and chaos in the world.

Mrs. Salma Naz, chairperson / coordinator of Behavioral Science / History and Pakistan Studies, Minhaj University Lahore, Mr. Kamran Aslam, visiting lecturer at Minhaj University Lahore have explained the significance of Madina Charter in their article “Religion Pluralism and World Peace Based on the Principles of the Medina Charter”. She marshals her view that Madina Charter can duly protect the rights of all the people, Muslims as well as non-Muslims. She concludes that peace in the world is possible if the people follow the rules regarding tolerance cooperation and negotiation, embodied in Madina Charter.

**Papers of International Conference on  
Religious Pluralism and World Peace 11-12, November  
2017**

**MUL-Main Campus-Lahore**

**No. 02**

CRD is pleased to accomplish the task of the publication of the papers presented by our most distinguished Delegates in the International Conference on “Religious Pluralism and World Peace 11-12, November, 2017, as this No. contains the remaining Twelve Papers of this Conference. The distribution of the Conference Papers for No.01 and No.02 is just a publishing matter and nothing else. I hope the honorable contributors /presenters will cooperate with us and will share the joy and festivity of the accomplishment of this task with us.

We shall be looking forward for your generous help for our future development in the form of your encouragement. Dr. Hussain Mohi-ud-Din Qadri, Dy. Chairman BOG has made the International Conferences a regular feature of MUL and this International Conference has been just the beginning of this new era of International Conferences. Let us hope for more International Conferences in our near future. The scheduled International Conferences include

“International Conference on Social Responsibility & World Religions 20-21 October 2018”

“2nd World Islamic Economics & Finance Conference 05-06 January, 2019”

It is an honor to share that Dr. Hussain Mohi-ud-Din Qadri, Dy. Chairman BOG was awarded “Global Good Governance Award-2018- Malaysia”. It is not only a big achievement for MUL but for the Pakistani nation as well. We hope for many more such golden feathers in his hat.



**Dr. Hussain Mohi-Ud-Din Qadri, Dy. Chairman BOG  
Receiving, “Global Good Governance Award April, 2018”**



**Prof. Kalyan Singh Kalyan**



**Ms. Faiza Arshad**



**Dr. Ahmad Ali**



**Dr. Nasim Ishaq**





**Dr. Naeem Mushtaq**



**Mr. Farhat Ullah**





**Dr. Ramzan Shahid**



**Mr. Raza Naeem**

# **Part-I**

## امن عالم سیرۃ النبی ﷺ کی روشنی میں

Dr. Janas Khan\*

### خلاصہ

سرور کائنات جناب محمد مصطفیٰ ﷺ نے جس دور میں آنکھیں کھولی، وہ غصب، ظلم و ستم اور تاریکی کا دور تھا جسے تاریخ زمانہ جاہلیت کے نام سے یاد کرتی ہے۔ جزیرہ عرب جن برائیوں میں ڈھکا ہوا تھا۔ شراب نوشی، جوابازی، بدکاری، لوٹ مار، قتل و غارت، عصمت دری، سود اور بت پرستی الغرض کوئی ایسی برائی نہ تھی جو عربوں میں نہ تھی اور اس پر مستزاد یہ کہ اپنے شاعری میں بڑے بے دھڑک سے ان کو فخریہ انداز میں بیان کرتے۔ اس کا ذکر مولانا الطاف حسین حالی نے اپنی مسدس میں کیا ہے کہ:

وہ تھے قتل و غارت میں چالاک ایسے۔۔۔ درندے ہو جنگل میں بے باک جیسے  
جزیرہ عرب سے باہر ایک طرف فارس کی حکومت تو دوسری طرف عیسائی  
حکومت بھی اپنی برائیوں میں انتہاء کو چھو رہی تھی۔ پھر یہ دونوں ممالک ہر  
وقت ایک دوسرے کے ساتھ برسرِ پیکار رہتے اور ایک دوسرے پر حملے  
کر کے ظلم و ستم کی انتہاء کر دیتے۔ ایسے حالات میں اللہ تعالیٰ نے اپنے آخری

نبی حضرت محمد مصطفیٰ ﷺ کو امن کا پیغام دے کر بھیجا۔ آپ ﷺ

نے صرف تئیس (23) سال کے قلیل عرصے میں نہ صرف عربوں کی حالت  
کو بدل دیا بلکہ آس پاس فارس اور عیسائی مملکتوں کو بھی متاثر کیا۔  
آپ ﷺ نے اپنے سفراء کو ان ممالک اور بادشاہوں کے پاس امن کا پیغام

---

\* Assistant Professor: Department of Islamic Studies & Religious  
Affairs, University of Malakand, Pakistan

بھیجا کہ اسلم تسلّم۔ یہ وہ انقلاب تھا جو آپ ﷺ نے برپا کیا کہ انسان کو انسان کی غلامی سے نکال کر ایک اللہ کے بندے بنائے۔

اس تمام پس منظر کو دیکھتے ہوئے اگر ہم موجودہ دنیا پر نظر ڈالیں تو ہر ملک دوسرے کے خلاف برسرِ پیکار ہے۔ کہیں پر سرمایہ داری نظام اپنے پنجے گاڑ رہی اور انسانوں کا استحصال کر رہی ہے تو کہیں پر کمیونزم، نیشنلزم اور جمہوریت اپنے روپ میں استحصال کر رہی ہے۔ ایسے میں نبی کریم ﷺ کے بتائے ہوئے وہ تعلیمات جو آپ ﷺ نے چودہ سو سال پہلے پیش کئے اور دنیا کو امن کا گہوارہ بنایا، اگر اسی کو اٹھا کر ہم آج پھر ان تعلیمات کو عام کریں تو انسانیت سکھ کا سانس لے گی اور اللہ تعالیٰ کے غلام دوسروں کی غلامی سے نکل کر صرف اسی اللہ کے غلام بن جائیں گے۔

سیرتِ طیبہ ﷺ کے جملہ پہلو اہم ہیں جو اسلام کی ایک مکمل عملی شکل پیش کرتی ہے تاہم اس میں سے اگر صرف ان جنگی قوانین کو لیا جائے جو آپ ﷺ نے دنیا کے سامنے پیش کئے اور جن کی وجہ سے دنیا امن کا گہوارہ بن گئی۔ یہ وہ اصول ہیں جنہیں آپ ﷺ سے پہلے کسی جنگی جرنیل نے متعارف نہیں کرائے بلکہ انتقام کی آگ میں جل کر انہوں نے ایسے ظلم و ستم ڈھائے جنہیں سن کر انسانیت کانپ اٹھتی ہے۔ آپ ﷺ نے جنگوں کے دوران برداشت، احترامِ انسانیت اور انسانی وقار کی جو مثالیں پیش کی مثلاً جنگ کے دوران عورتوں، بچوں، بوڑھوں، مذہبی افراد (راہبوں) اور نہتے لوگ جو نہ لڑنا چاہے، ان کے خلاف کوئی کارروائی نہ کرنا، املاک (عمارات، پل، جنگلات، درخت وغیرہ) کو نقصان نہ پہنچانا، جو لوگ معاہدہ کر کے امن حاصل کرنا چاہے، انہیں امان دینا اور مخصوص افراد کو عزت و احترام دینا وغیرہ۔

**Key words:** Seerah, Battle, Jihad, Capitalism, Nationalism, Democracy.

سرور کائنات جناب محمد مصطفیٰ ﷺ نے جس دور میں آنکھیں کھولی، وہ غصب، ظلم و ستم اور تاریکی کا دور تھا جسے تاریخ زمانہ جاہلیت کے نام سے یاد کرتی ہے۔ جزیرہ عرب جن برائیوں میں ڈھکا ہوا تھا۔ شراب نوشی، جوابازی، بدکاری، لوٹ مار، قتل و غارت، عصمت دری، سود اور بت پرستی الغرض کوئی ایسی برائی نہ تھی جو عربوں میں نہ تھی اور اس پر مستزاد یہ کہ اپنے شاعری میں بڑے بے دھڑک سے ان کو فخریہ انداز میں بیان کرتے۔ اس کا ذکر مولانا الطاف حسین حالی نے اپنی مسدس میں کیا ہے کہ:

وہ تھے قتل و غارت میں چالاک ایسے۔۔۔ درندے ہو جنگل میں بے باک جیسے

جزیرہ عرب سے باہر ایک طرف فارس کی حکومت تو دوسری طرف عیسائی حکومت بھی اپنی برائیوں میں انتہاء کو چھو رہی تھی۔ پھر یہ دونوں ممالک ہر وقت ایک دوسرے کے ساتھ برسرِ پیکار رہتے اور ایک دوسرے پر حملے کر کے ظلم و ستم کی انتہاء کر دیتے۔ ایسے حالات میں اللہ تعالیٰ نے اپنے آخری نبی حضرت محمد مصطفیٰ ﷺ کو امن کا پیغام دے کر بھیجا۔

آپ ﷺ نے صرف تئیس (23) سال کے قلیل عرصے میں نہ

صرف عربوں کی حالت کو بدل دیا بلکہ آس پاس فارس اور عیسائی مملکتوں کو بھی متاثر کیا۔ آپ ﷺ نے اپنے سفراء کو ان ممالک اور بادشاہوں کے پاس امن کا پیغام بھیجا کہ اسلم تسلّم۔ یہ وہ انقلاب تھا جو آپ ﷺ نے برپا کیا کہ انسان کو انسان کی غلامی سے نکال کر ایک اللہ کے بندے بنائے۔

اس تمام پس منظر کو دیکھتے ہوئے اگر ہم موجودہ دنیا پر نظر ڈالیں تو ہر ملک دوسرے کے خلاف برسرِ پیکار ہے۔ کہیں پر سرمایہ داری نظام اپنے پنجے گاڑ رہی اور انسانوں کا استحصال کر رہی ہے تو کہیں پر کمیونزم، نیشنلزم اور جمہوریت اپنے روپ میں استحصال کر رہی ہے۔ ایسے میں نبی کریم ﷺ کے بتائے ہوئے وہ تعلیمات جو آپ ﷺ نے چودہ سو سال پہلے پیش کئے اور دنیا کو امن کا گہوارہ بنایا، اگر اسی کو اٹھا کر ہم آج پھر ان تعلیمات کو عام کریں تو انسانیت سکھ کا سانس لے گی اور اللہ تعالیٰ کے غلام دوسروں کی غلامی سے نکل کر صرف اسی اللہ کے غلام بن جائیں گے۔

سیرتِ طیبہ ﷺ کے جملہ پہلو اہم ہیں جو اسلام کی ایک مکمل عملی شکل پیش کرتی ہے تاہم اس میں سے اگر صرف ان جنگی قوانین کو لیا جائے جو آپ ﷺ نے دنیا کے سامنے پیش کئے اور جن کی وجہ سے دنیا امن کا گہوارہ بن گئی۔ یہ وہ اصول ہیں جنہیں

آپ ﷺ سے پہلے کسی جنگی جرنیل نے متعارف نہیں کرائے بلکہ انتقام کی آگ میں جل کر انہوں نے ایسے ظلم و ستم ڈھائے جنہیں سن کر انسانیت کانپ اٹھتی ہے۔ آپ ﷺ نے جنگوں کے دوران برداشت، احترامِ انسانیت اور انسانی وقار کی جو مثالیں پیش کی مثلاً جنگ کے دوران عورتوں، بچوں، بوڑھوں، مذہبی افراد (رہبوں) اور نہتے لوگ جو نہ لڑنا چاہے، ان کے خلاف کوئی کارروائی نہ کرنا، املاک (عمارات، پل، جنگلات، درخت وغیرہ) کو نقصان نہ پہنچانا، جو لوگ معاہدہ کر کے امن حاصل کرنا چاہے، انہیں امان دینا اور مخصوص افراد کو عزت و احترام دینا وغیرہ۔

انسانی تاریخ کی پہلی لڑائی جسے قرآن مجید نے ذکر کیا ہے، وہ ہابیل اور قابیل کی لڑائی تھی۔ دو بھائی آپس میں ایک خاص مقصد کے لئے لڑ پڑے اور بات قتل تک جا پہنچی۔ قابیل نے ہابیل کو قتل کیا قرآن پاک نے اس کا ذکر یوں کیا ہے: **وَإِثْلُ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ**

**إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا**

**يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27) لئن بَسَطْتَ إِلَيَّ يَدَكَ لَتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدَيَّ**

**إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (28) إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ**

**فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (29) فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ**

**فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (30) فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ**

يُؤَارِي سَوْءَةً أَخِيهِ قَالَ يَاوَيْلَنَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُؤَارِيَ سَوْءَةً

أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ (31) (i)" اور (اے پیغمبر) ان کے سامنے آدم

کے دو بیٹوں کا واقعہ ٹھیک ٹھیک پڑھ کر سناؤ۔ جب دونوں نے ایک ایک قربانی پیش کی تھی، اور ان میں سے ایک کی قربانی قبول ہوگئی، اور دوسرے کی قبول نہ ہوئی۔ اس (دوسرے نے پہلے سے) کہا کہ: میں تجھے قتل کر ڈالوں گا۔ پہلے نے کہا کہ اللہ تو ان لوگوں سے (قربانی) قبول کرتا ہے جو متقی ہوں۔ اگر تم نے مجھے قتل کرنے کو اپنا ہاتھ بڑھایا تب بھی میں تمہیں قتل کرنے کو اپنا ہاتھ نہیں بڑھاؤں گا۔ میں تو اللہ رب العالمین سے ڈرتا ہوں۔ میں تو یہ چاہتا ہوں کہ انجام کار تم اپنے اور میرے دونوں کے گناہ میں پکڑے جاؤ، اور دوزخیوں میں شامل ہو۔ اور یہیظالموں کی سزا ہے۔ آخر کار اس کے نفس نے اس کو اپنے بھائی کے قتل پر آمادہ کرلیا، چنانچہ اس نے اپنے بھائی کو قتل کر ڈالا، اور نامرادوں میں شامل ہوگیا۔"

کسی بھی جنگ اور لڑائی کے لئے انسان کے سامنے کوئی مقصد ہوتا ہے۔ بنیادی طور پر انسان کے سامنے تین چیزیں اہم ہوتی ہیں یعنی زن، زر اور زمین اور ان کے حصول کے لئے یا مزید اضافہ کرنے کے لئے انسان تگ و دو میں لگا رہتا ہے۔ اسلام سے دو بڑے گروہوں پر نظر ڈالنے سے ان کی لڑائیاں اور جنگ وجدل سامنے



آئے گی۔ پہلا بڑا گروہ عرب معاشرہ تھا۔ ان کے ہاں جنگ و جدل انسانی زندگی کا اہم حصہ ہے اور اس کو انہوں نے اتنی اہمیت دی تھی کہ عربوں کی تاریخ میں لڑائیوں اور جنگوں کے لئے انہوں نے "ایام العرب" کے نام سے باقاعدہ ایک اصطلاح وضع کی۔ ان کے ہاں جنگیں ان تین مقاصد کے لئے لڑی جاتی تھیں۔ یعنی (الف) مالِ غنیمت کا حصول (ب) فخر کرنا اور (ج) جذبہ انتقام

### 1. مالِ غنیمت کا حصول:

عربوں کی زندگی ایک مشکل زندگی تھی جس میں سامانِ زندگی بہ مشکل دستیاب ہوتی تھی لہذا عرب لوگ جنگ کے ذریعے غنیمت حاصل کر کے اس پر زندگی گزارنے کو ترجیح دیتے تھے۔ اپنے مخالف کے مالِ مویشی، غلام اور لونڈیوں پر قبضہ کرنا ان کے لئے بہت اہم تھا اور اس کا ذکر انہوں نے اپنے جاہلی ادب (نظم و نثر) میں کیا ہے اور اسی غنیمت کو انہوں نے کئی ناموں سے یاد کیا ہے۔

### 2. فخر کرنا:

عرب لوگ جو بھی کام کرتے اس پر فخر کرتے، انہی کاموں کا تذکرہ اپنے اشعار اور لمبی لمبی نظموں میں کرتے۔ ایک قبیلہ دوسرے پر اپنا فخر جتاتا اور اس کے شاعر اپنی شاعری کے ذریعے اپنی جذبات کا اظہار کرتے۔

### 3۔ جذبہ انتقام:

کسی قبیلے کے ساتھ کوئی واقعہ پیش آتا تو اس کا انتقام لینے کے لئے وہ لوگ قسمیں کھاتے اور آپس میں ایک دوسرے کے ساتھ عہد و پیمان کرتے کہ اس کا بدلہ اور انتقام ضرور لینا ہے۔ اس انتقام میں بعض اوقات اس قبیلے کی پوری نسلیں ختم ہو کر رہ جاتیں۔ کبھی کبھار یہ جنگیں سالوں تک چلتی رہتی اور اپنے دشمن کو صفحہ ہستی سے مٹانے کی کوشش کرتے اور انہی باتوں پر فخر بھی کرتے۔

عرب جو کہ وحشی لوگ کہلاتے تھے اور ان سے یہ امید رکھنا کہ جنگوں میں وہ ایسا ایسا کریں گے کوئی بڑی بات نہیں مگر عجیب بات یہ ہے کہ ان کے علاوہ دو اور بڑے گروہ یعنی ایران اور روم تھے۔ جو کہ نہ صرف خود کو بلکہ اپنے مخالف کو بھی نہایت مہذب خیال کرتے۔ ان کے ہاں بھی جنگ وجدل ایک اہم چیز تھی تاہم ان کے جنگ کے مقاصد عام طور سے مذہبی یا سیاسی ہوتے۔ اپنے مخالف کے ساتھ جنگوں میں انتہا تک جاتے۔ مخالفین کے بچوں، عورتوں، بوڑھوں، راہبوں حتیٰ کہ کسی بھی طبقہ کو معاف نہ کرتے اور ان کو صفحہ ہستی سے مٹانے کی کوشش کرتے۔ ان دونوں کے فاتحین رہنماؤں نے وہ مظالم ڈھائے جسے سن کر انسانیت لرز اٹھے۔

جب اسلام آیا تو اس نے جنگ کے حوالے سے دو بڑی تبدیلیاں پیش کیں۔ پہلے جنگ کے مقاصد کو بدل دیا۔ پھر جنگ کے طریقہ کار

کو بھی یکسر بدل دیا۔ عربوں کی جنگیں غنیمت، فخر اور جذبہ انتقام کے اردگرد گھومتی تو ایران اور روم کی جنگیں سیاسی غلبے کے لئے لڑی جاتی تھیں۔ دونوں میں بے بیش قیمت انسان مارے جاتے۔ اسلام نے جنگ کے مقصد کو بدل دیا اور اسے صرف اور صرف اعلاء کلمۃ اللہ تک محدود کیا حالانکہ انسان کے ذہن میں بھی یہ بات نہیں آسکتی تھی کہ ایسا بھی کوئی جنگ ہو سکتا ہے جس میں انسانوں کے پیش نظر زن، زر اور زمین کی بجائے صرف اور صرف اعلاء کلمۃ اللہ ہو۔ بقول علامہ اقبال:

شہادت بے مطلوب و مقصود مومن نہ مالِ غنیمت نہ کشور کشائی  
اسلام نے یہ تصور پیش کیا کہ جنگ صرف اور صرف اعلاء کلمۃ  
اللہ کے لئے لڑی جائے گی۔ مثلاً

ابو موسیٰ اشعرىؓ روایت کرتے ہیں کہ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا،  
وَيُقَاتِلُ حَمِيَّةً فَرَفَعَ إِلَيْهِ رَأْسَهُ (قَالَ، وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَاتِمًا) فَقَالَ: مَنْ  
قَاتَلَ لَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ (ii) "ایک شخص  
نبی کریم ﷺ کے پاس آیا اور بولا یا رسول اللہ! قتال فی سبیل اللہ  
کیا ہے؟ ہم میں سے کوئی شخص جوشِ غضب میں لڑتا ہے اور  
کوئی حمیتِ قومی کی بنیاد پر۔ آپ ﷺ نے سر اٹھایا اور فرمایا: جو

شخص اللہ کا بول بالا کرنے کے لئے لڑتا ہے، اسی کی جنگ اللہ کی راہ میں ہے"

اسی طرح ایک اور حدیث میں ہے - حضرت ابو ہریرہؓ فرماتے ہیں کہ ایک مرتبہ رسول اللہ نے فرمایا: إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ. قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ

فَسُجِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ (iii) " قیامت کے دن سب سے پہلے تین قسم کے آدمیوں کا فیصلہ کیا جائے گا۔ پہلے وہ شخص لایا جائے جو لڑ کر شہید ہوا تھا۔ اللہ اس کو اپنی نعمتیں یاد دلائے گا اور جب وہ شخص ان کا اقرار کر لے گا تو پھر اللہ تعالیٰ پوچھے گا کہ تو نے میرے لئے کیا کیا؟ وہ کہے گا کہ میں نے تیرے لئے جنگ کی یہاں تک کہ شہید ہو گیا۔ اس اللہ تعالیٰ فرمائے گا تو نے جھوٹ بولا۔ تو تو اس لئے لڑا تھا کہ لو گ کہیں کہ فلاں شخص بڑا بہادر ہے۔ سو تیرا یہ مقصد پورا ہو گیا۔ پھر اللہ تعالیٰ اس کے لئے عذاب کا حکم دے گا اور اسے منہ کے بل گھسیٹ کر دوزخ میں ڈالا جائے گا"

ایک اور حدیث ہے۔ حضرت عبداللہ بن مسعودؓ سے روایت ہے کہ نبی کریم ﷺ نے فرمایا: یجیء الرجل آخذاً بيد الرجل فيقول يا رب هذا قتلي فيقول الله له لم قتلته فيقول قتلته لتكون العزة لك فيقول فإنها لي ويجيء

الرجل آخذاً بيد الرجل فيقول إن هذا قتلني فيقول الله له لم قتلته فيقول لتكون العزة لفلان فيقول إنها ليس لفلان فيؤء يائمه (iv) "قيامت کے دن ایک شخص دوسرے شخص کا ہاتھ پکڑے ہوئے آئے گا اور کہے گا کہ اے رب! اس نے مجھے قتل کیا تھا۔ اللہ تعالیٰ پوچھے گا کہ تو نے اس کو کیوں قتل کیا؟ وہ کہے گا کہ میں نے اسے اس لئے قتل کیا تھا کہ عزت تیرے لئے ہو۔ اس پر اللہ تعالیٰ فرمائے گا: ہاں! عزت میرے لئے ہی ہے۔ پھر ایک دوسرا شخص ایک شخص کا ہاتھ پکڑے ہوئے آئے گا اور کہے گا کہ اس نے مجھے قتل کیا تھا۔ اللہ تعالیٰ پوچھے گا کہ تو نے اسے کیوں قتل کیا تھا؟ وہ شخص کہے گا کہ میں نے اس لئے اسے قتل کیا کہ عزت فلاں شخص کے لئے ہو۔ اس پر اللہ تعالیٰ فرمائے کہ عزت اس شخص کی حق تو نہ تھی پھر وہ اس کے گناہ میں پکڑا جائے گا۔"

یعنی جنگ اور جہاد میں فرق ہی یہی ہے کہ دنیاوی مقاصد کی بجائے اعلاء کلمۃ اللہ کے لئے انتہائی کوشش کرنا۔ اسلامی فکرِ جہاد نے اپنے پیروکاروں کے لئے چند رہنما اصول فراہم کئے کہ جنگ کے دوران ان کا خیال رکھا جائے۔

**جنگوں کے لئے اسلام کے پیش کردہ رہنما اصول:**

**1. سفیروں کا قتل نہ کیا جائے اور ان کا احترام کیا جائے:**

سفیر کسی بھی قوم کا نمائندہ ہوتا ہے یہ ایک مسلمہ جنگی اصول ہے کہ سفراء کا احترام کیا جائے، انہیں کسی قسم کا نقصان نہ

پہنچایا جائے اور انہیں قتل نہ کیا جائے تاہم اکثر دیکھا گیا ہے کہ ان سفراء کو مختلف مواقع پر قتل کیا گیا یہ ایک اسلامی اصول ہے کہ غیر ملکی سفیر کے جان و مال کی حفاظت کی جائے گی اس سے کچھ تعرض نہ کیا جائے گا بلکہ فقہاء نے یہاں تک لکھا کہ اگر کوئی غیر ملکی سفیر اسلامی ملک کے اندر حدود کا بھی مرتکب ہو، اس پر حد جاری نہیں کیا جائے گا۔ اور اس کے اسلحہ وغیرہ تک سے تعرض نہیں کیا جائے گا۔ اس بات کی بنیاد نبی کریم ﷺ کی وہ حدیث ہے کہ جب آپ ﷺ کے پاس مسیلمہ کذاب کا سفیر عبادہ بن الحارث آیا اور مسیلمہ کا گستاخانہ پیغام آپ کو دیا تو آپ ﷺ نے فرمایا: لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَهُمَا (۷) "اگر قاصدوں کا قتل ممنوع نہ ہوتا تو میں تیری گردن ماردیتا۔"

## 2. آگ کی سزا کبھی نہ دی جائے:

دشمن پر جب قابو پایا جاتا ہے، ان کو اذیت ناک سزائیں دی جاتی ہیں۔ نبی کریم ﷺ نے اس عمل سے منع فرمایا خصوصاً آگ میں جلانے سے۔ تاریخ گواہ ہے کہ عربوں نے یا ایران اور روم کے لوگوں نے جب بھی دشمن پر غلبہ پایا تو انہوں نے اپنے دشمنوں کو آگ میں جلایا اور ان کے املاک کو آگ لگادی۔ نبی کریم ﷺ نے اس عمل سے منع کرتے ہوئے فرمایا: لَا يُعَذَّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ

(vi) "آگ کا عذاب دینا سوائے آگ کے پیدا کرنے والے کے اور کسی کو سزاوار نہیں بیت المقدس کو کئی مرتبہ مفتوحین کی طرف سے آگ لگائی گئی جس میں نہ صرف عمارات و املاک تباہ ہوئیں بلکہ کئی افراد زندہ جل گئیں۔ اسلام نے اس قبیح سزا پر مکمل پابندی لگادی۔ فرعون نے اپنی کنیز کو بچوں سمیت آگ میں جلا دیا گیا اور قرآن پاک نے خصوصی طور پر اصحاب الاخدود کا ذکر کیا ہے جنہیں گھڑوں میں آگ لگا کر قتل کر دیا گیا تھا۔ اللہ تعالیٰ نے فرمایا: **قِيلَ أَصْحَابُ الْأُخْدُودِ ( ) النَّارِ ذَاتِ الْوُفُودِ (vii)** " کہ خدا کی مار ہے ان خندق (کھودنے) والوں پر (۳) اس آگ والوں پر جو ایندھن سے بھری ہوئی تھی۔" یعنی اللہ تعالیٰ نے آگ میں مومنوں کو سزا دینے والوں کی برائی خصوصی طور سے ذکر کی۔ حضرت ابوہریرہؓ فرماتے ہیں کہ نبی کریم ﷺ نے ہمیں ایک مرتبہ ایک جنگ کے لئے بھیجا تو بھیجتے وقت ہمیں فرمایا: **عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْثٍ وَقَالَ لَنَا إِنْ لَقِيتُمْ فَلَانًا وَفَلَانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا فَحَرِّقُوهُمَا بِالنَّارِ قَالَ ثُمَّ أَتَيْنَاهُ نُوْدْعُهُ حِينَ أَرَدْنَا الْخُرُوجَ فَقَالَ إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تَحَرَّقُوا فَلَانًا وَفَلَانًا بِالنَّارِ وَإِنَّ النَّارَ لَا يُعَذَّبُ بِهَا إِلَّا اللَّهُ فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا (viii)** " کہ اگر فلاں فلاں دو اشخاص آپ کو ملے تو انہیں جلا دو۔ پھر جب ہم روانہ ہونے لگے

تو بلا کر فرمایا : "میں نے تمہیں حکم دیا تھا کہ فلاں فلاں شخص کو جلانا مگر آگ کا عذاب سوائے اللہ کے کوئی اور نہیں دے سکتا۔ اس لئے اگر تمہیں وہ دو افراد ملے تو انہیں قتل کر دینا (جلانا نہیں)۔" اسی طرح ایک مرتبہ حضرت علیؓ نے اپنے دشمنوں کو جلانے کا حکم دیا تو ابن عباسؓ نے انہیں ایسا کرنے سے منع کیا اور یہ حدیث بیان کی۔

### 3. مثلہ (مردوے کے اعضاء کاٹنا) نہ کیا جائے اور مُردوں کی بے حرمتی نہ کی جائے:

مثلہ سے مراد کسی مردہ کے جسم کے اعضاء کی قطع و برید کر کے ان کی بے حرمتی کرنا۔ دشمن پر فتح پانے کے بعد اور انہیں قتل کرنے کے بعد ان کے لاشوں کی بے حرمتی کرنا بھی فاتح اقوام کی ایک معمول ہے۔ لیکن اسلام نے اس کی سختی سے ممانعت کی ہے۔ عرب تو جنگ کے بعد اپنے دشمنوں کا مثلہ کرنے پر فخر کرتے تھے۔ جنگِ احد میں حضرت امیر حمزہ کی شہادت اور اس کے بعد ان کا مثلہ کیا گیا جس پر نبی کریم ﷺ تاحیات غمزدہ رہے اور یہ کام چونکہ ابوسفیان کی بیوی ہند کے حکم پر کیا گیا تھا تو اسلام قبول کرنے کے باوجود بھی نبی کریم ﷺ نے اسے کبھی سامنے نہ آنے کا حکم دیا تھا۔ حضرت عبداللہ بن یزید انصاریؓ نقل کرتے ہیں کہ : نَهَى رَسُولُ اللَّهِ -صلى الله عليه وسلم- عَنِ



النُّهْبَةِ وَالْمُثَلَّةِ (ix) "نبی کریم ﷺ نے لوٹ کے مال اور مثلہ سے منع فرمایا۔" آپ ﷺ فوجوں کو جنگ کے لئے بھیجتے وقت یہ ہدایات خصوصی طور پر جاری فرماتے: لَا تَغْلُوا وَلَا تَغْدُرُوا وَلَا تَمَثَلُوا (x) "

#### 4. قتل صبر (کسی باندھ کر اور اعضاء کاٹ کر) نہ کیا جائے:

اس سے مراد ایسا قتل ہے کہ دشمن کو باندھ کر اور اسے اذیتیں دے دے کر قتل کیا جائے۔ نبی کریم ﷺ نے دشمن کو اس طرح قتل کرنے سے منع فرمایا۔ عبید بن یعلیٰ بیان کرتے ہیں کہ ہم عبد الرحمن بن خالد کے ساتھ جنگ میں شریک تھے۔ دشمنوں کے چند افراد کو ہم نے پکڑ لیا تو انہوں نے حکم دیا کہ باندھ کر قتل کیا جائے۔ جب یہی بات حضرت ابو ایوب انصاریؓ کو معلوم ہوئی تو انہوں نے کہا: يَنْهَى عَنْ قَتْلِ الصَّبْرِ فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَتْ دَجَاجَةٌ مَا صَبَّرْتُهَا. فَلَبَّغَ ذَلِكَ عَبْدَ الرَّحْمَنِ بْنِ خَالِدٍ بْنِ الْوَلِيدِ فَأَعْتَقَ أَرْبَعَ رِقَابٍ. (xi) "

میں نے رسول اللہ ﷺ سے یہ سنا ہے کہ دشمنوں کو صبر کی موت نہ مارو یعنی انہیں باندھ کر قتل نہ کرو۔ اللہ کی قسم میں مرغی کو بھی اس طریقے سے نہ مارتا۔ جب عبدالرحمن بن خالد کو اس کے متعلق پتہ چلا تو کفارے کے طور پر انہوں نے چار غلام آزاد کئے "

## 5. کسی قسم کی تباہ کاری نہ کی جائے:

جنگ کے دوران زمین میں فساد پھیلانا اور تباہ کاریاں کرنا فاتح اقوام کی ایک روایت ہے لیکن اسلام نے اس سے نہ صرف سختی سے منع فرمایا بلکہ اس کی ہولناکی بھی بتا دی۔ قرآن پاک اسے فاسد فی الارض قرار دیتا ہے۔ اللہ تعالیٰ کا فرمان ہے: وَإِذَا تَوَلَّى سَعَى

فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (205)

(xii) " اور جب وہ حاکم بنتا ہے تو وہ کوشش کرتا ہے کہ زمین میں فساد پھیلانے اور فصلوں کو برباد کرے مگر اللہ فساد کو پسند نہیں کرتا۔" نبی کریم ﷺ اور دیگر خلفاء نے بھی ہمیشہ مسلمانوں کو

تباہ کاریاں پھیلانے سے منع کیا کہ املاک کو نقصان نہ پہنچایا جائے، عمارات کو نقصان نہ پہنچایا جائے، فصلوں اور درختوں کو نقصان نہ پہنچایا جائے۔ بعض مواقع پر اگر ایسا کیا گیا وہ جنگ کی مصلحت اور نبی کریم ﷺ کی اجازت سے کیا گیا مثلاً غزوہ بنو

نضیر میں نبی کریم ﷺ کے حکم سے بعض درختوں کو کاٹا گیا تو وہ ایک جنگی ضرورت تھی اور اللہ تعالیٰ نے خود اس کی تصدیق کی۔ اللہ تعالیٰ نے فرمایا: مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى

أَصُولِهَا فَإِنَّ اللَّهَ وَلِيَّ الْفَاسِقِينَ (xiii) "لینہ کے درختوں میں سے تم

نے جو کاٹا اور جو کچھ چھوڑ دیا، سب اللہ کے اذن سے تھا۔" اسی طرح ابوبکر صدیق نے عراق اور شام کی طرف کو بھیجتے وقت

واضح حکم دیا تھا کہ بستیوں کو ویران نہ کرو اور فصلوں کو نقصان نہ پہنچاؤ۔

## 6 لوٹ مار نہ کیا جائے:

جنگ کے دوران جب دشمن کے زمین اور لوگوں کو فتح کیا جاتا ہے تو عام طور پر وہاں لوٹ مار کا بازار گرم ہو جاتا ہے۔ فاتح افواج جو کچھ لینا چاہے لے لیتے ہیں۔ اسلام نے لوٹ مار کی سخت ممانعت کی بلکہ حکم دیا کہ دشمن کے املاک کو نقصان نہ پہنچایا جائے، درختوں کو نہ کاٹا جائے، پلوں اور دیگر عمارات کو تباہ نہ کیا جائے۔ ایک مرتبہ ایک جنگ میں مسلمان افواج نے کچھ بکریاں لوٹ لیں اور ان کا گوشت پکانا شروع کیا۔ نبی کریم ﷺ کو اس کی اطلاع ملی تو آپ ﷺ نے دیگچیاں الٹ دیں اور فرمایا: **إِنَالْهَبَةِ** لیست بأحل من المیتة (xiv) "لوٹ کا مال مردار سے بہتر نہیں ہے۔"

عبداللہ بن یزید سے روایت ہے کہ رسول اللہ ﷺ نے لوٹے ہوئے مال کو حرام قرار دیا۔ جنگ خیبر کے موقع پر چند مسلمان فوجیوں نے لوٹ مار کی تو یہود کے سردار نبی کریم ﷺ کے آئے اور سخت لہجے میں مخاطب کیا: **يَا مُحَمَّدُ أَلَكُمُ أَنْ تَذْبَحُوا حُمْرَنَا وَتَأْكُلُوا ثِمَارَنَا وَتَضْرِبُوا نِسَاءَنَا** (xv) "اے محمد! کیا تم کو یہ بات زیبا ہے کہ ہمارے گدھوں کو ذبح کرو، ہمارے پھل کھا جاؤ اور ہماری

عورتوں کو ماردو؟ اس پر نبی کریم ﷺ نے فوج میں اعلان کردیا کہ جمع ہو جاو اور پھر کھڑے ہو کر آپ ﷺ نے فرمایا:

أَيَحْسَبُ أَحَدُكُمْ مُتَكِنًا عَلَى أَرِيكِتِهِ قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ أَلَا وَإِنِّي وَاللَّهِ قَدْ وَعَظْتُ وَأَمَرْتُ وَنَهَيْتُ عَنْ أَشْيَاءٍ إِنَّهَا لَمَثَلُ الْقُرْآنِ أَوْ أَكْثَرُ وَأَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا بِإِذْنٍ وَلَا ضَرْبَ نِسَائِهِمْ وَلَا أَكْلَ ثِمَارِهِمْ إِذَا أَعْطَوُكُمْ الَّذِي عَلَيْهِمْ (xvi) " کیا تم میں کوئی شخص تخت غرور پر بیٹھا یہ سمجھ رہا ہے کہ اللہ نے سوائے ان چیزوں کے جو قرآن میں حرام کی گئی ہیں کوئی اور چیز حرام نہیں کی؟ اللہ کی قسم: میں جو کچھ تم کو نصیحت کرتا ہوں اور جو امر و نہی کے احکام دیتا ہوں وہ بھی قرآن کی طرح یا اس سے زیادہ ہیں۔ اللہ تعالیٰ نے تمہارے لئے یہ جائز نہیں کیا ہے کہ اہل کتاب کے گھروں میں بلا اجازت گھس جاؤ، ان کی عورتوں کو مارو بیٹو اور ان کے پھل کھا جاؤ، حالانکہ ان پر جو کچھ واجب تھا وہ تمہیں دے چکے "

## 7. غفلت میں اور راتوں کو حملہ نہ کیا جائے:

نبی کریم ﷺ نے جنگ کے لئے یہ قاعدہ مقرر کیا کہ دشمن پر کبھی بھی رات کے وقت حملہ نہ کیا جائے حالانکہ عربوں میں یہ بات مروج تھی کہ وہ رات کے وقت اپنے دشمن پر حملہ کرتے

خصوصاً رات کے آخری پہر میں جب لوگ گہری نیند سو رہے ہوتے تو وہ اپنے دشمن پر حملہ کرتے۔ حضرت انسؓ بن مالک غزوہ خیبر کے متعلق بیان کرتے ہیں کہ کان إذا أتى قوماً بليلاً لم يغروا عليهم حتى يصبح<sup>(xvii)</sup> "نبی کریم ﷺ جب کسی دشمن قوم پر رات کے وقت پہنچتے تو جب تک صبح نہ ہو جاتی، حملہ نہ کرتے" کیونکہ راتوں کو لوگ آرام کرتے ہیں اور اپنے تمام ہتھیار وغیرہ اتار کر بے فکر سو جاتے ہیں ایسے میں اگر ان پر حملہ کر دیا جائے تو یہ بہادری کی علامت نہیں کہ دشمن کو سنبھالنے کا موقع نہ دیا جائے۔

### 8. جنگی قیدیوں کا قتل نہ کیا جائے اور ان کا احترام کیا جائے:

جنگی قیدیوں کے متعلق اسلام کا حکم یہ ہے کہ ان کو قتل نہ کیا جائے۔ فتح مکہ کے موقع پر نبی کریم ﷺ جب شہر میں داخل ہونے لگے تو فوج میں اعلان کر دیا تھا کہ کسی مجروح پر حملہ نہ کیا جائے، کسی بھانگے والے کا پیچھا نہ کیا جائے، کسی قیدی کو قتل نہ کیا جائے اور جو اپنے گھر کا دروازہ بند کر لے وہ امان میں ہے۔ حالانکہ یہ وہی مکہ کے لوگ تھے جنہوں نے اذیتیں دے کر نبی کریم ﷺ کو اپنا گھر چھوڑنے پر مجبور کیا تھا بلکہ آپ ﷺ نے اعلان فرمایا کہ میں آج وہی کہتا ہوں جو کچھ حضرت

یوسفؑ نے فرمایا: تھا کہ: لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ  
الرَّاحِمِينَ (xviii) "آج کے دن تم پر کوئی ملامت نہیں اللہ تعالیٰ تمہاری  
مغفرت فرمائے وہ بہت رحم کرنے والا ہے۔"

### 9۔ کبھی بھی بد عہدی نہ کی جائے:

بد عہدی کو اسلام نے بدترین گناہ قرار دیا ہے۔ عبد اللہ بن عمروؓ سے  
منقول ہے کہ نبی کریم ﷺ نے فرمایا: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ  
الْجَنَّةِ وَإِنَّ رِيحَهَا تُوْجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا (xix) "جو کوئی کسی معاہد کو  
قتل کرے گا اسے جنت کی بو تک نصیب نہ ہو گی حالانکہ اس کی  
خوشبو چالیس برس کی مسافت سے بھی محسوس ہوتی ہے۔" اور  
ایک حدیث عبد اللہ بن عمروؓ سے منقول ہے کہ "أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ  
مُنَافِقٌ خَالِصٌ وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُمْ كَانَ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا إِذَا  
حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ (xx) "چار  
خصلتیں ہیں کہ جس میں پائی جائیں گی وہ خالص منافق ہوگا: ایک  
یہ کہ جب بولے تو جھوٹ بولے، دوسرے جب وعدہ کرے تو خلاف  
ورزی کرے، تیسرے جب معاہدہ کرتے تو اسے توڑ دے اور  
چوتھے جب جھگڑا کرے تو گالیاں دے۔" اسی طرح ایک اور حدیث

میں ہے: لِكُلِّ غَادِرٍ لِّوَاءٍ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرِهِ ، أَلَا وَإِنَّ أَكْبَرَ الْغَدْرِ غَدْرُ إِمَامٍ  
 عَامَّةٍ<sup>(xxi)</sup> " ہر غدار وعہد شکن کی بے ایمانی کا اعلان کرنے کے  
 لئے قیامت کے دن ایک جھنڈا ہوگا جو اس کے غدر کا ہم قدر ہوگا،  
 اور یاد رکھو کہ جو سردار قوم غدر کرے اس سے بڑا کوئی غدار  
 نہیں ہے۔" اسی طرح آپ ﷺ کا فرمان ہے : لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ  
 وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ<sup>(xxii)</sup> " جس میں امانت نہیں اس میں ایمان نہیں  
 اور جن میں عہد نہیں اس کا کوئی دین نہیں۔"

#### 10- کبھی بھی بدنظمی و انتشار نہ پھیلایا جائے:

عربوں کی یہ عادت تھی کہ جب بھی جنگ کے لئے نکلتے ،  
 راستے پر آتے لوگوں کو تنگ کرتے، اور جس جگہ پہنچ جاتے ،  
 اس پورے علاقے کو گھیرے میں لے پھیل جاتے ۔ نبی کریم ﷺ  
 نے ایسا کرنے کی ممانعت کردی۔ ایک دفعہ جنگ کے لئے کسی  
 جگہ اسلامی فوج اتری تو یہی شکایت ملی۔ اس پر نبی کریم ﷺ  
 نے اعلان فرمایا: مَنْ ضَيَّقَ مَنْزِلًا، أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ<sup>(xxiii)</sup> "جو  
 کوئی منزل کو تنگ کرے گا یا راہ گیروں کو لوٹے گا، تو اس کا  
 جہاد نہیں ہوگا۔" اسی طرح ایک اور موقع پر آپ ﷺ نے فرمایا: إِنْ

تفرقکم فی الشعب والأودية إنما ذلکم من الشیطان<sup>(xxiv)</sup> "تمہارا اس طرح

وادیوں اور گھاٹیوں میں منتشر ہو جاتا ایک شیطانی عمل ہے۔"

### خلاصہ بحث:

نبی کریم ﷺ نے جس دور میں آنکھیں کھولی، نہ صرف جزیرہ عرب بلکہ اس کے گرد پوری دنیا اندھیروں میں ڈوبی ہوئی تھی۔ اخلاقیات اور قانون برائے نام چیزیں رہ گئی تھی اور انسانی معاشرے میں انسانوں کی حیثیت جانوروں سے بھی بدتر تھی۔ آپ ﷺ کی تشریف آوری اور دین اسلام کی آمد کے ساتھ اسلام کی ضیاء پاشیوں نے دنیا کو منور کیا۔ جنگوں کے حوالے سے انسانی معاشرے میں "جس کی لاٹھی اس کی بھینس" والی بات تھی۔ جنگ کے دوران اور اس کے بعد انسانی احترام کوئی چیز نہیں تھیں۔ ہر طرح کا ظلم روا رکھا جاتا تھا۔ دشمن کو پکڑ کر غیر انسانی سزائیں دینا، انہیں جلانا، مارنا پیٹنا، جیتے جی ان کے اعضاء کاٹنا اور مرنے پر مثلہ کر کے انسانی تکریم کی دھجیاں اڑانا ان کے مشاغل تھے۔ دشمن کے علاقوں پر قبضہ کر کے، ان کے املاک پر قبضہ کرنا، انہیں جلانا، کھیتوں، جانوروں یہاں تک کہ انسانوں کو جلانا اور انہیں نقصان پہنچانا ایک عام سی بات تھی اور تاریخ انسانی اس بات کی گواہ ہے کہ بڑے نامور افراد نے اپنے دشمنوں پر ایسے انسانیت سوز مظالم ڈھائے کہ انسان ان کو سننا بھی گوارا نہیں کرتا۔



نبی کریم ﷺ نے آتے ہیں پہلے تیرہ سال نبوت کے برداشت کے فلسفے پر عمل کیا جو اللہ تعالیٰ کی طرف سے حکم تھا۔ مشرکین مکہ کے ہر طرح کے مظالم نہ صرف آپ ﷺ نے برداشت کئے بلکہ اپنے صحابہ کرام کو بھی برداشت کرنے تلقین کی۔ لیکن ہجرت مدینہ کے بعد جب اسلامی ریاست بن چکی تھی اور اللہ تعالیٰ کی طرف سے تلوار اٹھانے کی اجازت ملی تو اس کے باوجود آپ ﷺ نے مسلمان فوجیوں کے لئے جنگ کے ایسے قوانین اور اخلاقیات متعارف کرائی جس سے انسانی تاریخ نا آشنا تھی۔ آپ ﷺ نے جنگ کے دوران بھی اخلاقیات کا لحاظ رکھا۔ آپ ﷺ کی تعلیمات جنگ میں سے اہم ترین باتیں یہ تھیں کہ جنگ صرف اور صرف اعلاء کلمۃ اللہ کے لئے ہوگی اس کے علاوہ دنیاوی مقاصد کے لئے جنگ ہوگی جہاد نہ ہوگی جس کا کوئی اجر اللہ تعالیٰ کے ہاں نہیں۔ اسی طرح آپ ﷺ نے جنگی طریقہ کار کے لئے بھی اخلاقیات کے پیمانے مقرر کئے یعنی یہ کہ دشمن پر حملہ اعلانیہ کیا جائے، چھپ کر رات کے وقت حملہ نہ کیا جائے۔ انسانیت کا احترام کیا جائے۔ بوڑھے افراد، خواتین، بچے اور وہ لوگ جو نہ لڑنا چاہے، ان سے کوئی تعرض نہ کیا جائے۔ مذہبی افراد، خانقاہوں، عبادت گاہوں، عمارات کو نقصان نہ پہنچایا جائے۔ بدعہدی نہ کی جائے۔ سفیروں کا احترام کیا جائے۔ جنگی قیدیوں کے

ساتھ احترام کا برتاؤ کیا جائے، مُردوں کا احترام کیا جائے، ان کا مثلہ نہ کیا جائے۔ املاک، کھیتیوں، فصلوں، جانوروں اور پُلّوں وغیرہ کو نقصان نہ پہنچایا جائے یہ وہ اعلیٰ اخلاقی پیمانے ہیں جو اسلام نے جنگوں کے لئے متعارف کرائے اور جس سے تاقیامت انسانوں کو رہنمائی ملتی رہے گی۔

### حوالہ جات:

- 
- i۔ سورہ المائدہ: 27 تا 31
  - ii۔ صحیح بخاری، ج 1، ص 36، رقم: 123
  - iii۔ صحیح مسلم، ج 6، ص 47، رقم: 5032
  - iv۔ سنن الکبریٰ للنسائی، ج 2، ص 238، رقم: 3460
  - v۔ مسند امام احمد، ج 25، ص 366، رقم: 3761
  - vi۔ مسند امام احمد، ج 25، ص 421، رقم: 16034
  - vii۔ سورہ البروج: 4، 5
  - viii۔ صحیح بخاری، ج 4، ص 49، رقم: 2954
  - ix۔ سنن الکبریٰ للبیہقی، ج 6، ص 324، رقم: 13239
  - x۔ المعجم الکبیر للطبرانی، ج 2، ص 313، رقم: 2304
  - xi۔ سنن ابو داود، ج 3، ص 13، رقم: 2689
  - xii۔ سورہ البقرہ: 205
  - xiii۔ سورہ الحشر: 5
  - xiv۔ الجامع الصغیر، ج 1، ص 329، رقم: 2146
  - xv۔ سنن ابو داود، ج 3، ص 135، رقم: 3052
  - xvi۔ سنن ابو داود، ج 3، ص 135، رقم: 3052
  - xvii۔ سنن الکبریٰ للنسائی، ج 5، ص 182، رقم: 8598
  - xviii۔ سورہ یوسف: 92
  - xix۔ صحیح بخاری، ج 4، ص 99، رقم: 3166
  - xx۔ سنن ابوداود، ج 2، ص 633، رقم: 4688
  - xxi۔ سنن نسائی الکبریٰ، ج 6، ص 246، رقم: 8738
  - xxii۔ صحیح ابن حبان، ج 1، ص 422، رقم: 194
  - xxiii۔ سنن ابوداود، ج 2، ص 47، رقم: 2629
  - xxiv۔ سنن نسائی الکبریٰ، ج 9، ص 73، رقم: 168

### مصادر ومراجع:

---

القرآن الكريم

- امام بخارى، ابو عبدالله محمد بن اسماعيل، الجامع الصحيح، دار طوق النجاة، بيروت، 1422هـ
- امام مسلم، ابو عبدالرحمن مسلم بن الحجاج القشيري، الجامع الصحيح، دار الجيل، بيروت، 1418هـ
- xxivالنسائي، ابو عبدالرحمن، احمد بن شعيب، السنن الكبرى، دار الكتب العلمية، بيروت، 1411هـ/1991ء
- امام احمد ، ابو عبدالله احمد بن حنبل الشيباني،المسند، تحقيق: شعيب الارناؤوط، دار صادر بيروت، 1400هـ/
- ابوداود، سليمان بن اشعث السجستاني السنن، دار الكتاب العربي، بيروت، 1998ء
- السيوطي، جلال الدين عبدالرحمن بن ابى بكر، الجامع الصغير، دار الفكر للطباعة والنشر والتوزيع، بيروت، 1992ء
- البيهقي، ابوبكر احمد بن الحسين، السنن الكبرى، دائره المعارف النظاميه، حيدرآباد، هندوستان، 1344هـ
- الطبراني، ابو القاسم سليمان بن احمد، المعجم الكبير، مكتبه العلوم والحكم، موصل، عراق، 1404هـ/1983ء
- ابن حبان، ابو حاتم محمد بن حبان التميمي، الجامع الصحيح ، مؤسسة الرساله، بيروت، 1414هـ/1993ء

سکھ مذہب میں امن و بھائی چارے کا فلسفہ

\*پروفیسر کلیان سنگھ کلیان

سچ کی جگہ کوئی بھی ہو اور اس کا کوئی روپ ہو کوئی بھی اسے پالے اس کو اس کا حق دینا پڑے گا۔ یہی حقیقت ہے اور ہمیں کھلے دل سے اس کو تسلیم کرنا چاہیے۔ جیسے ہمارا جسم فانی ہے اور روح لافانی ہے۔ دنیا کی ہر شے کا خاتمہ ہونا ہے۔ سوائے سچ کے۔

اچھی سوچ اور سچ خدا تعالیٰ کی طرف ایک ایسا قدم ہے۔ جو دلوں کو سکون بخشتا ہے اور جو دنیاوی لوگ جھوٹ کے ساتھ اپنی دوستی کرتے ہیں۔ ان کا سارا کچھ دنیا میں ہی جھوٹ کھا جاتا ہے۔ وہ جھوٹ کے خوبصورت روپ اس طرح گم ہو جاتا ہے۔ کہ اس کو جھوٹ بھی سچ نظر آتا ہے۔

اس مسئلے کے حل کے لیے اللہ تعالیٰ اپنے خاص آدمیوں کو سچ کا پیغام دے کر دنیا پر بھیجتا ہے اور انسان کو سچ کا پیغام، جس میں حلال روزی بھی شامل ہے۔ عملی طور پر دنیا والوں کو دیکھا کر دنیا داروں کی مشکل کو حل کرنا ہے۔

برصغیر پاک و ہند میں سچ کے اُپدیش کے لیے بہت سارے گوروں، اوتاروں پیروں اور بھگتوں کا جنم ہوا۔ اسی دھرتی ان اوتاروں میں سے سکھ مذہب کے بانی سری گورو نانک صاحب جی کا اوتار سچ کے لیے، انسانیت کے لیے، انسان دوستی، برابری کے لیے، حلال روزی کے لیے اور حلال کما کر اس کو دوسروں کو میں تقسیم کے لیے ہوا۔ گورو صاحب نے اپنی زندگی اور اپنے کلام سے اس کو ثابت بھی کیا ہے۔ پنجاب کی عظیم دھرتی پر لنگر (برابر کے

---

\* Prof. Kalyan Singh Kalyan, Assistant Professor GCU, Lahore, Visiting Faculty, Department of Religion and Philosophy Minhaj University Lahore

ساتھ ایک ہی لائن میں بیٹھ کر فری کھانا) بھی سری گورو نانک صاحب جی نے سچا سودا سے شروع کیا۔ جس کو دوسرے مذاہب اور معاشروں نے بھی بعد میں اپنا لیا۔

سکھ فلسفے میں گورو صاحب نے سب سے زیادہ جس چیز کو اہمیت دی ہے وہ انسان اور اس کے حقوق کی بات کی ہے۔ گورو صاحب نے معاشرے کی اونچ نیچ، ذات پات، مذہبی تفریق اور سماجی برائیوں کی کھل کر مخالفت کی اور انسان دوستی کا سبق دیا چاہے اس کا تعلق کسی بھی مذہب سے ہو اس کو اہمیت دی کہ اُس کو قدرت کی انمول رچنا کہا گیا۔

بھگت کبیر جی گورو گرنتھ صاحب انگ 1349ء میں فرماتے ہیں۔

اول اللہ نور پیا، قدرت کے سبھ بندے  
اک نور تے سبھ جگ اُچیا کوں بھلے کو مندے  
(س گ گ ح انگ 1349)

ترجمہ: سب اُس خدا کے نور سے پیدا ہوئے۔ سب اُسی کے بندے ہیں۔ سب اُس کی رچنا ہیں۔ کوئی اچھا ہے تے تو کوئی بُرا۔

گورو نانک صاحب جی جی سماجی طور پر غریب لوگوں کو اپنے گلے کی زینت اس طرح بناتے ہیں۔

نیچاں اور نیچ جات نیچی ہوں ات نیچ  
نانک تِن کے سنگ ساتھ وڈیاں ہوں کیا رہیس  
(گ گ ح 15)

ترجمہ: جو نیچوں میں نیچی ذات اور سب سے نیچی ذات کے لوگ ہیں۔ نانک اُن کا سنگی ساتھی ہے۔ جاگیرداروں کا ساتھی نہیں ہے۔

پانچویں گورو گورو ارجن صاحب جی گورو گرنتھ صاحب میں اس کو اس پرکار بیان کرتے ہیں۔

اک پتا ایکس کے ہم بارک توں میرا گور ہائی

(س گ گ ح انگ 611)

ترجمہ: ہم سب ایک باپ کی اولاد ہیں اور وہ ہمیں یہی سیکھاتا ہے۔  
 بابا فرید جی کو سوال کا جواب گورو ارجن صاحب کچھ اس طرح دیتے ہیں۔  
 فریدا! خالق خلق میں خلق وسے رب ماہیے  
 مندا کس نوں اکھیے جا تس بن کوئی نابیے  
 ترجمہ: وہ خالق خلق میں ہے۔ خلق رب میں کسے کو برا کہو گے۔ اُس رب  
 کے بغیر وجود ہی نہیں ہے۔

گورو فرمانوں سے یہ ثابت ہوتا ہے کہ انسان کی اہمیت بہت زیادہ ہے۔ لیکن یہ  
 سب اُس وقت ہوگا۔ جب اُس کے دوسروں کی مدد کا جذبہ ہو گا۔ اور جذبہ بہت  
 ہوتا ہے۔ جب اس کا شریر حرص، ہوس، طمع سے پاک ہو گا۔ اور وہ دل سے  
 دوسروں کی قدر کرے گا جسے وہ اپنے خدا کی کرتا ہے نہ کہ وہ دوسروں  
 کے مال پر نظر رکھے۔ اس انسان کے بارے میں گورو صاحب کیا فرماتے  
 ہیں۔ جو دوسروں کے مال پر نظر رکھتے ہینیا پھر لالچ کرتے ہیں۔  
 حق پر اپنا نانکا، اُس سور اُس گائے

(گ گ ح 141)

ترجمہ: دوسروں کے مال پر نظر رکھنے والے بندو کے لیے ایسے ہی ہے۔  
 جیسے وہ گائے کا گوشت کھا رہا ہو اور مسلمان کے لیے سور کا گوشت۔  
 غرور اور تکبر ایسے الفاظ ہیں جو تصوف میں انسان کے لیے ناپسند کیے  
 سے ہی انسان گناہ شروع کرتا ہے اور یہاں سے انسان انے Ego جاتے ہیں۔  
 آپ کو دوسروں سے بڑا ہونے کا فخر کرتا ہے۔ اس سوچوں سے وہ پاپ کی  
 دنیا میں جاتا ہے۔ اور اس میں وہ آگے نکل جاتا ہے۔ جہاں واپسی اس کے لیے  
 ناممکن ہو جاتی ہے۔ اور دوسروں کا دل دکھا کر یا اذیت دے کر اپنے آپ کو  
 برتر سمجھتا ہے۔ گورو صاحب ایسے منکھ کو ایس طرح نصیحت کرتے ہیں۔  
 بابا بولیئے پت ہوئے

اوتم سے در او تم کہیے نیچ کرم بہیے موئے

(گ گ ح 15)

ترجمہ: وہ بول بولوں جس سے تمہاری عزت بڑھے (غور کے نہ ہو) اُس (خدا تعالیٰ) کے در پر بھی عظیم ہو نہ کے وہاں نیچ کرم کی وجہ سے رونا پڑے۔

جس انسان کے اندر لالچ لوبہ اور غرور نہیں ہوگا تو قدرت کی طرف سے اُس کی سیوا ہو گی۔ سکھ فلسفے میں سیوا کی بہت زیادہ اہمیت ہے۔ سیوا کا مطلب خدمت کرنا ہے۔ جب کسی بھی انسان میں خدمت کا جذبہ ہو، تو وہ غرور اور رتکبر جیسے بڑے شیطان اس کے نزدیک بھی نہیں آتے۔ یہی وجہ ہے کہ گورو صاحبان نے اس کو بیٹوں سے زیادہ مریدوں کی ترجیح دی ہے۔ کہ اُن کے مریدوں کے اندر بیٹوں کی نسبت عام لوگوں کی خدمت کا جذبہ زیادہ تھا۔ عام لوگوں کی خدمت کا جذبہ زیادہ تھا۔ گورو نانک صاحب جی نے اپنے بیٹوں کا امتحان بھی لیا اور مریدوں کا بھی۔ اور مرید قدر سے دوسرے انسانوں کے لیے پانی لے کر آتا تھا اس کو گورو گندی دی گئی۔ ان سب کو گورو صاحب: گورو گرنٹھ میں اس طرح فرماتے ہیں:

وچ دنیا سیو کمائیے

تاں در گئے بیسن پائیے

ترجمہ: دنیا میں سیوا کماؤ اور یہی اس کا پھل کھاؤ

گورو گرنٹھ صاحب کے فرمان کے مطابق سیوا کا کام بڑی سوچ اور بڑے انسان ہونے کا نام ہے۔

دوسرے لوگوں کی سیوا انسان کو سچ میں انسان بناتی ہے۔ ورنہ اپنے بارے میں سوچ تو جانور کی سب سے زیادہ ہے۔ اس سوچ کو گورو گرنٹھ صاحب میں براجمان بابا فرید جی انسانوں کو اس طرح نصیحت کرتے ہیں۔

فریدا جے توں عقل لطیف کالے لکھ نہ لیکھ

اپنڑے گروان میں سر نیواں کر کے ویکھ

ترجمہ: فرید اگر تمہارے پاس عقل ہے تو اپنی قسمت کالی نہ لکھو برائی کے

کام مت کرو اور دوسروں کی غلطیوں کو دیکھنے سے پہلے اپنی غلطیوں کا موازنہ کرو۔

سکھ فلسفے میں جہاں دوسروں کی غلطیوں کی کمزوریوں پر نظر رکھنے سے منع کیا۔ وہاں دوسروں کا مذاق نیچ سمجھ کر غریبوں کا یا عورت ہونے پر اُڑانے کی پوری طرح منع کیا ہے۔ اور ایسے سکھ (جس کا مطلب طالب علم ہے) سکھ دھرم سے خارج ہو جاتا ہے۔ سکھ فلسفے میں عورت کا عزت و احترام کا فلسفہ دوسروں سے مختلف ہے۔ عورت وارث ہے۔ عورت کو باپ کی جائیداد میں حصہ بیٹے کے برابر ہے۔ عورت مذہبی طور پر ہر رسم رواج میں حصہ لے سکتی ہے۔ اور مرد کے پوری طرح برابر ہے۔ وہ کسی طور پر بھی مرد سے کم نہیں ہے۔ گورو نانک صاحب جی نے گورو گرنتھ صاحب میں ایک انقلابی ایسا پیغام دیا ہے۔ جو اس بات کو ثابت کرتا ہے کہ عورت کا مقام گورو گرنتھ صاحب میں وہ ہے جو کسی نے بھی معاشرے میں سماجی طور پر نہیں دیا۔

بھنڈ جمیئے بھنڈ نمیئے بھنڈ مگن ویاہو

بھنڈو ہووے دوستی بھنڈو چلے راہو

بھنڈ موآ بھنڈ بھالئیے بھنڈ ہووئے بندھان

سو کیوں مندا اکھیئے جت جمیئے راجاں

ترجمہ: آدمی کا وجود عورت کے اندر پیدا ہوتا ہے۔ اور وہاں سے جنم لیتا ہے۔ عورت سے اس کی منگنی اور شادی ہوتی ہے۔ عورت سے ہی دوستی کرتا ہے۔ عورت ہی اُس کو منزل تک لے کر چلتی ہے۔ عورت کے مرنے کے بعد اُس کو پھر عورت کی ضرورت ہوتی ہے۔ عورت کے بنا اس کا وجود بے کار ہے۔ پھر کیوں اس کو برا بھلا کہتے ہو۔ جو تم جیسے بادشاہوں کو جنم دیتی ہے۔

سکھ فلسفے میں عورت کی عزت و تکریم کے ساتھ ساتھ اس کے برابر ہونے کی بات بھی کی گئی ہے۔ برابر ہونا ہر انسان کا بنیادی حق ہے ہم روزانہ کسی



کو ضرورت سے زیادہ اہمیت دیتے ہیں جبکہ کسی کو اہمیت ہی نہیں دیتے۔  
لیکن گورو گرنتھ صاحب میں سب برابر ہیں۔ وہ سکھ ہوں یا کسی اور مذہب کا  
ماننے والا۔

نہ کو بیرى نہیں بیگانہ  
سگل سنگ ہم کو بن آئی  
(انگ 1299)

ترجمہ: کوئی بھی دشمن نہیں نہ ہی کوئی بیگانہ ہے۔ سب ہمارے سنگی ساتھی  
ہیں۔

اس طرح آج کل گلوبل ویلج کی بات ہوتی ہے۔ گورو صاحبان شروع سے ہی  
تمام انسانوں کے لیے ایک ہی بات کرتے ہیں۔ گورو گرنتھ صاحب 36 مہان  
پرکھوں کی بانی (عزت مآب شخصیت کا کلام) تقریباً 31 راگوں میں براجمان  
ہیں۔ ان سب نے مذہب سے آگے ہو کر انسان دوستی اور انسانیت کی بات کی  
ہے۔ سکھ گوروں کے علاوہ مسلمان فقیر بھی ہیں اور نیچ ذات بندو بھی ہیں۔  
سکھ فلسفے میں سب برابر ہیں۔ کسی کو بھی دوسرے پر فوقیت حاصل نہیں  
ہے۔ وہ خدا سب کا ہے۔ سب ہی اُس کے ایک ہونے پر ایمان رکھتے ہیں۔ اور  
جو نہیں رکھتے وہ بھی ہمارے لئے عزت و احترام کے قابل ہیں۔ گورو گرنتھ  
صاحب اس بارے میں بھی فرماتے ہیں

مہروان صاحب مہروان صاحب میرا مہروان  
جیسی سگل کو دیے دان رہاؤ  
تو کاہے ڈھولہے پرانیاں تُو راکھے سجنہار  
جن پیدائش تو کیا سوئی دیئے آدھار  
ترجمہ:

اے رحم کرنے والے خدا۔ تو غفور رحیم ہے۔  
وہ تمام جیو (سائنس لینے والے) کو ہر چیز بخشش کرتا ہے۔ اے فانی بندے تم  
کیوں بد نیت ہوتے ہو وہ ہر جگہ تمہاری حفاظت کرے گا۔

سکھ فلسفے میں نیت خراب کرنے والے کے لیے کوئی جگہ نہیں ہے۔ وہ خوف یا غرور میں خدا کو نہ مانے۔ اگر وہ نیت جہاں بھی کرے گا۔ وہاں اس کو اس کی نیت کا پھل مل جائے گا۔ اُس کی نیت میں کسی بھی جگہ فرق نہ آئے۔

گورو صاحب کا فرمان ہے

سبھے سانجھیوال سداين

تو کسے نہ دسے باہر جیو

ترجمہ: سب ایک برابر ہیں، کوئی اگر نیت خراب بھی کرتا ہے۔ تو وہ خدا کی خدائی سے باہر نہیں ہے۔

سکھ فلسفے میں جس کی نیت خراب بھی ہو اس انسان کو بار بار یہ کہا ہے کہ اس کو موقعہ دو۔ سزا کا تصور انسان خود نہیں کر سکتا۔ اس کے اپنے طریقے ہیں۔ کوئی پاپ ہو اس کی سزا موقعہ پر کبھی بھی طے نہیں ہوتی۔ سکھ فلسفے میں موقعہ پر سزا کو اس سے بڑا گناہ قرار دیا ہے۔ اس کے لیے گورو گرنتھ صاحب میں بابا جی فرید کے اس اشلوک میں بڑا تصور موجود ہے جو اس پرکار ہے۔

فریدا بُرے دا بھلا کر غصہ من نہ بنڈیے

دہی روگ نہ لگئی پلے سبھ کچھ پائیے

بابا جی فرماتے ہیں ہمیشہ برے کے ساتھ اچھا کرو۔ اپنے آپ پر غصہ طاری نہ کرو اس طرح تمہارے بھی بہت سے روگ معاف ہوں گے اور تمہیں وہ حاصل بھی ہو گا جس کی تمہیں آرزو ہے۔

گورو گرنتھ صاحب کے تمام کلام بشمول سکھ گوروں کے اس میں جو فلسفہ بیان کیا ہے۔ وہ تمام انسانیت کے لیے ہے۔ اور اس کے ہر شبد میں انسانی حقوق کے بنیادی فلسفہ کو اس طرح بیان کیا ہے کہ تمام انسان آپس میں بھائیوں کی طرح رہیں۔ ان کا مذہب کوئی ہو، ان کا فرقہ کوئی ہو، اُن کی ذات کوئی ہو، چاہے اُن کا رنگ و نسل کوئی ہو۔ وہ سب گورو کے در پر برابر ہیں۔ کسی

بھی شخص کو برتری حاصل نہیں ہے۔ بہادر وہ ہے جو حق کے سامنے ڈٹتا  
رہے یہاں تک کہ وہ اس واسطے جان تک دے دے۔ گورو صاحب اُن لوگوں  
کے بارے اس طرح فرماتے ہیں

مرن ہنسا سو رہا، حق ہے جو ہوئے مرن پروانو

(انگ 579)

گورو صاحب نے واضح فرما دیا ہے کہ انسانیت کے لیے موت سب سے مقدس  
چیز ہے۔ جو اس کے در پر پروان ہو جاتی ہے۔

## **Part-II**

## **Role of Sectarianism in Reducing Terrorism in Pakistan**

**Faiza Arshad\* & Sitwat Farooq\*\***

### **Abstract**

Terrorism on the basis of sectarianism is responsible for creating division on religious grounds and for much of the violence against followers of other religions. This study aims to highlight the role of sectarianism as a major cause of terrorism and violence in Pakistan. Based on an analysis of most commonly cited previous research in the years 2010 – 2016, this study concludes that sectarianism has been ignored in planning for strategies of counter terrorism.

This paper explores reasons for terrorism based on sectarian violence and suggests effective counter measures. The paper argues that sectarianism must be taken into account in order to devise effective measures for counter terrorism. Reducing sectarianism will have the effect of reducing terrorism in Pakistan. Recognition of religious pluralism will also help to counter terrorism.

**Keywords:** Terrorism, sectarianism, violence, counter-terrorism, religious pluralism

---

\* Student of BS Social Work, Department of Social Work, Lahore College for Women University, Lahore Pakistan

\*\* Lecturer, Department of Social Work, Lahore College for Women University, Lahore Pakistan

## Introduction

**I**deology and beliefs constitute identity of a society. People in countries like Pakistan are united with the fabric of religion and ideology and sects are the divisions to make them vulnerable from social, psychological and emotional perspectives (Feyyaz, 2013)<sup>1</sup>. Sectarianism is a complex phenomenon which includes multiple evident and underlying factors. It is believed that sectarianism is a medium through which extremists deny traditional democratic process and seek a change of their own (Iqbal & Lodhi, 2014)<sup>2</sup>

According to Ejaz (2016)<sup>3</sup>, “Sect is vague concepts but generally it is terms as the subset of larger religious group and in the sociology of religions it is used for a specific group within a religion. It also means, a group within an organized religion whose religious practices and religious opinions are different or conflicting from the other groups of the same religion. On other hand generally sectarianism is treated as discrimination or detestation or violence against any sect on the basis of doctrinal differences.”(pp. 130-131)

---

<sup>1</sup>Feyyaz, M. (2013). Conceptualising Terrorism Trend Patterns in Pakistan an Empirical Perspective. *Perspectives on Terrorism*, 7(1), 73 – 102.

<sup>2</sup>Iqbal, Z. &Lodhi, S. (2014). Extremist and Religious Violence: An Economic Overview of Pakistan. *International Journal of Research in Applied Natural and Social Sciences*, 2(11), 195-212.

<sup>3</sup>Ejaz, M. (2016), Shia-Sunni sectarian violence as challenge to peace maintenance in PAKISTAN, *Gandhara Journal of Research in Social Science* , 1(2415-2404), 127-162.

The act of using sects as a medium of violence is also terrorism. The actors involved in carrying out action of violence using religion are mostly seeking political benefits but the long term advantage is for groups with the agenda of violence and terror only (Kfir, 2014)<sup>4</sup>.

Sectarianism is always operated through religion and an interpretation of religion through unreliable sources is a key for that. It is disseminated widely by faking spirituality for material agenda. The sources of sectarianism in society are Madrassas, literature, institutes and social networks promoting particular maslak through prominent religious or influential personalities (Fair, 2015)<sup>5</sup>. Misunderstandings are created among people to consider it their obligation to implement Islam everywhere and to use force for the implementation of sharia, however for the vulnerable minds this perspective converts jihad- a contribution to deen into qitaal and make people believe that force, war and violence are their only religious options (Ejaz, 2016)<sup>6</sup>.

Sectarian conflicts are created through false religious interpretations. The basic purpose of these conflicts is to

---

<sup>4</sup>Kfir, I. (2014). Sectarian violence and social group identity in Pakistan. *Studies in Conflict & Terrorism*, 37(6), 457-472.

<sup>5</sup>Fair, C. C. (2015). Explaining support for sectarian terrorism in Pakistan: Piety, Maslak and Sharia. *Religions*, 6(4), 1137-1167. Doi:10.3390/rel6041137

<sup>6</sup>Ejaz, M. (2016), Shia-Sunni sectarian violence as challenge to peace maintenance in PAKISTAN, *Gandhara Journal of Research in Social Science*, 1(2415-2404), 127-162.

achieve political benefits. Follower of each sect of a religion demands its implementation and that creates conflict among people. Sectarianism in Pakistan was dispersed highly when political parties exploited sacred religious emotions of people by dividing them on sectarian grounds. The impact of sectarian war on our territory leaves us with uncompensated damages. Not only this war is an attack on our personal beliefs but it is also causing us heavy socio-economic losses (Khan, 2006).<sup>7</sup>

The easiest way for extremists to activate their agenda of division is through ethnicity and sects. They work on fragmentation of society at private, sacred and emotional basis. The destruction of social and ideological structure of a society is the central plan of propagation of sectarianism. The percentage of population in Pakistan who aren't a part of any religious extremist movement, also do nothing to stop such groups from creating division in the name of religion. The operators of sectarianism convey their message by adding religious references and control the vulnerable minds to work for their purpose. (Shabbir, 2012)<sup>8</sup>. This shows that religion is a highly sacred part of our lives, sacred enough to be used as a

---

<sup>7</sup>Khan, S., & Javaid, U. (2016). Extremism in Contemporary Pakistan: Threats, Causes and Future Policy. *South Asian Studies*, 31(2), 403-412.

<sup>8</sup>Shabbir, M. (2012). "PAKISTAN'S IMAGE DILEMMA: QUEST FOR REMEDIAL ACTION." Internal Studies in the Institute for Strategic Studies, Research and Analysis (ISSRA), National Defence University, Islamabad.



tool by extremists, as they are aware of our hesitance to investigate over any religious matter (Hussain, 2010)<sup>9</sup>.

Our society became more susceptible to sectarianism in 1960s and 1970s. When we review the struggle for Pakistan we read Muslims fought for their ideology neither shia nor sunni, however in present scenario we cannot ignore the Iranian Islamic revolution, Iran-Iraq War, Afghan War, Islamization of Zia-ul-Haq in the country, the growing influence of Iran and Saudi Arabia in Pakistan and growing number of Madrassas . The consequences were also evident in the form of sectarian violence against Ahmediya Community, imposition of Zia's Nizam-i-Mustafa Movement, shia-sunni conflict and the involvement of Saudi Arabia in order to spread Wahabism in Pakistan through Ahle-hadith (Shah, 2014). Target killing of prominent religious personalities and multiple attacks on minorities are not only disturbing peace of the country but also destroying its image on international level (Saeed, et al., 2014).<sup>10</sup>

The action against sectarian terror has always been controversial and one of the main reason is direct and indirect

---

<sup>9</sup>Hussain, S. E. (2010). Terrorism in Pakistan: Incident patterns, terrorists' characteristics, and the impact of terrorist arrests on terrorism. Publicly Accessible Penn Dissertations. Retrieved from: <http://repository.upenn.edu/edissertations/136>

<sup>10</sup>Saeed, L., Syed, S. H., & Martin, R. P. (2014). Historical patterns of terrorism in Pakistan. *Defense & Security Analysis*, 30(3), 209-229.

support of dominant Islamist political parties like Jamaat-e-Islami (JI) and Jamiat Ulema-e-Islam (JUI) for Pakistani Taliban and their difference of opinion on military operations against them. (Feyyaz, 2013)<sup>11</sup>. The difficulty in evaluating any approach against sectarian terror was mainly because usually before any physical control, every insurgency at its initial stage is referred to the consultants of that issue. While the consultants on the issue of sectarianism are religious leaders and many of them belong to a particular sect and promote it among their followers (Muthuswamy, 2016)<sup>12</sup>.

Struggle against sectarian terror seeks only peace. Peace is a term that demonstrate a streamline picture in our mind though its understanding varies and depends mostly on one's exposure to violence in the past. The simplest way of achieving peace is dialogue but it was only a choice in sectarianism until situation was limited to conflicts not brutality, also this effort of dialogue strengthened the group of terrorists labeling them as stakeholders (Shah, 2014)<sup>13</sup>. The present study contributes to the existing literature by discussing the role of sects in terrorism and the possible strategies to deal with it.

---

<sup>11</sup> Feyyaz, M. (2013). Conceptualising Terrorism Trend Patterns in Pakistan an Empirical Perspective. *Perspectives on Terrorism*, 7(1), 73 – 102.

<sup>12</sup> Muthuswamy, M. S. (2015). The Role of Sharia and Religious Leaders in Influencing Violent Radicalism, *Science, Religion and Culture*, 3(1): 1-18.

<sup>13</sup> Shah, M. N. (2014). Evolution of Sectarianism in Pakistan: A Threat to the State and Society. *South Asian Studies*, 29(2), 441-459.

## Literature Review

The literature on the sectarianism and its role in terrorism is very limited however a brief review of the available literature gives the idea that sectarianism is growing under the culture of illiteracy and it is core reason of portraying negative image of Pakistan. Ejaz (2016)<sup>14</sup> highlighted the importance of peace and role of sectarianism in maintaining peace. His study covers the Islamic history of sectarianism, the history of sectarianism in Pakistan, prominent sects and conflicts among them, role of law in supporting peace and importance of human rights. Javaid (2011)<sup>15</sup> presented that how religious extremism is a threat to creativity and innovation. Her focus of study is on extremism and its fusion with every institute of society in sustaining damage.

Sial and Anjum (2010)<sup>16</sup> empirically looked into the survey of Pakistan Institute for Peace Study (PIPS) on radicalization and extremism between October 2008 and April 2009 and concluded that religion is prime part of people's life

---

<sup>14</sup> Ejaz, M. (2016), Shia-Sunni sectarian violence as challenge to peace maintenance in Pakistan, *Gandhara Journal of Research in Social Science* , 1(2415-2404), 127-162.

<sup>15</sup> Javaid, U. (2011). Partnership in war on terror and mounting militant extremism in Pakistan. *South Asian Studies*, 26(2), 227 – 239.

<sup>16</sup> Sial, S., & Anjum, T. (2010). Jihad, Extremism and Radicalization: A Public Perspective. *Islamabad: Pak Institute for Peace Studies*.

but extremism through religion confuses their opinion and they avoid public condemnation of sectarianism.

Iqbal and Lodhi (2016)<sup>17</sup> stated that terrorism is directly linked with the decline in economic status of Pakistan, it repels the investors and strict measures is the need of hour. Saeed *et al.* (2014)<sup>18</sup> explained the trends in terrorist activities from 1981 to 2010. The effects of Afghan war the rise in sectarian terrorism from late 90's and the post 9/11 war. This study reveals the role of sectarianism in Pakistan with reference of Afghan Jihad and domestic war.

Hyder et al.(2015)<sup>19</sup> analyzed the rate of low GDP with increase in terrorists attack in Pakistan and the rapid increase of poverty , unemployment and decline of per capita income in recent years as consequence of extremism. Their study also declares foreign aid in the form of grants and debt a great help for economy of Pakistan.

Kfir (2014)<sup>20</sup> Stated that the circumstances in all over Pakistan are in succession through political and social groups.

---

<sup>17</sup>Iqbal, Z. & Lodhi, S. (2014). Extremist and Religious Violence: An Economic Overview of Pakistan. *International Journal of Research in Applied Natural and Social Sciences*, 2(11), 195-212.

<sup>18</sup>Saeed, L., Syed, S. H., & Martin, R. P. (2014). Historical patterns of terrorism in Pakistan. *Defense & Security Analysis*, 30(3), 209-229.

<sup>19</sup>Hyder, S., Akram, N., & Padda, I. U. H. (2015). Impact of terrorism on economic development in Pakistan. *Pakistan Business Review*, 839, 704-722.

<sup>20</sup>Kfir, I. (2014). Sectarian violence and social group identity in Pakistan. *Studies in Conflict & Terrorism*, 37(6), 457-472.

Political groups are the state runners as their policies control the whole country and other groups are controlled by influential religious and social leaders. People show strong commitment not only to these leaders, but also to their interpretation and agenda. He revealed that certain events such as loss of East Pakistan, Iranian Revolution, and most significantly the war in Afghanistan are examples of such extremism.

According to Hussain (2010)<sup>21</sup> the Distribution of total arrested Terrorists on Group Basis in Pakistan comprised 42% Muslim Militants, 38% of Sectarian, 9% of Ethnic and 1 % of Al-Qaeda terrorists. His study also states that 90% of these terrorists belong to sect of Deobandi, 6% are Sunni ,2 % are Shia, 1% Bareilvi and 0.5 % of them are Ahle Hadith. His study urges on Punishment for terrorists through either assassination or arresting as it will generate fear among such extremists and will be a strong preventive measure for future.

Muthuswamy (2016)<sup>22</sup> focused on role of religious leaders and how by the name of sharia many extremists are playing

---

<sup>21</sup>Hussain, S. E. (2010). Terrorism in Pakistan: Incident patterns, terrorists' characteristics, and the impact of terrorist arrests on terrorism. Publicly Accessible Penn Dissertations. Retrieved from: <http://repository.upenn.edu/dissertations/136>

<sup>22</sup>Muthuswamy, M. S. (2015). The Role of Sharia and Religious Leaders in Influencing Violent Radicalism, *Science, Religion and Culture*, 3(1): 1-18.

with the mind of Muslims. The discussion in his study revolves around the rise of dependence on religious personalities and how contributing was the role of Saudi Arabia in giving this privilege to religious leaders in the name of Sharia. He stated that using religion to motivate people for enforcing Islamic sharia is the main strategy of violence and it needs a serious control.

### **Methodology**

This article seeks to explore the importance of sectarianism in counter-terrorism strategies. The purpose was to build an insight through experts' opinion from available literature on sectarianism. This study develops a comprehensive link between the factors leading towards sectarianism and present scenario. It is based on the objective to illuminate that sectarianism is a very strong base of operating terrorism in Pakistan and there is a dire need to assess the strategies to cope with this prevailing evil.

It is a qualitative study based on Meta-Analysis of fourteen (14) research works published in between 2010–2016 (See Appendix for details). All these researches reveal situation of counter terrorism strategies in Pakistan.

The data from multiple articles provided us with different causes, effects and recommendations on sectarianism. Through

this analysis the researchers have tried to develop a theme on rise of sectarianism as cause of terrorism in Pakistan. This main theme then includes nature of sectarian violence, its causes and the contribution of our history in it. It also covers the possible measures to tackle terrorism and how it can be a serious threat to the future of Pakistan. The focus of study is on the hidden and unexplored aspects in sectarianism and its role in destabilizing the peace of Pakistan. Each aspect of this article describes logical and ideological interpretations of different authors.

## **Discussion**

The action against a visible, propagating and evil phenomenon is easy as you accept the issue observe and plan strategies for it and for any plan of action against sectarianism we need a realization of its severity and its underestimated damage. This article is an attempt to elaborate sectarianism as one of the root causes of terrorism in Pakistan. Roots of terrorism in Pakistan are externally-supported. These external agencies are working through internal channels and as religion is the dominating part of interior of Pakistan, it is a prior subject for extremists to attack. Even after paying a heavy price for war against terrorism, the role of Pakistan has always been suspicious. It shows the agenda of isolation for Pakistan on all grounds (Javaid,

2011)<sup>23</sup>. However, several internal factors are also responsible for this situation. For instance, one of the main reasons of prevalence of sectarianism in Pakistan is social exclusion. The development in few cities and continuous investments in one or two sectors only frustrate the population (Irshad, 2011)<sup>24</sup>. The sense of deprivation leads people towards violence and the gap between provinces in terms of development and modernization triggered them to fight under the cover of traditions and religion (Hyder, *et al.*, 2015)<sup>25</sup>.

After analysis of selected research work, main themes have been described in following section.

### **Sectarianism, terrorism and Jihad**

The term Jihad is often defined as a “holy war” which creates the idea that jihad is a physical effort only but it actually means a struggle, struggle against one's own self, against evil, against what is forbidden in Islam. It emphasis on following what is preached by Islam. Jihad is the entire struggle that one faces in the path of Allah (Muthuswamy, 2016).<sup>26</sup>

---

<sup>23</sup>Javaid, U. (2011). Partnership in War on Terror and Mounting Militant Extremism in Pakistan. *South Asian Studies*, 26(2), 227 – 239.

<sup>24</sup>Irshad, M. (2011). Terrorism in Pakistan: Causes & Remedies. *Dialogue (Pakistan)*, 6(3), 224 – 241.

<sup>25</sup>Hyder, S., Akram, N., & Padda, I. U. H. (2015). Impact of terrorism on economic development in Pakistan. *Pakistan Business Review*, 839, 704-722.

<sup>26</sup> Muthuswamy, M. S. (2015). The Role of Sharia and Religious Leaders in Influencing Violent Radicalism, *Science, Religion and Culture*, 3(1): 1-18.



Unfortunately, “Sectarianism and jihad both are mixed in Pakistan” (Khan & Javaid, 2016)<sup>27</sup>.

The concept of jihad particularly in the mind of non-Muslims is violence and terror and some credit for that goes to violence based organizations like Al-Qaeda, its leaders, their agendas and media for creating sensation (Rafique, 2014)<sup>28</sup>.

However, the world started investing the teachings of Islam more after 9/11 but only few avoided speculations and interpreted it rightly. The outcome of violent attacks, in the name of Islam created the confusion among masses. They use jihad and violence as synonyms, and justify use of illegitimate power to enforce laws of Islam. Jihad is not related to violence or terrorism in any way (Javaid, 2011)<sup>29</sup>.

Terrorism is the use of illegal force in order to achieve social political goals. Sectarian terror on the other hand is the use of religion in order to create conflicts and among different sects (Mughal, 2013)<sup>30</sup>.

---

<sup>27</sup> Khan, S., & Javaid, U. (2016). Extremism in Contemporary Pakistan: Threats, Causes and Future Policy. *South Asian Studies*, 31(2), 403 - 412.

<sup>28</sup> Rafique, M. (2014). “Evolutionary Transformation of Religious Extremism and Terrorism: An Analysis of Fata-Pakistan”. Internal Studies in the Institute for Strategic Studies, Research and Analysis (ISSRA), National Defence University, Islamabad.

<sup>29</sup> Javaid, U. (2011). Partnership in war on terror and mounting militant extremism in Pakistan. *South Asian Studies*, 26(2), 227 – 239.

<sup>30</sup> Mughal, N. A. (2013). Extremism, Violence and Jihad: Nature of Terrorism in Pakistan and its Impact on Higher Education. *The Government-Annual Research Journal of Political Science*, 2(02), 6 – 17.

Sectarianism is completely different however it carries the main aim of confusing people with Islam and jihad. Sectarian violence exhibits a sense of fear and terror. It seems that it is only the conflict between two or more ideologies but the increase in number of violence based attacks in Pakistan is projecting the idea that it is actually a chain of groups working to achieve violence only and they have nothing to do with religion or religion based ideology.

They are promoting sectarianism through power and force, whereas the teachings of Islam are based on peace and tolerance only. It is mentioned in Quran (2:256) that “There shall be no coercion in matters of faith. Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil and believes in God has indeed taken hold of a support most unfailing, which shall never give way: for God is all-hearing, all-knowing.” (Translated by Asad, 2003).<sup>31</sup>

Unfortunately, in Pakistan each violent activity by some religious group is termed as “holy war” or jihad. As we see in case of Afghan Russian War or involvement of foreign agencies in creating organization like Tehreek e Taliban Pakistan (TTP). The instructions of real jihad in Islam clearly forbid killing of children, old, infirm and even fruit bearing

---

<sup>31</sup>Asad, M. (2003). *The message of the Quran: the full account of the revealed Arabic text accompanied by parallel transliteration* (Vol. 6). The Book Foundation.

trees while violence through sects victimize everyone. There is no concept of tolerance and second opinions in sectarianism and there is no compulsion in Islam so there is clearly no link between Islam and sectarianism (Feyyaz,2016)<sup>32</sup>.

### **Evolution of Sectarianism in Pakistan**

Sectarian identity is a major cause of terrorism in Pakistan. As in words of Sial and Anjum (2010), “Sectarianism grew in parallel with Islamization process”<sup>33</sup>. However, globally it has emerged highly in late 90s. Many scholars believe that main events promoting sectarianism in Pakistan mainly include the utmost desire and struggle of political and religious organizations. Madrasas, mosques and religious seminars have been the target of sectarianism (syed, *et al.*,2015)<sup>34</sup>.

The unstable political condition through all these years provided a suitable environment for sectarian conflicts to grow. General Zia-ul-Haq’s Islamization Tehreek-e-Nizam-e-Mustafa) project and his efforts to enforce Islamic norms through policies and rules provoked the sectarian conflicts. In June 1980, General Zia-ul-Haq promulgated the Zakat and

---

<sup>32</sup>Feyyaz, M. (2016). The discourse and study of terrorism in decolonized states: the case of Pakistan. *Critical Studies on Terrorism*, 9(3), 455-477.

<sup>33</sup>Sial, S., & Anjum, T. (2010). Jihad, Extremism and Radicalization: A Public Perspective. *Islamabad: Pak Institute for Peace Studies*.

<sup>34</sup>Syed, S. H., Saeed, L., & Martin, R. P. (2015). Causes and Incentives for Terrorism in Pakistan. *Journal of Applied Security Research*, 10(2), 181-206. DOI: 10.1080/19361610.2015.1004606

Ushr Ordinance, which directed the deduction of the zakat from all Muslim citizens of Pakistan. The enforcement of this law led to more destruction and violence. Musharraf's attempt toward Islamic reform was confused with modernity and his ruling period needed a very impressive action but that didn't happen. Many analysts believe that by the ruling time period of Musharraf, sectarianism was deeply rooted into the institutes and society of Pakistan (Rafiq,2014)<sup>35</sup>.

The sectarian agents in the history of Pakistan have always been active for the purpose of giving burst rise to any conflict or difference of opinion based on Islam and Islamic laws. When we look upon the existence of sectarianism in material sources we find it in the form of hate literature but it is nothing compared to the actual transformation of minds by sectarian agents. The support of Madrassas by Government in past is evident while the literature through which hatred used to spread has now transferred into the speeches and ideology through extremists (Shah,2014)<sup>36</sup>.

There are multiple reasons why sectarianism is attaining a strong base in Pakistan. The history of Shi , Sunni, Ahmedi and other sub sects provides us with all the situation and loss

---

<sup>35</sup>Rafiq, A. (2014). Sunni Deobandi-Shia Sectarian Violence in Pakistan. *Washington: Middle East Institute*

<sup>36</sup>Shah, M. N. (2014). Evolution of Sectarianism in Pakistan: A Threat to the State and Society. *South Asian Studies*, 29(2), 441-459.

occurred in past. The role of Government was not impressive in suppressing this evil. Apart from all the major and dominant reasons we cannot ignore the social problems of Pakistan and the very unfair distribution of resources among provinces.

The most popular theory is that poverty causes frustration against authority and demands a shift in power. Without enough resources to survive, people easily get effect with other problems as well which includes illiteracy, inflation, health issues unemployment and many more. Now the question arises that, is everyone getting effected by all these problems? the answer is of course not which leads us towards social exclusion . When a region of a society suffers more it needs more attention, the need of work on every aspects of that region is required but focus on the development of few cities is the very basic reason of social exclusion and that is the reason that much of the terrorist organization operate in undeveloped cities and areas (Ali ,2010)<sup>37</sup>.

The mode of sectarian attacks in Pakistan is the target killing of ulema and suicidal attacks on religious places such as Mosque, Imam bargah, khanqah, jamaat khana, and religious gatherings, etc. This way of creating terror is very consciously planned. Extremists build the aggression by hitting sacred emotions and then use this aggression to create more violence.

---

<sup>37</sup>Ali, N. (2010). Sectarian imaginaries: the micropolitics of sectarianism and state-making in northern Pakistan. *Current Sociology*, 58(5), 738-754.

The impact of sectarianism is worse than that, political violence, instability and insecurity are its general form (Mughal, 2013)<sup>38</sup>.

The important point here is the damage of human lives due to non-existence of material resources. When people who operate for terrorist agencies, release their aggression through violence their victims are also human beings. This wave of terrorism in Pakistan leaves us nowhere on accomplishing the goal of an ideal society with the provision of all human rights. Violation of human rights with this increasing flow of terrorism is very evident. Over the years, Tehrik e Taliban (TTP) has been involved in a number of suicide bombings, remote controlled bombs, abductions, these organizations who are responsible for sectarianism in Pakistan are using the name of Islam \_ a religion of peace for all their violence and those who are killing innocent people in the name of jihad, how could we even expect that they would respect human rights. However the point of focus is that sectarian violence is not only a problem of people who are within the range of it. It is now the main focus of terrorist in Pakistan and it is widely

---

<sup>38</sup>Mughal, N. A. (2013). Extremism, Violence and Jihad: Nature of Terrorism in Pakistan and its Impact on Higher Education. *The Government-Annual Research Journal of Political Science.*, 2(02). 6 – 17.

spreading which is an alarming situation for all of us (Hussain, 2010)<sup>39</sup>.

### **Psychological effects of sectarianism**

Sectarianism disrupts adversely everyone in the society and the psychological impact of sectarianism is severe and long lasting. It has affected badly the social life of Pakistanis by creating a sense and atmosphere of insecurity and fear. The normal discussion on religion and sects has now become more controversial. People avoid religious discussion and talk on sects. The increase in cases of violence is also a challenge for state as it is almost impossible to provide security for each person in the country. There are no figures to describe the transformation of mental health of people in Pakistan ever since terrorism through sects is operating in the country. Our Government does not have enough funds to meet the damage of terrorism, so we cannot expect that state would do anything for psychological rehabilitation of people effected with religion based violence (Fair, *et al.*, 2016)<sup>40</sup>.

A general taboo prevailing in our society these days is that all the ulema preaching or organizing seminars are convincing

---

<sup>39</sup>Hussain, S. E. (2010). Terrorism in Pakistan: Incident patterns, terrorists' characteristics, and the impact of terrorist arrests on terrorism. Publicly Accessible Penn Dissertations. Retrieved from: <http://repository.upenn.edu/edissertations/136>.

<sup>40</sup>Fair, C. C., Littman, R., Malhotra, N., & Shapiro, J. N. (2016). Relative poverty, perceived violence, and support for militant politics: Evidence from Pakistan. *Political Science Research and Methods*, 1(1), 1-25. doi:10.1017/psrm.2016.6

you to join their sects and any liberal statement will make you regret for opening up to any discussion because it will be opposed by other sects or religious group, now if we observe this phenomenon deeply sectarianism has deprived us of professing our religion and our beliefs and the urge of every single person to make every other person agree to their opinion has prevailed in society. People who have witnessed catastrophic incidents of violence on the basis of religion or who have survived through sectarian conflicts and raging violence live in fear for the rest of their lives. People living in those areas where such organizations operate also spend their lives in terror. Children of such families have been affected adversely. They grow up with the fear, anxiety and long lasting phobias. The psychological trauma this nation is facing needs serious attention. The role of media is not very positive in this war. Media covers all the incidents of sectarian violence and then triggers the emotions of people by creating sensation and exploiting emotions. People are trying hard to deal with these militants who are operating on the basis of Islam and killing innocent lives. Their psychological and religious interpretation need to be re- oriented (Canetti-Nisim, *et al.*, 2009).<sup>41</sup>

---

<sup>41</sup>Canetti-Nisim, D., Halperin, E., Sharvit, K., & Hobfoll, S. E. (2009). A new stress-based model of political extremism: Personal exposure to terrorism, psychological distress, and exclusionist political attitudes. *Journal of Conflict Resolution*, 53(3), 363-389.



## Recommendations

The continuous evolution of Sectarianism in Pakistan demands change from multiple sectors on multiple aspects with mutual co-operation and co-ordination.

Following are some of the recommended measures to reduce the violent effects of sectarianism:

- **Regulation of Madrassas** in Pakistan is very important. It is not a question mark on religious education rather this measure demands the check of funds provided to madrassas and the nature of literature they provide to their students as it will help in exposing the foreign agenda based Madrassas which operate to create conflict using religion.
- **Social Awareness and Social Action** is a medium in society which can promote acceptance and patience among different groups and sects to reduce the effects of sectarianism. Awareness through various mediums is very helpful in creating a sense about difference of opinion among people and how important it is to accept the opinion of other people instead of imposing our own.
- **Encouragement of nationalism** to reduce the effects of sectarianism is another measure. The realization that we are Pakistanis above all is a great step towards unity which rejects the concept of sects. This strength and harmony on

national level will also minimize various ethnic and linguistic conflicts within Pakistan.

- **Literature in Primary, Secondary and higher secondary** education should be helpful for children to believe that we are Muslims first and then anything else. We should not let the educational institutes include "Fiqhi & Maslaki" education in courses. The education based on sects propagates sense of being inferior and superior.
- **Discouragement of separate mosques** for different sects is very important. It will control the division and conflicts among sects and through awareness, street plays, seminars , Persuading the media and informal group discussions we can encourage people to offer prayers in different sect mosques and also for **inter-sect marriages**.
- **Social exclusion and unbalanced growth** create adaptive environment for sects to grow and for violence to operate through sects. Sectarian violence and extremism easily disseminate in underdeveloped areas. The investment and development of every region of Pakistan is important for the elimination of sectarianism.
- **Education is the key** for the solution of sectarianism. Terrorist operate through weak mind and illiteracy block the

sense of investigation over anything. It provides the extremist with the chance to work through others. The awareness and importance of education for controlling sectarianism is necessary.

## **Conclusion**

Religious pluralism is not just the existence of multiple religions, rather it is the acceptance of all the existing religions in terms of their required space to live by their faith in a society. In Pakistan, men, women and even children are killing and being killed in conflicts that are both endorsed and emotionally intensified using religion. All followers believe that their faith is true and sacred but problem occurs when they want others to agree upon their opinion. This article examines the importance of ideology and religion for a society like Pakistan, the use of sects for operating terrorism, role of Government in sectarianism, operational strategies of sectarianism, sectarianism in Pakistan, difference between jihad and sectarianism, causes effects and psychological impact of sectarian conflicts in Pakistan. This study is based on the analysis of articles related to sects, terrorism, extremism and violence.

Consistent with prior studies, this study concludes that the religious extremism was encouraged during the rule of Zia and his policies paved ways for sectarianism in Pakistan

(Javaid, 2011)<sup>42</sup>. The analysis also revealed that extreme measures are required to eliminate terrorism and extremism from Pakistan especially with reference to sectarianism.

Researchers linked the sectarianism in Pakistan with terrorists operating in Afghanistan and India (Fair, 2015)<sup>43</sup>. The wave of sectarianism is only going to expand in Pakistan for upcoming years as maslak, ethnic differences and poverty in Pakistan is stronger than educational institute and judiciary.

While discussing strategies to tackle terrorism, it is concluded that Sectarianism is not yet the priority of state particularly because every other Government needs strong religious alliances to survive in power. And law enforcement agencies of Pakistan are not capable enough to deal with the growing sectarian and non-sectarian violence.

Researchers do believe that in future sectarianism will be a major medium of operating terrorism in Pakistan and a threat for all of us. The war against sectarianism is very difficult and it is operating through religion and because this war cannot be seen physically it is operating through ideology, religion and transformation of mind. It has posed serious threat for all of us. The defamation of Muslims, Islam and Pakistan is

---

<sup>42</sup>Javaid, U. (2011). Partnership in War on Terror and Mounting Militant Extremism in Pakistan. *South Asian Studies*, 26(2), 227 – 239.

<sup>43</sup>Fair, C. C. (2015). Explaining support for sectarian terrorism in Pakistan: Piety, Maslak and Sharia. *Religions*, 6(4), 1137-1167.

their main target which also has left us with a bad image at International level. For the country to become free of this evil, we must come up with strong measures to help eliminate religious extremism.

### **Appendix: Articles selected for Meta-analysis**

1. Fair, C. C. (2015). Explaining support for sectarian terrorism in Pakistan: Piety, Maslak and Sharia. *Religions*, 6(4), 1137-1167. Doi:10.3390/rel6041137
2. Feyyaz, M. (2016). The discourse and study of terrorism in decolonized states: the case of Pakistan. *Critical Studies on Terrorism*, 9(3), 455-477. DOI: 10.1080/17539153.2016.1192261
3. Haider, S., de Pablos Heredero, C., Ahmed, M., & Dustgeer, S. (2015). Identifying Causes of Terrorism in Pakistan. *Dialogue (Pakistan)*, 10(3), 220 – 236.
4. Irshad, M. (2011). Terrorism in Pakistan: Causes & Remedies. *Dialogue (Pakistan)*, 6(3), 224 – 241.
5. Javaid, U. (2011). Partnership in War on Terror and Mounting Militant Extremism in Pakistan. *South Asian Studies*, 26(2), 227 – 239.
6. Khan, S., & Javaid, U. (2016). Extremism in Contemporary Pakistan: Threats, Causes and Future Policy. *South Asian Studies*, 31(2), 403-412.
7. Kfir, I. (2014). Sectarian violence and social group identity in Pakistan. *Studies in Conflict & Terrorism*, 37(6), 457-472.
8. Mughal, N. A. (2013). Extremism, Violence and Jihad: Nature of Terrorism in Pakistan and its Impact on Higher Education. *The Government-Annual Research Journal of Political Science.*, 2(02), 6 – 17.
9. Rafique, M. (2014). “Evolutionary Transformation of Religious Extremism and Terrorism: An Analysis of Fata-Pakistan”. Internal Studies in the Institute for Strategic

Studies, Research and Analysis (ISSRA), National Defence University, Islamabad.

10. Shah, M. N. (2014). Evolution of Sectarianism in Pakistan: A Threat to the State and Society. *South Asian Studies*, 29(2), 441-459.

11. Fair, C. C., Littman, R., Malhotra, N., & Shapiro, J. N. (2016). Relative poverty, perceived violence, and support for militant politics: Evidence from Pakistan. *Political Science Research and Methods*, 1(1), 1-25. doi:10.1017/psrm.2016.6

12. Ejaz, M. (2016), Shia-Sunni sectarian violence as challenge to peace maintenance in Pakistan, *Gandhara Journal of Research in Social Science*, 1(2415-2404), 127-162.

13. Sial, S., & Anjum, T. (2010). Jihad, Extremism and Radicalization: A Public Perspective. Islamabad: Pak Institute for Peace Studies.

14. Syed, S. H., Saeed, L., & Martin, R. P. (2015). Causes and Incentives for Terrorism in Pakistan. *Journal of Applied Security Research*, 10(2), 181-206. DOI: 10.1080/19361610.2015.1004606

15. Rafiq, A. (2014). Sunni Deobandi-Shia Sectarian Violence in Pakistan. Washington: Middle East Institute

## **An Assessment of Factors Motivating Terrorism in Swat**

**Dr. Ahmad Ali\* & Sameer Ul Khaliq Jan\*\***

### **Abstract**

This study was carried out in the district of Swat in the aftermath of recent insurgency. The purpose of the study was to investigate those factors that were considered responsible for the increase of terrorism in that region. A sample size of 288 respondents was selected through a purposive sampling procedure and data was also collected through personal observation. The following conclusions were drawn: 1. Insurgency increases due to crime, 2. Terrorism affects the tourist industry, 3. Ethnocentrism is evident in the culture, 4. Responsible media and a strong and friendly foreign policy will promote peace. Factors that influence the occurrence of terrorism were found to be: the misinterpretation of religion, poverty, political disorder, lack of education, sectarianism, injustice and the exploitation of skilled persons.

**Keywords:** Ethnocentrism; insurgency; factors; motivation; Swat

---

\* Assistant Professor Department of Sociology Abdul Wali Khan University Mardan

\*\* Lecturer in social Work Department of Social Work Shaheed Benaizer Bhutto University Sheringal

## 1. Introduction

**T**errorism has no specific definition as it very complex phenomenon, terrorism is closely connected with tourism, this occurs for a number of reasons. Terrorism has so many types like individual, organizational, national and international, and they are generally distinguished by form of its application. People have different views about terrorist attacks as some people claim that terrorism is a criminal act, while other view that terrorism is not a crime as it is a fight for independence (Pizam, 1999). It is usually designed to attain the predetermined objectives with maximum use of violence, brutality as basic ingredient to get things done. It is usually rich in activation, directed towards inflicting psychological effect behind all limits (Anderton and Carter, 2004). Terrorism may be defined as “it is the application of violence by non-state actors (i.e., terrorist groups), that threatens the mass society or government for their own objectives (Enders, 2008). Usually the terrorist goals and objectives are not fulfilled in the ordinary political process due to which they produce threat in people through media etc. (Melnick and Eldor, 2010; and Schelling, 1991). Weak economic status of the enemy can be helpful for the terrorists



to control their enemies therefore, they try to deteriorate the sound economic position of their enemy. The government compromises on the demands of the terrorist to lesser the probability of more violence, and economic damages (Sandler and Enders, 2008).

Terrorism affects the economy of the people or country badly as terrorism results in, loss of lives, property damages, and destruction of stock of human and physical capital. Furthermore, terrorism hinders the arrival of tourists which ultimately distort national levels of consumptions, investment, government spending and savings. Also terrorism creates uncertainty, fear and terror in the minds of people, leading to the probable delay of long term investments and hinder the economic development of people or nation (Bird et al., 2008). Terrorism also leads to destruction of infrastructure in an area like schools, hospitals, banks etc. which needs to be reconstructed by the government however, such reconstruction will result an extra burden on government treasury. Moreover, terrorism results in diversion of international capital and trade owners (Abadie and Gardeazabal, 2008). Due to the destruction of the assets of government and private organization which can directly and indirectly effect the people economy.

(Blomberg et al., 2004). Terrorism also destroys the import and export of goods and capital among countries (Abadie and Gardeazabal, 2008; Enders and Sandler, 1996; and Nitsch and Schumacher, 2004). It is clear from the above literature that terrorism negatively affects the economic growth of individuals, and nations (Abadie and Gardeazabal, 2003). Some studies pointed out that terrorism badly affects foreign direct investment and economic development of the country (Enders et al., 2006; Blomberg et al., 2004) Moreover, it was also concluded by some researchers that terrorism affects only a part not the whole country. A country facing the threat of terrorism is likely to move away from vulnerable to less vulnerable sector in economic activities(Sandler and Enders, 2008; Chen and Siems, 2004).

## **2. Material and Methods**

For this study swat was selected on purposive basis. Simple random sampling was adopted for drawing a representative sample size. Sample size was calculated by using the formula advised by Chaudry and Kamal, (1996). Putting values of literacy variable determined by Imran, (2008) in his study on Swat as given below.

$$n = \frac{z^2 \alpha / 2 p q}{e^2}$$

$$e = p - p = 0.10\%$$

$$\alpha = 0.05$$

$$p = 0.25\% \text{ (illiterate)}$$

$$q = 1 - p = 1 - 0.25 = 0.75\% \text{ (literate)}$$

$$n = \frac{(1.96)^2 (0.75) (0.25)}{(0.05)^2}$$

$$n = 288$$

Data were collected on purposive basis through observational method by interview schedule.

### 3. Results and Discussion

#### 3.0 Socio-economic profile of the respondents

Basic information of the respondents according to this study is age, gender, marital status, monthly income, family type, education and educational level. The explanation of the socio-economic is shown below.

##### 3.1 Age of the respondents

Table 3.1 shows that out of 100% respondents 19.9 % were between the ages of 18-25 years, 21.1% had the age

between 26-35 years, 26.0% were between the 36-45 years, 33.0% had the age between 46-55 years respectively.

**Table 3.1 Age of the respondents**

<b>Age (years)</b>	<b>Frequency</b>	<b>Percent</b>
18-25	55	19.1
26-35	63	21.9
36-45	75	26.0
46-55	95	33.0
Total	288	100.0

### **3.2 Gender wise distributions of the respondents**

In this study out of total 288 respondents 97.6% were male and 2.4% were female. It is due to the prevailing cultural norms, which males are enjoying superiority over female.

**Table 3.2 Gender wise distributions of the respondents**

<b>Gender</b>	<b>Frequency</b>	<b>Percent</b>
Male	281	97.6
Female	7	2.4
Total	288	100.0

### 3.3 Marital status of the respondents

In this study majority i.e. 79.5% of the respondents were married and the remaining 20.5% were unmarried. It is because marriage is the first institution envisages a sound and stable relationship between the marrying families as of strong tribal preservatives to tribe stability.

**Table 3.3 Marital status wise distribution of the respondents**

<b>Marital status</b>	<b>Frequency</b>	<b>Percent</b>
Married	229	79.5
Unmarried	59	20.5
Total	288	100.0

### 3.4 Family type of the respondents

Table 3.4 depicts the respondents distribution on the basis of family type almost 54.9% belonged to nuclear family while the rest i.e. 45.1% were from the joint family.

**Table 3.4 Family type of the respondents**

<b>Family type</b>	<b>Frequency</b>	<b>Percent</b>
Nuclear family	158	54.9
Joint family	130	45.1
Total	288	100.0

**3.5 Monthly income of the respondents**

<b>Monthly income in PKR</b>	<b>Frequency</b>	<b>Percent</b>
5,000-10,000	52	18.05
10,001-15,000	93	32.29
15,001-20,000	85	29.51
20,001-25,000	58	20.13
Total	288	100

Table 3.5 shows that out of 100% respondent's 18.05 % monthly income were between 5,000-10,000, 32.29% had monthly income between 10,001-15,000, 29.51% were between the 15,001-20,000, 20.13% had income between 20,001-25,000 respectively.

**Table 3.5 Monthly income of the respondents****3.6 Education level of the respondents**

On the basis of educational level 14.2 were illiterate, 23.6% had primary level of education, 29.5% were up to middle, and 22.6% were up to SSC while the rest i.e. 9% were graduate.

<b>Educational level</b>	<b>Frequency</b>	<b>Percent</b>
Illiterate	41	14.2
Primary	68	23.6
Middle	85	29.5
Metric	65	22.6
Graduate	26	9.0
<b>Total</b>	<b>288</b>	<b>100.0</b>

**Table 3.6 Education level of the respondents**

### **3.7 The Respondents' attitudes about terrorism motivating factors**

As per nature of the questions incorporated in the questionnaire every respondent was interviewed in form of a series of statement within each selected variable, categorized of two responses (yes and no). The respondents were asked according to the nature of the format of questions and placed as per their response to each question accordingly.

Man's perception or attitude towards any social phenomena is usually measured with "yes, no" and particular extent of degree. The tables given below indicated that out of 100% respondents 78% of the respondents responded that terrorism is an anti-state act. Asking about the uncertainty is the outcome of insurgency 68% supported the statement. About the economic strength and bomb blasting in the area majority i.e. 84% pointed towards decreases of economic strength. In this way 60.42% opined that terrorism affected the foreign investment in the area. In addition to asking about the terrorist attitudes for tourists some 71.52% of the respondents said that their attitudes were negative for tourists Moreover, out of total respondents 51% were in favor of declining tourist's arrival due to terrorism/ insurgency. Contamination of ideologies and beliefs is a threat to invite terrorism majority i.e. 59% said yes. In this way out of total 70% of the respondents argued that humans committed crimes like robbery, theft, killing and murder etc. invite terrorism while 61% also added that ethnocentrism is also one of the main factors which motivate terrorism. Similarly, 80% respondents viewed that Religious misinterpretation and 63% viewed that skilled and labor class exploitation are the emerging causes of terrorism. Moreover, the statements; Injustice both on societal and state level, Sectarianism, Faction and feuds, One sided education either modern or religious and Poverty, Political disorders were



supported by 65%, 80%, 73% and 61% of the sampled respondents.

**Table 3.7 Respondents' perception about terrorism motivating factors**

<b>Statement</b>	<b>Yes</b>	<b>No</b>	<b>Total</b>
Terrorism is an anti-state action.	225 (78)	63 (22)	288 (100)
Terrorism/ insurgency create uncertainty.	196 (68)	92 (32)	288 (100)
Economic strength decreased with bomb blasting.	242(84)	46 (16)	288 (100)
Terrorism affects the foreign investment.	174 (60.42)	114 (39.58)	288 (100)
The attitudes of terrorists are negative for education.	162 (56)	126 (44)	288 (100)
Terrorism causes a decline in tourist's arrival.	206 (71.52)	82 (28.47)	288 (100)
Contamination of ideologies and beliefs is a threat to invite terrorism.	171 (59)	117 (41)	288 (100)
Human made crimes invite terrorism	203 (70)	85 (30)	288 (100)
Ethnocentrism in culture	173 (61)	115 (39)	288 (100)
Media is key instrument in promoting how to live peacefully	211 (73)	77 (27)	288 (100)
Misinterpretation of religion	230 (80)	58 (20)	288 (100)

Exploitation of skilled persons as well as labor class	181 (63)	107 (37)	288 (100)
Injustice both on societal and state level	186 (65)	102 (35)	288 (100)
Sectarianism, Faction and feuds	230 (80)	58 (20)	288 (100)
One sided education either modern or religious	209 (73)	79 (27)	288 (100)
Poverty, Political disorder	175 (61)	113 (39)	288 (100)

**Table values in each cell indicate frequency and parenthesis value show percentages.**

#### **4. Discussion**

These findings are in line with Ender (2008) who says “it is the application of violence by non-state actors (i.e. terrorist groups), that threatens the mass society or government for their own objectives”. Similarly, Bird et al (2008) indicates that terrorism creates uncertainty, fear and terror in the minds of people, leading into a prolonged delay in investments and economic development of the relative nations. The survey results of Pizam and Mansfeld (2002) show that terrorism leads to decline in tourist entrance in Plasteen (Israil). These findings are similar to the earlier findings that terrorism badly affects foreign direct investment and economic development of the country (Enders et al., 2006). Due to insecure situation in Nepal adventure, tourists arrival decline up to 42%. In Nepal

tourists arrival decreased from 464,000 in 2000, to 216,000 in 2002 (Blomberg et al., 2004). Posner (2003) pointed out that tourist arrival is decreased because of the violent behavior of terrorist with people, which remains for a longer period although, vanished earlier. With a relation Carter (1991) concluded as another factor that hinders the development of tourist industry is ideology of people. As it was found that during the period of cold war there was banned on the citizens of Eastern Block to travel to the West in order to obey the cultural ideological beliefs and thoughts.

## **5. Conclusion and Recommendations**

The study found that human made crimes is a source for motivating terrorism. Media was identified as key promoting cause for both peace and violence. People acknowledged political role essential in the development of terrorism, which is the key ingredient to providing safety to non-local. In addition, foreign relation of the host country is a harbinger to boasting the trade pertaining to tourism. Moreover, terrorism surfaced up as non-state action which is in surface in the area due to misinterpretation of religion, skilled person's exploitation, injustice, sectarianism, faction and feuds. Moreover, a single side education create ethnocentrism and vanishing the power interfaith harmony in the people and also lead to political disorder.

The study recommends that uniform educational system, proper justice, merit cut policy from bottom to top and universal ethics course inclusion in syllabuses, proper check on media propagation and active role for local and party leadership for the revival of social life with major focus on exocentric values.

## **6. References**

- Abadie, A. 2006. Poverty, political freedom, and the roots of terrorism. *American Economic Review*. 96(2): 50-56.
- Abadie, A. and J. Gardeazabal. 2003. The economic costs of conflict: a case study of the Basque country. *American Economic Review*. 93(1): 113-132.
- Abadie, A. and J. Gardeazabal. 2008. Terrorism and the world economy. *European Economic Review*. Vol. 52, pp. 1-27.
- Anderton, J.R. Carter. 2004. Applying intermediate microeconomics to terrorism, Working Paper, Department of Economics Faculty Research Series, College of the Holy Cross, vol. 04–12, available at <http://www.holycross.edu/departments/economics/website>.
- Bird, G., S.B. Blomberg and G.D. Hess. 2008. International terrorism: causes, consequences and cures. *The World Economy*. 31(2): 255-274.
- Blomberg, S.B., G.D. Hess and A. Orphanides. 2004a. The macroeconomic consequences of terrorism. *Journal of Monetary Economics* 51, 1007-1032.
- Blomberg, S.B., G.D. Hess and A. Weerapana. 2004c. Economic conditions and terrorism. *European Journal of Political Economy*. Vol. 20, pp. 463-478.

- Carter, F.W. 1991a. Czechoslovakia, in D.R. Hall (ed.), *Tourism & Economic Development in Eastern Europe & the Soviet Union*, Belhaven Press, London, pp. 220-235.
- Chaudry and Kamal. 1996. *Introduction to statistical theory*. 6<sup>th</sup> edition published by IlmiKatabKhana.
- Chen, A.H. and T.F. Siems. 2004. The effect of terrorism on global capital markets. *European Journal of Political Economy*. Vol. 20, pp. 349-366.
- Enders, W. and T. Sandler. 1996. Terrorism and foreign direct investment in Spain and Greece *Kyklos*. 49(3): 331-352.
- Enders, W., G.F. Parise and T. Sandler. 1992. An econometric analysis of the impact of terrorism on tourism *Kyklos*. Vol. 45, pp. 531-554.
- Enders, W., T. Sandler and G. Parise. 1992. *An Econometric Analysis of the Impact of Terrorism*
- Imran. 2008. *Women empowerment: a case study of swat*. Unpublished thesis, Department of Sociology, University of Malakand.
- Melnick, R. and R. Eldor. 2010. Small investment and large returns: terrorism, media and the economy. *European Economic Review* (forthcoming).
- Pizam, A. and A. Fleisher. 2002. "Severity versus Frquenc of Acts of Terrorism: Which Has a Larger Impact on Tourism Demand?," *Journal of Travel Research*, Vol. 40, p. 337.
- Pizam, A. and G. Smith. 2000. 'Tourism and terrorism: A quantitative analysis of major terrorist acts and their impact on tourism destinations', *Tourism Economics*. Vol. 6, pp.123-138.
- Pizam, A. and Mansfeld. 2000. eds, pp.105-121, New York: Wiley.
- Sandler, T. and W. Enders. 2004. An economic perspective on transnational terrorism. *European Journal of Political Economy*. Vol. 20, pp. 301-316.

Sandler, T. and W. Enders. 2008. Economic consequences of terrorism in developed and developing countries: an overview. In: Keefer, P., Loyaza, N. (Eds.), *Terrorism, Economic Development, and Political Openness*. Cambridge University Press, New York, pp. 17-47.

Sandler, W. and Enders. 2002. An economic perspective on transnational terrorism, Working Paper, vol. 03-04-02, Economics, Finance and Legal Studies, The University of Alabama, Working Paper Series.

Schelling, T.C. 1991. What purposes can "international terrorism" serve? In: Frey, R.G., Morris, W.C. (Eds.), *Violence, Terrorism, and Justice*. Cambridge University Press, Cambridge, pp. 18-32.

## **Peace and War Reporting about American Operations in Pakistan**

**Dr. Nasim Ishaq\***

### **Abstract**

This study investigates how three leading international news magazines: *The Economist*, *The Herald* and *Time* have covered American operations in Pakistan. The researcher has applied the main indicators of war/peace journalism to examine whether there was any divergence in the coverage of the three leading newsmagazines. The findings show that *The Economist* (British newsmagazine) and *Time* (American newsmagazine) adopted war reporting more frequently than peace reporting. *The Economist* and *Time* stressed American operations in Pakistan as the most appropriate way of punishing Osama Bin Laden and of demolishing the Al-Qaeda network. These newsmagazines also continuously blamed the Pakistan army for its double standards. However, *The Herald* (Pakistani newsmagazine) was more inclined to adopt peace reporting than war reporting. *The Herald* critically assessed anti-war protests, the pro-American policies of the Pakistani

---

\* (Govt. Fatima Jinnah College for Women, ChunaMandi, Lahore, Pakistan)

administration and the casualties of innocent civilians of war in Pakistan.

**Keywords:** Peace journalism, war journalism, American operations, Pakistan.

## 1. Introduction

Media has a wide opportunity to disseminate information and it has a tremendous power to impinge on public perception about any local, national and international event both in peace and war. Mostly the powerful media mistreated and misrepresented the world generally in everyday life and particularly during fight, clash and war. The global media coverage of high profile subjects and distant state states has the deep impact of what the people perceive about the distant nations, and to a level on how legislators draw their policies with other countries (Besova, 2006).

Several studies empirically established that the USA and other western countries did not give a better image of third world countries; it has its considerable impact on the reputation of the said country and also has its consequence of the development of the country (Wilfred, 1993; Said, 1981; Shaheen, 1988; Franks 2003; Hess & Kalb, 2003; Rahman,



2007; Siraj, 2012; Nohrsted, 2009; Kamran, 2012; Dimitrova & Connolly, 2007; Luther and Miller, 2005).

Though, Pakistan facilitated America in Afghanistan war as declared visible line state. Pakistan also provided logistics, intelligence and armed sustenance against the Taliban regime and Al-Qaeda network but NATO and allied forces continuously demanded more support and labeled Pakistan as a safe haven for Al-Qaeda network and the Taliban. USA started operations against Pakistan (e.g. drones attack's on Pakistan military troops, Osama assassination etc.) since 2004 till date. This study aims to explore how the contents of *The Economist*, *The Herald* and *Time* framed American operations in Pakistan from June 2004 to December 2011.

### **Research Questions**

1 What is the leading frame applied in *The Economist*, *The Herald* and *Time* about the treatment of American operations in Pakistan in relation to Galtung's war/ Peace Journalism theory?

1. What are the prominent indicators of war journalism about the treatment of American operations in Pakistan in *The Economist*, *The Herald* and *Time*?

2. What are the prominent indicators of peace journalism about the treatment of American operations in Pakistan in *The Economist*, *The Herald* and *Time*?

## 2. Literature Review

Media participates in a society not only as an active pillar to disseminate information about universal issues, but it is also shaping up public opinion. Media usually becomes more alert during conflict, clash and military operations. Noshina and Mian's study revealed that if the country became the direct victim of attacks, then its media strongly criticized military operations as the study concluded that media framing is not always taking dictation from government in the context of foreign policy related issues. The findings of the research of the editorials of *Dawn* and *The News* highlighted that these leading Pakistani English newspapers were critical in tone while discussing U.S. drone attacks in Pakistan. This study also affirmed that on foreign policy issues press framing was not necessarily influenced by state's declared foreign policy objectives (2014).

Comparative coverage of British and Pakistani press regarding the framing of 'war on terror' Schwalbe (2013) observed in this study that there were few differences between British and Pakistani press and there was one common element in both countries press. The anti-war frame was the key frame in both countries media. Though covering war on terror, Pakistani media highlighted consequences of war, harshly

criticized the U.S. policies, and talked about civilian casualties as well as invisible effects of war. Pakistani media pointed out, the U.S. policies against Muslims and gave arguments about anti-war demonstrations. On the other hand, British media in the early phase of 9/11 supported U.S. military operation. But after monitoring the human rights violations during U.S military operations, it also criticized U.S. policies for its vagueness, biased attitude towards Muslims and highlighted civilian casualties.

Likewise, the analysis of the media of different countries demonstrated that how the “tale of war” was discussed with alternative tilts by the diverse worldwide media groups. Antiwar demonstrations, destructions, miseries of victims and civilian casualties were more prominent on Arab online media groups. Apart from it, western media and U.S. media highlighted elite-orientation, technological supremacy; supersonic missiles, latest weaponry, drones etc. and overall ignore human sufferings and anti-war demonstration. U.S. media strictly supported the position of its administration (Dimitrova and Connolly, 2007).

In the review of literature following points became clear. Comparative analysis of diversified media clarified that invader country highly supported the war and legitimized it by

elite quoting, in contrast the victim country severely critical about the military operations or war in her soil and gave voice to victims. Some Countries which were neither invader directly nor the victim gave alternative views. British press highlighted the causes and consequences of U.S invasion in Iraq, Sweden media also highlighted the civilian casualties, collateral damages and miseries of the victims of war. In a comparative analysis of Greek and U.S media, the researcher explored that human sufferings, long term impact of war and civilian causalities were the main frames of Greek media whereas, these frames were marginalized in U.S leading media.

Similarly, on the issue of Pakistan framing in the U.S. media, the study of Khan (2008) about the treatment of Pakistan in U.S. media before and after 9/11 revealed that U.S. media was framing Pakistan negatively before 9/11. The study asserted that American media projected Pakistan critically even after Pakistan was a declared ally of America in the war on terror. Pakistan provided military and strategic support as well as traced out wanted Taliban and Al-Qaeda members but their portrayal remained negative in the media.

The aim of present study is to explore how the British Pakistani and American based international newsmagazines *The Economist*, *The Herald* and *Time* adopted dominant war/peace journalism frame. The researcher further intends to

explore salient indicators of war/peace journalism frame regarding “U.S military operations in Pakistan” from June 2004 to December 2011.

### **3. Theoretical Frame Work**

This study applied Gitlin (1980) “Framing Theory” and Galtung’s “War/Peace Journalism Theory” to explore how *The Economist*, *The Herald* and *Time* frame U.S. military operations in Pakistan from 2004-2011. The supremacy of these theories is that to prop up the key points and will try to help to comprehend the research questions. Many researchers later combined Galtung’s “War/Peace Journalism Theory” and “Framing Theory” in their research work. It is quite significant to study how the media gives eminence to particular issues repeatedly and marginalized others consciously.

Framing refers to the placement of language and culture within the framework of power, of systems, politics and economics. This method presents individuals as simultaneous makers and consumers of culture, participating in that culture, according to their place in economic and political structures (cited in Rahman, 2007, p. 52).

Nelson and Boynton (1997) mentioned that frames, manipulate public opinion by empowering certain values and information and marginalizing the other angles of information.

In the case of U.S. military operations in Pakistan, many researches revealed how U.S and some western media support these military operations and whereas Muslim countries media highlights demonstrations, anti-war protests, collateral damage and overall U.S. biased attitude against Islam and Muslims.

Johan Galtung drew parallels and contrasts between peace journalism and war journalism. This study works within the framework given by Galtung who viewed peace journalism and war journalism as two opposing frames in the treatment of a conflict, clash and military operations. He classified the peace journalism in four wide categories which are: Peace/conflict, truth, people, and solutions. He classified war journalism, as the one which is, war/violence, propaganda, elites, and victory oriented. He persists that the media practitioners should first investigate the clash's past and social extraction and subsequently gave coverage to all parties, develop understanding and non-judgmental (Galtung, 2005).

In a nutshell, this study predominantly tries to toe the Galtung war/peace journalism theory and framing theory to explore either *The Economist* (British), *The Herald* (Pakistani) and *Time* (U.S.) highlight the violence, propaganda, elites, and victory oriented frames while covering the conflicts and clash or give voice to the alternative approaches like invisible effects

of war, causes and consequences, multi-party orientation, truth, people orientation and solutions etc to settle the U.S military operations in Pakistan.

#### **4. Methodology**

This study, through quantitative and qualitative analysis examines how these three newsmagazines framed U.S. military operations in Pakistan in their news items. The researchers apply Galtung war/peace journalism frames and indicators. This study considers all the news items as a unit of coding and paragraphs as unit of analysis that published in *The Economist*, *The Herald* and *Time* regarding U.S. military operations in Pakistan.

<b>War/Peace Journalism frame</b>	<b>Categories</b>	<b>Coding Categories</b>
War Journalism	“Visible effects of war”	Frequently reported about the dead and wounded armed persons and demoted the common public injuries, depressions and shocks at American operations in tribal areas of Pakistan.
Peace Journalism	“Invisible effects of war”	Covering deep impressions of armed operations (local harmony spoiled, comradeship and alliance among the countries being crash, psychological strain, emotional trauma, missing persons, impairment to civilization, mutilation to values, etc.
War Journalism	“Differences-Oriented”	Point out the discrepancies between American and Pakistan government regarding Taliban network as well as Al-Qaeda network.
Peace Journalism	“Solution-Oriented”	Explore the expected areas of mutual understanding for peace talks and dialogue to resolve the issue instead of just killing the people.
War Journalism	“Elite-Oriented”	Marginalized the presence of common unarmed civilian in the areas of armed operations and reports are particularly quote the USA and western leading politicians as well as the officers of the forces.



Peace Journalism	“People-Oriented”	Recovered evidence from residents and victims of American armed exercises in tribal areas of Pakistan. Engrossed the depressions of families, women, destitute and senior citizens in their writings.
War Journalism	“Here and now”	Writers neglected the background of these operations and covered the running situation.
Peace Journalism	“Causes and consequences”	Explore the background, unseen economic aids, Regional control and upcoming significances of it. Focuses on the main actors responsible for the whole situation.
War Journalism	“Dichotomizes the good and bad guys”	Mark some persons as evil doers always and accountable for American attacks in Pakistan.
Peace Journalism	“Avoid labeling of good guys and bad guys”.	Discuss the situation without labeling anyone superior or inferior.
War Journalism	“Two-party Orientation”	Discuss the whole situation in the context of two states USA justified for planning attacks and Pakistan as culprit providing shelter to Afghans in her tribal areas.
Peace Journalism	“Multi-party Orientation”	Explore the point of all the suffers of American operations in Pakistan.

War Journalism	“Partisan”	Slanted the evidences and favored USA stance regarding the issue. Ignore the rest of other apprehensions and suggestions.
Peace Journalism	“Non-Partisan”	Composed coverage without slanting the evidences. .
War Journalism	“Zero-sum Orientation”	American armed attacks were the only suitable solution to whip the terrorists. .
Peace Journalism	“Win-win Orientation”	Abundant strategies would solve the dead lock and armed operations would not the most suitable resolutions.
War Journalism	“Uses of demonizing language”	Framed the enemy as animal, Snake, rat, cockroaches, beast, etc.
Peace Journalism	“Avoid demonizing language”	Framed the enemy as respectable human beings as other.
War Journalism	“Stop talking about Peace treaties”	Marginalized the coverage to peace dialogue and negotiation. Frequently reported that armed operations were the most suitable tactics.
Peace Journalism	“Report about the aftermaths of War”	Highlights the gloomier impacts of wars and gave maximum coverage to peace talks and protests against the wars.

<b>Table 1</b>				
<i>War/Peace Journalism Frame in newsmagazines about American armed Operations in Pakistan</i>				
<b>Newsmagazines</b>	<b>Count</b>	<b>War journalism frames in Pakistan</b>	<b>Peace journalism frames in Pakistan</b>	<b>Total</b>
<b>The Economist</b>	Count	66	13	79
	% within newsmagazines	83.5%	16.5%	100%
	%count newsmagazines	51.6%	18.6%	39.9%
<b>The Herald</b>	Count	33	54	87
	% within newsmagazine	37.9%	62.1%	100%
	%Cross magazines	25.7%	77.1%	43.9%
<b>Time</b>	Count	29	3	32
	% within newsmagazine	90.6%	9.4%	100%
	%Cross magazines	22.6%	4.3%	16.2%
<b>Total</b>	Count	128	70	198
	% within newsmagazine	64.6%	35.4%	100%
	%Cross magazines	100%	100%	100%

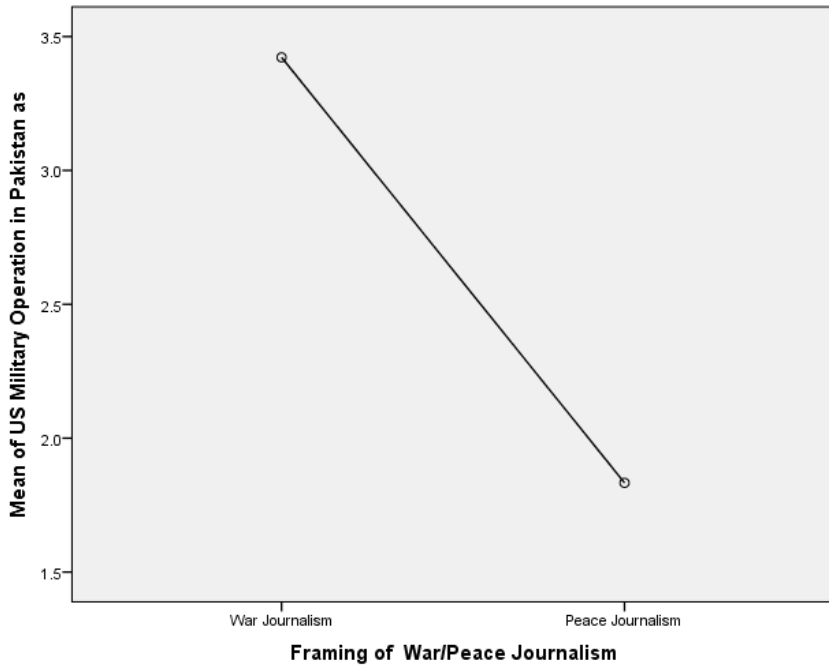


Figure1. *War/Peace Journalism Frame in The Economist, The Herald and Time about American armed Operations in Pakistan*

<b>Table 2</b>											
<i>Indicators of War Journalism Frame in The Economist, The Herald and Time on American armed Operations in Pakistan</i>											
<b>Newsmagazines</b>	<b>Visible Effect of war</b>	<b>Difference Oriented</b>	<b>Elite Oriented</b>	<b>Here and Now</b>	<b>Dichotomy</b>	<b>Two-party Orientation</b>	<b>Partisan</b>	<b>Win-Win Orientation</b>	<b>Uses demonizing Language</b>	<b>Avoid reporting about aftermaths of war</b>	<b>Total</b>
<b>The Economist</b>	13	06	22	08	08	00	08	00	00	01	66
<b>% within newsmagazine</b>	19.7 %	9.09%	33.3%	12.21 %	12.56	00%	12.12 %	00%	00%	1.52 %	100 %
<b>% cross newsmagazines</b>	52%	75.00%	78.00 %	14.71 %	57.14%	00%	38.01 %	00%	00%	33.3 %	51.5%
<b>The Herald</b>	09	00	03	11	03	00	06	00	00	01	33 %

<b>% within newsmagazine</b>	27.3 %	00%	9.09%	33.3%	9.09%	00%	18.18 %	00%	00%	3.03 %	100 %
<b>% cross newsmagazines</b>	36%	00%	10.00 %	45.83 %	21.43%	00%	28.87 %	00%	00%	33.3 %	25. 7%
<b>Time</b>	03	02	03	05	03	00	07	01	04	01	29
<b>% within newsmagazine</b>	10.3 4%	6.89%	10.3%	17.24 %	10.34%	00%	24.03 %	3.45%	3.79%	3.45 %	100 %
<b>% cross newsmagazines</b>	12%	25.00%	10.70 %	20.83 %	21.43%	00%	33.3%	100%	100%	33.3 %	22. 67 %
<b>Total</b>	25	08	28	24	14	00	21	01	04	03	128
<b>% within newsmagazines</b>	19.5 %	5.25%	21.8%	18.78 %	10.93%	00	16.40 %	0.78%	3.13%	2.34 %	100 %
<b>% cross newsmagazines</b>	100 %	100%	100%	100%	100%	00%	100%	100%	100%	100 %	100 %

<b>Table 3</b>											
<i>Indicators of Peace Journalism Frame in The Economist, The Herald and Time on American armed Operations in Pakistan</i>											
<b>Newsmagazines</b>	<b>Invisible Effect of war</b>	<b>Solution Oriented</b>	<b>People Oriented</b>	<b>Causes and Consequences</b>	<b>Dichotomy</b>	<b>Multi-party Orientation</b>	<b>Non-Partisan</b>	<b>Zero-Sum Orientation</b>	<b>Avoid Uses demonizing Language</b>	<b>Stay reporting about peace treaties</b>	<b>Total</b>
<b>The Economist</b>	05	00	02	00	00	01	00	00	00	05	13
<b>% within newsmagazine</b>	38.4 %	00%	15.38 %	00%	00%	7.7%	00%	00%	00%	38.5%	100 %
<b>% cross newsmagazines</b>	50 %	00%	08.3 %	00%	00%	100%	00%	00%	00%	62.5%	18.5 %
<b>The Herald</b>	05	04	20	15	00	00	00	07	00	03	54

<b>% within newsmagazine</b>	9.26%	7.4%	37.03 %	27.4%	00%	00%	00%	12.9%	00%	5.56%	100 %
<b>% cross newsmagazines</b>	100%	100%	83.3 %	100%	00%	00%	00%	100%	00%	42.86%	77.1 4%
<b>Time</b>	00	00	02	00	00	00	01	00	00	00	03
<b>% within newsmagazine</b>	00%	00%	66.6 %	00%	00%	00%	33.33 %	00%	00%	00%	100 %
<b>% cross newsmagazines</b>	00%	00%	8.3%	00%	00%	00%	100%	00%	00%	00%	4.29 %
<b>Total</b>	10	04	24	15	00	01	01	07	00	08	70
<b>% within newsmagazines</b>	14.29%	5.7%	34.28 %	21.47%	00%	1.41%	1.43%	10%	00%	11.43%	100 %
<b>% cross newsmagazines</b>	100%	00%	100 %	100%	00%	100%	100%	00%	00%	100%	100 %



## **Findings and discussion**

### **Leading frame in *The Economist*, *The Herald* and *Time* about American armed Operations in Pakistan’.**

*The Economist* and *Time* were more inclined towards reporting the armed operations in their articles related to American armed operations in Pakistan. In contrast, *The Herald* had selected peace journalism frame in its news items at above mentioned issue. There were published (n=79) news items in *The Economist* about U.S. military operations in Pakistan, among them (66)83.5% were on war journalism frame and (13)16.5% were on peace journalism frame.

*The Herald* wrote (n=87) news items at above mentioned issue, among them (33) 37.9% were on war journalism frame and (54)62.1% were on peace journalism frame. Whereas in *Time* 32 news items were published on that topic, (29) 91% were on war journalism frame and (03) 9.4% were on peace journalism frame (see Table 01). The findings show that *The Economist* and *Time* mostly adopted war journalism frame apart from it, *The Herald* was bending towards peace journalism frame.

### **Leading indicators of war journalism frame in *The Economist*, *The Herald* and *Time* about American armed Operations in Pakistan.**

*Elite Oriented* 22 (33.33%) 'was the dominant indicator in *The Economist*, whereas in *The Herald* 11 (33.3%) *here and now* and 09 (27.27%) *visible effect of war* were the dominant indicators of war journalism frame and *Partisan* 10 (31.3%) was the dominant indicator in *Time* regarding American armed operations in Pakistan' (see Table 02).

**Leading indicators of peace journalism frame in *The Economist*, *The Herald* and *Time* about American armed Operations in Pakistan'.**

Stay on reporting about the aftermaths of war was the leading indicator, 05 (38.46%) and 02 (75%) in *The Economist* and *Time* respectively. On the other hand, in *The Herald* 20 (37.07%) and 15 (27.7%) news items were adopted people oriented and causes and consequences indicators as the leading indicators among the rest of other indicators of war journalism frame regarding 'U.S. military operations in Pakistan' (see Table 03).

**Conclusion**

The present study discussed dominant war/peace journalism frame in the light of Galtung's War/Peace Journalism Theory and further found out and discussed the salient war/peace journalism indicators related to "U.S military operation in Pakistan" in *The Economist*, *The Herald* and *Time* from 2004 to December 2011.

*The Economist* frequently wrote that U.S. focused more attention on Pakistan than Afghanistan for targeted missile operations in tribal areas of Pakistan. “Obama not only targeted Al-Qaeda members hide out in Pakistan-Afghan border area but also Pakistani Taliban in the region. Twelve people reportedly killed in a missile fired by U.S. forces in Pakistan at 1<sup>st</sup> April, 2009” (“More troops and”, 2009). The U.S. should accelerate military operations inside Pakistan and demolish the safe haven of terrorists” (“The war on”, 2009).

Apart from *The Economist* and *Time*, The Herald gave alternative approach; solution –Oriented stance on one of its Editor’s notes: A better idea would be to revisit the strategy and include good governess and the maintenance of law as its essential ingredients. No doubt the American presence in Afghanistan will continue to provoke the entire north-west Pakistan. But a start has to make somewhere and if it is made by putting public peace and security ahead of all other factors, we may soon reach a stage where the conflict no longer benefits the militants alone. Some benefits of the state fight against militancy need to accrue to the citizens and the sooner the better (Benefiting from conflict, 2008, p.12).

*Time* partisan reflected in its writings: “it’s time to focus more on Pakistan as Taliban came from their safe

heavens, border villages of Pakistan and killed aid workers and coalition forces. Death toll on coalition forces was multiplied days by day” (Stewart, 2008).

*Time* charged against Pakistan that she was not serious and sincere to U.S. and coalition forces, U.S military operations in Pakistan were preferential according to *Time*: “Though Pakistan is a front-line ally but her army and intelligence agencies are not serious to capture or kill Taliban. It’s the basic reason that Taliban remains engaged in terrorist tricks”. “Pakistani government is nostalgic to Taliban”. “Pakistani president helped to capture Osama Bin Laden, but he is not serious enough to root out Taliban and their friends Al-Qaeda members” (Gibbs, 2007).

*The Economist* portrayed very biased attitude towards Pakistani intelligence services and many reports condemned ISI, by charging that: “ISI provided 1,000 motorbikes to Haqqani network to remain busy in Kabul suicide attacks and killing U.S. forces in Kabul” (“Kayani’s gambit”, 2010, p.81). It also mentioned: “Pakistan can no longer afford to limit its fight against extremists to the north-west. They are embedded in Punjab and the links between them and government in the tribal areas are erasing the distinction between militants and government. The state is willing to tolerate and that which it is fighting (“into the heartland”, 2010, p.22).

*The Economist* condemned ISI to have a relationship with the Taliban: “Mar. 5, 2011, The Pakistani army allowed the networks to flourish for a while, because they supported the Afghan Taliban, ISI allies. But in 2009, pressed by America, it pushed them out of their strongholds of Swat and South Waziristan” (“things fall apart”, 2011, p.44).

*The Economist* reflected its mistrust towards Pakistan:

Pakistan may not have entirely given up on the Taliban. Foreign observers believe that some elements of Pakistan’s leadership, especially in the military Inter-services Intelligence agency, are pressing for the sacrifice of Mullah Omer in order to save friendly “moderates” among his colleagues, pro-Taliban sentiment is likely to be reinforced by the rise of favour of the Northern Alliance, which Pakistan regards as a tool of threatening foreign powers, especially Russia and Iran (After the Taliban, 2001, p.17).

*The Herald* mentioned that for successful operations against Al-Qaeda members, Afghan Taliban and Pakistani Taliban, all parties Pakistan, Afghanistan and U.S. should trust in each other (Siddiq, 2008). Peace is as mandatory as energy. Thousands of men were killed in Afghanistan and Pakistan and beyond, political and social instability has become the rule across large tactics of our much-trumpeted energy corridor. The existing discord and bloodshed should be discouraged.

The first and foremost measure required is strengthening regional unity and discarding all differences for the prosperity of the region. It's the time to practice zero-sum orientation instead of win-win orientation (reversing a zero-sum game, 2011, p. 14).

*The Economist* using demonizing language for Pakistan:

Its (Pakistan) security forces cannot be trusted. Even so, America must hold its nose and engage with Pakistan and press it to act against the Taliban ("Single or quits", 2011, p.15). Qualitative analysis unfolds the facts about the treatment of news items in *The Economist*, *Time* and *The Herald* regarding Galtung's peace journalism theory at 'U.S. military operations in Pakistan'. It shows that war journalism frame remained dominant in the news items of *The Economist* and *Time* as compared to its peace journalism frame leading in *The Herald*.

*The Economist* justified 'U.S. military operation in Pakistan', by arguing it would be the key of success that U.S. military operations should remain continued in both Afghanistan and Pakistan with the same intensity. U.S. special envoy to the Afghanistan-Pakistan region, Richard Holbrooke charged 'the real source of problem lies in Pakistan' ("Further into", 2009).

America is thought to have embroiled Pakistan in military operations which has caused the surge in terrorism; or because many Pakistanis, including senior army officers, genuinely believe that bombardment is being carried out by America in order to destabilize Pakistan, after which it will grab its nuclear weapons. That makes the drone the ideal weapon for tracking down and killing terrorists, particularly in places like the FATA where other options, such as sending in Special Forces, are not politically feasible. The increasing accuracy of these attacks and the evidence that they have helped to weaken al-Qaeda encourage some to believe (not least in the White House) that counter-terrorist campaigns in the future can be waged without the sacrifice of blood and treasure (drones and man, 2010, p.10).

*The Economist* was pursuing war journalism frame as it wrote that “U.S. should accelerate military operations inside Pakistan and demolish the safe haven of terrorists” (“The war on”, 2009).

*The Herald* appreciated Pakistan’s bold reaction when U.S. indicted ISI for having link with Haqqani network just after an assault on U.S. embassy in Kabul. The Pakistani newsmagazines toed peace journalism indicator of causes and consequences in these lines:

“U.S. military high profile officers blamed that Pakistan provided safe haven to terrorist’s groups and that Pakistan was involved in proxy war in Afghanistan against U.S. led coalition forces. But Pakistan swiftly denied the charges and countered the charges by saying that these groups were nourished by U.S. herself and were used in proxy war against USSR. Both military and political high profiles arranged meeting to consider their consequences of split between Pakistan and U.S”. (Abbas, Javaid and Khan, 2011, p.24).

*Time* wrote that Obama said: “Taliban and Al-Qaeda enjoyed shelter in Pakistan. It’s time to strengthen local Pakistani tribes to fight with terrorists and convince them that it’s their war also’. He uttered that unilateral action against Pakistan has become mandatory and there will be nowhere they can run and hide” (McCain, 2008).

In a nutshell, the study pointed out that qualitative analysis also supported the assumptions that U.S. and Britain government planned military operations and supported them. So, their media also toed their stance and adopted war journalism frame instead of peace journalism frame. In contrast to it, *The Herald* adopted the peace journalism frame on the issue rather than war journalism frame because ‘U.S. military operations in Pakistan’ were strongly rejected by Pakistani media as well as Pakistani masses.



## References

- Abbas, A. Javaid, M., & Khan, J. ( 2011, October). Pakistan and US engaged in war of words
- Abbas.Z. (2001, March). Pakistan's Bin Laden Imbroglio. *The Herald*
- After the Taliban.(2001, October).*The Economist* ,17.
- Aslam, R. (2011). "Peace journalism: A paradigm shift in traditional media approach." *Pacific Journalism Review*17(1): 119--140.
- Bakhtiar, I. (January, 2002). Playing to loss.*The Herald*
- Barovick et al. (11/26/2001). Years ago in Time.158(23). *Time*
- Benefiting from conflict. [Editorial note].( 2008, October). *The Herald*
- Besova, A. A. (2008). Foreign news and public opinion: attribute agenda-setting theory revised foreign news & public opinion (un-published thesis).
- Bui, N. (2012). War/ Peace Journalism Approach in Vietnamese Online Media Coverage of South China Sea Dispute.*Global Journalism*, Orebro University.MA thesis.
- Dimitrova, D. V., & Connolly-Ahern , C. (2007). A tale of two wars: Framing analysis of online news sites in coalition countries and the Arab world during the Iraq War. *Howard Journal ofCommunication*, 18(2), 153-168.
- Drones and the man; the ethics of warfare.(2011, July).*The Economist*
- Editor's note, 2001.*The Herald*
- Erjavec, K. (2004). The Newsweek war on terrorism.A construction of Risk. In S. Nohrstedt & R. Ottosen (Eds.), *U.S. and the others global media image on the war on terror* (p.95). Sweden: Nordicom

- Fahmy .S, R. Neumann. (2012). "Shooting War Or Peace Photographs? An Examination of Newswires Coverage of the Conflict in Gaza (2008-2009)" *American Behavioral Scientist*56(2): 1--26.
- Franks, T. (2003). Not war reporting – just reporting. *British Journalism Review*, 14(2), 15-19.
- Further into Taliban country; Afghanistan.( 2009, March). *The Economist*.
- Galtung, J. (2005). *Pax Pacifica: terrorism, the Pacific hemisphere, globalisation and peace studies*. Pluto Press: Norway.
- Gibbs, N. (2007, April). The Truth about Talibanistan.*Time*.
- Gitlin, T. (1980).*The whole world is watching: Mass media in the making and unmaking of the new left*. Berkeley: University of California Press.
- Graber, D. A. (Eds.). (2000). *Media powers in politics* (4<sup>th</sup>ed.). Washington, D.C.: University of Illinois Chicago.
- Griffin, M.(2004). Picturing American War on terrorism in Afghanistan and Iraq. *Journalism & Mass Communication Quarterly*, 5(4), 381-402.
- Herman, E.S., & Chomsky, N. (1994). *Manufacturing consent: The political economy of the mass media*. London, UK, Vintage.
- Hess, S.,& Kalb , M. (2003). *The media and war on terrorism*. Washington, DC: Brookings institute Press.
- Into the heart land.(2010, June).*The Economist*.
- Kamran, M. (2012). *The grand deception corporate America and perpetual war*. Lahore, LHR: Sang-e-Meel publications.
- Kayani's gambit; America, Afghanistan and Pakistan. (July, 2010). *The Economist*.
- Khan, A. (2008). The Image of Pakistan in Prestigious American Newspaper Editorials: A Test of the Media Conformity Theory. *Strategic Studies*, 28(3), 105-128.

Kiousis, S., & McDevitt, M. (2008). Agenda setting in civic development: Effects of curricula and issue importance on youth voter turnout. *Communication Research*, 35(4), 481–502.

Luther, C.A., & Miller, M.M. (2005). framing of US 2003 Iraq war demonstration: An analysis of news and partisan texts. *Journalism and Mass Communication Quarterly*, 82(1), 78—96.

McCain John. (July, 2008). McCain and Obama on Afghanistan. Time

McGirk, T., & Ware, M. (August, 2004). Remember Afghanistan. Time

More troops and money; Afghanistan and Pakistan. (April, 2009). *The Economist*

Nelson, J. S., & Boynton, G. R. (1997). *Video rhetoric's: Televised advertising in American politics*. Urbana: University of Illinois Press.

Nohrstedt, S.A. (2009). New war journalism: trends and challenges. *Nordicom Review*, 30(1). 95—112.

Noshina.S. (2007). *U.S. Image in Pakistani English dailies Dawn, The Nation and The News with special reference to Pakistan-United States relationship during post cold war era*(Unpublished doctoral dissertation). Institute of Communication Studies, University of Punjab. Lahore.

Noshina. S, & Hanan, M. A. (2014). Media and conflict resolution: Towards building a relationship model. *Journal of political studies*, 21(1), 179-198.

over Haqqanis. *The Herald*.

Rahman, B. H. & A. Ejaz. (2014). Pakistani Media as an Agent of Conflict or Conflict Resolution: A Case of Lal Masjid in Urdu and English Dailies. *Pakistan Vision*15(2): 238-264.

Rahman, B. H. (2007). *Images of Muslim women in International newsmagazines: A case of Timeand Newsweek*

(1997-2002). (Unpublished doctoral dissertation).Institution of Communication Studies, University of Punjab. Lahore. (01): 239–262.

Reversing a zero Sum game. ( 2011, November). *The Herald*.

Ryan, M. (2004). Framing the War against Terrorism: US newspaper editorials and military action in Afghanistan. *Gazette: The International Journal For Communication Studies*, 66(5).

Said, E. W. (1981). *Covering Islam*. London, U.K: Rutledge & Kegan Paul Ltd.

Schwalbe, C. B. ( 2013). Visually Framing the Invasion and Occupation of Iraq in Time, Newsweek, and U.S. News & World Report. *International Journal of Communication* , 7

Sethna.R.( December, 2011). No one told us we were guilty. *The Herald*.

Shaheen, J. G. (1988). *Perspective on the Television Arabs.Image Ethics*.In Lorry Gross, John Stuart, Katz & Jay Ruby. New York, U.S.A: Oxford University Press.

Siddiqua. A. ( 2008, November). Talks about talks. *The Herald*

Single or quits; The Afghan campaign. (May, 2011). *The Economist*.

Siraj, S. A., & Hussain. S. (2012). War media Glora in Pakistan: A perspective on Taliban conflict.

Stewart, R. (July, 17, 2008). How to save Afghanistan. *Time*.

The war on Pakistan's Taliban.(2009, April). *The Economist*.

Things fall apart; another political assassination in Pakistan. (2011, March). *The Economist*

Wanta.G., & Lee, C. (2004). Agenda setting and international news: Med influence on public perceptions of foreign nations.

*Journalism & Mass Communication*. Retrieved from <http://jmq.sagepub.com/content/81/2/364.short>.

Wilfred, N. (1993). *A Content Analysis of the Coverage of the India in The New York Times before and after the New World Information University. Order debate*. Carbondale, Illinois, United States of America: Southern Illinois.

## **Response of Islam to Terrorism**

**Dr. Naeem Mushtaq\***

### **Abstract**

September 11, 2001 was a great tragedy that took the lives of thousands of innocent people. The Qur'an clearly rejects such acts of terrorism and there are verses about the sanctity of human life in various verses of the Qur'an and the hadiths of Holy Prophet Muhammad [PBUH]. This event became an opportunity for Zionist and Evangelical Christianity to promote the concept of Armageddon War and other negative interpretations of the Bible. They successfully propagated their theory to their followers and to government officials, thereby assisting American media to connect the America's war on terror with Islam and Muslims.

This paper explains the background of the war on terror after 9/11 with special focus on global politics and the world of Islam, including its effects in Pakistan in form of extremism and terrorism. This paper explores the role of the inter-faith dialogue movement in Pakistan and worldwide to promote world peace with particular reference to Christian-Muslim relations. The paper concludes that all world religions promote peace and harmony and that politicians in the Muslim and the

---

\* Director, Aghosh Complex, Lahore Pakistan

non-Muslim world are using religion for their own purposes. Finally, the paper mentions briefly the role of the movement called Minhaj-ul-Quran in dealing with extremism and terrorism.

*When you will compare your prayers with his (a man's) companions, you will consider your prayers worthless. You will consider your fasting worthless as compare to their fasting. They will read Qur'an frequently but will not be able to understand it. Their tongues will be sweet as sugar but their hearts will be like wolves. These people will have no relationship with Islam in spite of their (apparent) Islamic lifestyle.*

## **THE HOLY PROPHET MUHAMMAD**

### **Sahi-Al-Bukhari**

*“Rescue me, O LORD, from evil men; protect me from men of violence, who devise evil plans in their hearts and stir up war every day. They make their tongues as sharp as a serpent's; the poison of vipers is on their lips.”*

## **THE PROPHET DAVID**

Psalm 140:1-3, The Holy Bible

*(New International Version)*

## Introduction

September 11, 2001 is without any doubt a great tragedy that has taken the lives of thousands of innocent people. Islam and The Qur'an clearly reject such acts of terrorism. The Qur'an clearly states the sanctity of a human life in these words:

And if any one saved a life, it would be as if he saved the life of the whole humankind.<sup>1</sup>

This was not only a sad tragedy but also proved to be a golden opportunity for Zionist and Evangelical Christianity to promote concept of Armageddon War and other negative interpretations with secret pro-Israel political intentions based on Biblical Concepts. They successfully propagated their theory to their followers, government officials and assisted American media to turn America's war on terror towards Islam and Muslims worldwide.

Evangelical Preacher Franklin Graham, heir apparent to his father, the renowned Billy Graham, maintained that the attacks on 11 September 2001 were a 'warning'. 'This was a wakeup call,' Franklin Said, 'because materialism has become the God of America. God allowed it to happen, just as when he

---

<sup>1</sup> The Holy Qur'an 5:32



took Judah and the Israelites captive and sent the Babylonian against them. Just as when he allowed the Holocaust so that Israel, out of the ashes, exist today. The things that concern the Lord the most often cost human beings their lives.’<sup>2</sup> Franklin Graham says in his book ‘In His Name’: *Islam is a very wicked and evil religion*.

Jerry Falwell and Pat Robertson, two other prominent members of the Christian Right, also blamed the attacks on the ‘evil of mankind’, and on mankind’s ‘refusal to embrace Jesus as their Saviour’.<sup>3</sup> They even compared the four separate acts of terrorism and the AIDS epidemic with the plagues that ravaged Europe in the Middle Ages. It wasn’t until 10 November 2002, however, Jerry Falwell finally put a name to the ‘evil’ that had attacked America, when referring to the Prophet Muhammad, as a ‘terrorist’.<sup>4</sup> Not only have evil beings defined, but conquering Islam and the terror committed in its name would become the justification for all subsequent military actions.

Taking his cue from his Evangelical friends, on 16 December 2002 President Bush made a speech on the site of

---

<sup>2</sup> Franklin Graham, cited in New York Times, Newsweek, Wall Street Journal, October-December 2001.

<sup>3</sup> Jerry Falwell and Pat Robertson, cited on Christian Broadcast Network from September 2001 and continually 2002-2004.

<sup>4</sup> Quoted on Larry King Live, CNN, December 2002

which had been the World Trade Center. Since Jerry Falwell had already described Prophet Muhammad as a ‘terrorist’, President Bush gave himself a name to the war of America was fighting, ‘This is a new kind of evil,’ the American President Bush said, ‘and the American people are beginning to understand that this *crusade*, this war on terrorism, is going to take a while.’

President Bush’s use of the word ‘crusade’ carried a very specific message to his friends and supporters. For the Arab world, however, it was a reminder of the bloodthirsty medieval crusades, when the Christian West invaded the heart of Islam.

After the attack on Afghanistan to dismantle the Taliban regime and bring to justice those who organized the attack on America, and after the subsequent invasion of Iraq, President Bush and high-ranking members of his cabinet, as well as Evangelical leaders, were united in standing that *the divine will of God had mobilized the American military to root out the enemies of Christianity and democracy*. During a speech before the Religious Broadcasters in Nashville, Tennessee in February 2004, President Bush said, ‘The sacrifice we would make for the liberty of strangers was not

America's gift to every human being in the world and America has been called to lead the world to peace'.<sup>5</sup>

On 13 December 2003, the day that Saddam Hussein was finally apprehended in Tikrit, the first five phone calls that George W. Bush made after his closest political advisors had been informed, were to his father George H.W. Bush, to the Reverend Billy Graham and Reverend Franklin Graham, to the then Attorney General John Ashcroft, and to his preacher from the United Methodist Church in Dallas. Twenty minutes later, with John Ashcroft at his side and the three preachers on a conference call, he again called his father and mother. When everyone was joined by telephone, President George W. Bush asked Reverend Franklin Graham to lead them in prayer. On their knees in the Oval office, the President and the Attorney General bowed their heads as Graham prayed: 'Jesus, your fingerprints are on this mission, and it is because of you, O Lord, that the Evil that is Saddam Hussein has been brought to justice. In the name of Jesus Christ, we pray to you for bearing this great gift to the good people of the blessed United States of America.'<sup>6</sup>

---

<sup>5</sup> George W. Bush, speech, Nashville, 11 February 2004.

<sup>6</sup> Page 5, *The Last Crusade*, Barbara Victor, published by Constable and Robinson Publishers 2005.

Former German Chancellor Gerhard Schroeder said that George W. Bush's frequent references to God in their meetings before Iraq was made wary of the US president's political decisions.

Schroder wrote in an advance excerpt of his memoirs that Germany had stood by its vow of "unlimited solidarity" after the September 11 attacks in 2001. But Germany stayed out of Iraq, causing a breach in US-German ties. He said in *Decisions: My Life in Politics*, published on 22 October 2006 in Der Spiegel magazine, he was alarmed by Bush's talk of God, which made him fear religion influenced decisions. "What worried me, despite a relaxed atmosphere to our talks, and to a certain degree what made me skeptical was how much it came through that this president saw himself as 'God-fearing' and saw that as the highest authority," Schroeder wrote. Indeed, Schröder indicates he is deeply mistrustful of the role religion plays in the United States:

In my opinion, the demonizing of George W. Bush tends to divert attention from the need to critically examine a political alliance in the United States that I consider problematic for the world and America: the alliance between neoconservative intellectuals and Christian fundamentalists, which had and still has a

great deal of influence over the policies of the United States and its president.<sup>7</sup>

Schroeder, a social Democrat who left politics after his party lost a 2005 elections to end his seven years in power, said he had no qualms over Bush's Christian faith but could not escape a fear religion was a driving force behind his decisions.

I can well understand if someone is devout and strives for a dialogue with God, in this case prayer. The problem that I have with that starts when the impression arises that political decisions are the results of a dialogue with God.<sup>8</sup>

Schröder goes on to say that the West is right to criticize Islamic states for not having a clear separation between church and state -- which he describes as a great advance of civilization.

But we are not nearly as willing to acknowledge similar tendencies in the United States when it comes to Christian fundamentalists and their interpretation

---

<sup>7</sup> <http://www.spiegel.de/international/0,1518,444751,00.html> Accessed on 26/10/2006.

<sup>8</sup> Page 18, The Gulf News, Monday, October 23, 2006.

of the Bible. If both sides claim to be the rightful owners of all valid truths, there can be no room for peaceful solutions.<sup>9</sup>

Dressed in his military uniform, which meant that he was on active duty representing his country and his position, Lieutenant General William Boykin made several public speeches in which he derided the Muslim belief in Allah as God. Boykin cited his battle experiences in Somalia in 1993. ‘I knew that my God was bigger than [my Islamic foe’s], and I knew that my God was a real God and his was an idol.’ Following that pronouncement, Boykin called the United States a ‘Christian nation.’ Referring to the current conflict in Iraq, he said, ‘We are in an army of God for such a time as this.’

The general’s uncensored anti-Islamic sentiments, and his linking of America’s war on terrorism with Jesus and Christianity, illustrate that there is no reluctance on the part of certain members of the military to view the war in Iraq as a crusade or a Holy war waged between Judeo-Christian values and Islam. Los Angeles staff reporter Richard T. Cooper reports:

---

<sup>9</sup> <http://www.spiegel.de/international/0,1518,444751,00.html> Accessed on 26/10/2006.

The Pentagon has assigned the task of tracking down and eliminating Osama bin Laden, Saddam Hussein and other high-profile targets to an Army general who sees the war on terrorism as a clash between Judeo-Christian values and Satan. Lt. Gen. William G. "Jerry" Boykin, the new deputy undersecretary of Defense for intelligence, is a much-decorated and twice-wounded veteran of covert military operations. From the bloody 1993 clash with Muslim warlords in Somalia chronicled in "Black Hawk Down" and the hunt for Colombian drug czar Pablo Escobar to the ill-fated attempt to rescue American hostages in Iran in 1980, Boykin was in the thick of things.

Yet the former commander and 13-year veteran of the Army's top-secret Delta Force is also an outspoken evangelical Christian who appeared in dress uniform and polished jump boots before a religious group in Oregon in June to declare that radical Islamists hated the United States "because we're a Christian nation, because our foundation and our roots are Judeo-Christian ... and the enemy is a guy named Satan."

"The phrase 'Judeo-Christian' is a big mistake. It's basically the language of Bin Laden and his supporters,"

said Cohen, president of the Institute for Middle East Peace and Development in New York. "They are constantly trying to create the impression that the Jews and Christians are getting together to beat up on Islam.... We have to be very careful that this doesn't become a clash between religions, a clash of civilizations."

Discussing the battle against a Muslim warlord in Somalia, Boykin told another audience, "I knew my God was bigger than his. I knew that my God was a real God and his was an idol." "We in the army of God, in the house of God, kingdom of God have been raised for such a time as this," Boykin said last year.

On at least one occasion, in Sandy, Ore., in June, Boykin said of President Bush: "He's in the White House because God put him there." Boykin's penchant comment for casting the war on terrorism in religious terms appears to be at odds with Bush and an administration that have labored to insist that the war on terrorism is not a religious conflict.

Although the Army has seldom if ever taken official action against officers for outspoken expressions of religious opinion, outside experts see remarks such as



Boykin's as sending exactly the wrong message to the Arab and Islamic world.

Boykin's religious activities were first documented in detail by William N. Arkin, a former military intelligence analyst who writes on defense issues for The Times Opinion section. Audio and videotapes of Boykin's appearances before religious groups over the last two years were obtained exclusively by NBC News, which reported on them Wednesday night on the "Nightly News with Tom Brokaw." <sup>10</sup>

Another reporter from the British, newspaper Telegraph, David Rennie writes:

The general leading the hunt for Osama bin Laden and Saddam Hussein has publicly declared that the Christian God is "bigger" than Allah, who is a false "idol", and believes the war on terrorism is a fight with Satan, it emerged yesterday.

Investigative reporters from the Los Angeles Times and NBC television have dug up two years' worth of seemingly incendiary comments from Lt Gen William

---

<sup>10</sup>General Casts War in Religious Terms, by Richard T. Cooper. Published on Thursday, October 16, 2003 by the Los Angeles Times.

"Jerry" Boykin, the newly promoted deputy undersecretary of state of defence for intelligence. Gen Boykin has repeatedly told Christian groups and prayer meetings that President George W Bush was chosen by God to lead the global fight against Satan. He told one gathering: "Why is this man in the White House? The majority of Americans did not vote for him. He's in the White House because God put him there for a time such as this." In January, he told Baptists in Florida about a victory over a Muslim warlord in Somalia, who had boasted that Allah would protect him from American capture. "I knew my God was bigger than his. I knew that my God was a real god and his was an idol," Gen Boykin said.

On the Middle East, Gen Boykin told an Oregon church in June that America could not ignore its Judaeo-Christian roots. "Our religion came from Judaism and therefore [Islamic] radicals will hate us forever." In the same month, Gen Boykin told an Oklahoma congregation that Osama bin Laden and Saddam Hussein were not the enemy. "Our enemy is a spiritual enemy because we are a nation of believers. . . His name is Satan."

At a routine press conference, Donald Rumsfeld, the normally confident defence secretary, appeared wrong-footed by the controversy. He hailed the general's "outstanding record" and said his comments were made "in his private capacity".<sup>11</sup>

Another prominent Evangelical minister Pastor Paul Brook who was invited in the White House in 2004 for a series of briefing by a member of Bush's administration and pro-Israel John Ashcroft. He believes that the great threat to peace in the Middle East is the existence of Islam and Muslims in the region. Brook says;

If Allah exists, he is the devil. Mohammedanism was a demonic replacement for Judaism that Satan invented to get hold of people's mind, to sway people away from the truth. One of the great things about Satan is this whole concept of counterfeit. He can become or appear to be what he isn't. Just look at the basis of the religion: when Mohammad first started having his revelations, he thought they were from the devil and he told his wife. 'I think Satan is speaking to me,' and she said, 'No, it's not Satan, it's God.' But even when he thought it was Satan, and

---

<sup>11</sup>God put Bush in charge, says the general hunting bin LadenBy David Rennie. The Telegraph.co.uk accessed on 21/10/2006.

when he came to Medina and built an army and took Mecca, it was there where his black box was and in that box were 365 gods, one for each day of the year, and he destroyed all but one. The God he chose was a symbol of the moon and the sword, and that is the god of war, that is not the God of the Bible. It is a false religion, a religion built on violence, because the man was a violent man. The Muslim religion is not a genuine religion. I don't hate Arab people. I feel sorry for them because they have been so badly manipulated.<sup>12</sup>

These kinds of allegations, baseless opinions presented as facts, and linking terrorist activities with Islam and Muslim isn't an act of terrorism, an intellectual terrorism?

The Bush Administration in the White House and the President himself is a firm believer in the End Time theology of Evangelical Christianity. According to them, we are living in the last days of this world and Iraq War is one of the steps (first step is the establishment of the state of Israel) towards the second coming of Jesus the Christ on Earth. That is why when Bob Woodward asked President Bush during the interview, for his previous book

---

<sup>12</sup> Page 203, *The Last Crusades*, Barbara Victor, published by Constable and Robinson Publishers 2005.

"Plan of Attack", How do you think history will judge you? He said *we won't know -- by then, we'll all be dead.*

Commenting on even how some Republicans are now horrified by the influence Bush has given to the evangelical right, Sidney Blumenthal, a former senior adviser to President Clinton, who is also the author of *The Clinton Wars* writes in The Guardian:

In his latest PR offensive President Bush came to Cleveland, Ohio, on Monday to answer the paramount question on Iraq that he said was on people's minds: "They wonder what I see that they don't." After mentioning "terror" 54 times and "victory" five, dismissing "civil war" twice and asserting that he is "optimistic", he called on a citizen in the audience, who homed in on the invisible meaning of recent events in the light of two books, American Theocracy, by Kevin Phillips, and the book of Revelation. Phillips, the questioner explained, "makes the point that members of your administration have reached out to prophetic Christians who see the war in Iraq and the rise of terrorism as signs of the apocalypse. Do you believe this? And if not, why not?"

Bush's immediate response, as transcribed by CNN, was: "Hmmm." Then he said: "The answer is I haven't really thought of it that way. Here's how I think of it. First, I've heard of that, by the way." The official White House website transcript drops the strategic comma, and so changes the meaning to: "First I've heard of that, by the way."

But it is certainly not the first time Bush has heard of the apocalyptic preoccupation of much of the religious right, having served as evangelical liaison on his father's 1988 presidential campaign. The Rev Jerry Falwell told Newsweek how he brought Tim LaHaye, then an influential rightwing leader, to meet him; LaHaye's *Left Behind* novels, dramatising the rapture, Armageddon and the second coming, have sold tens of millions.

But it is almost certain that Cleveland was the first time Bush had heard of Phillips's book. He was the visionary strategist for Nixon's 1968 presidential campaign; his 1969 book, *The Emerging Republican Majority*, spelled out the shift of power from the north-east to the south and south-west, which he was early to call "the sunbelt"; he grasped that southern Democrats would react to the civil-rights revolution by becoming southern Republicans; he

also understood the resentment of urban ethnic Catholics towards black people on issues such as crime, school integration and jobs. But he never imagined that evangelical religion would transform the coalition he helped to fashion into something that horrifies him.

In *American Theocracy*, Phillips describes Bush as the founder of "the first American religious party"; September 11 gave him the pretext for "seizing the fundamentalist moment"; he has manipulated a "critical religious geography" to hype issues such as gay marriage. "New forces were being interwoven. These included the institutional rise of the religious right, the intensifying biblical focus on the Middle East, and the deepening of insistence on church-government collaboration within the GOP electorate." It portended a potential "American Disenlightenment," apparent in Bush's hostility to science.

Even Bush's failures have become pretexts for advancing his transformation of government. Exploiting his own disastrous emergency management after Hurricane Katrina, Bush is funneling funds to churches as though they can compensate for governmental breakdown. Last

year David Kuo, the White House deputy director for faith-based initiatives, resigned with a statement that "Republicans were indifferent to the poor".

Within hours of its publication, *American Theocracy* rocketed to No 1 on Amazon. At US cinemas, *V for Vendetta* - in which an imaginary Britain, ruled by a totalitarian, faith-based regime that rounds up gays, is a metaphor for Bush's America - is the surprise hit. Bush has succeeded in getting American audiences to cheer for terrorism.<sup>13</sup>

Beliefnet.com senior editor Alice Chasan spoke with Madeleine Albright, former Secretary of State and former U.N ambassador in the Clinton administration, about her latest book *Mighty and the Almighty: Reflections on America, God, and World Affairs* in which she explores the uses and abuses of faith in international affairs and calls for world leaders to develop a greater understanding of how religious perspectives can contribute to resolving global conflicts.

Chasan asked Albright that in her book she points out that President Bush is only the latest in the long line of presidents,

---

<sup>13</sup> Sidney Blumenthal, *The Guardian*, Thursday March 23, 2006.



virtually all of them, in fact, who have brought religious perspectives into their governance of this country. What is it about President Bush's religious views that worries you so much? She replied:

Frankly, when I started out writing, I thought that President Bush was an anomaly in American history, but he's not. Every American president has invoked God. I think the thing about President Bush that really distinguishes him is his certainty about what he believes that God wants, to the point where, in the book, I have a quote where he says, "God wants me to be President." And then, the sense that God is on our side versus the way that President Lincoln said it is we have to be on God's side. What makes President Bush different is I think he has made his own religion policy, rather than just in forming his faith.<sup>14</sup>

Albright also writes that president Bush was advised by Vatican not to invade Iraq because this will also damage the relations between Christians and Muslims. She writes:

---

<sup>14</sup> [http:// WWW.beliefnet.com](http://WWW.beliefnet.com), accessed on 28/10/2006

It makes a great difference," wrote Saint Augustine, "by which causes and under what authorities men undertake the wars that must be waged."

Roughly 1,600 years later, in March 2005, Cardinal Pio Laghi tried to persuade President Bush not to act on his plan to invade Iraq. The cardinal, a special envoy of the Vatican, warned of civilian casualties and damage to relations between Christians and Muslims; he insisted that it would be neither moral nor legal to attack a country even to oust a regime as repulsive as Saddam Hussein's. President Bush was unmoved. The war, he said, "will make things better."<sup>15</sup>

### **“Things will Get Better”**

The Bush administration's propaganda machine is very busy promoting the war in Iraq as a great American success victory against global terrorism and Al-Qaida. Bob Woodward, again, was asked the question that his new book "State of Denial" is a powerful accusation. Does the president truly deny reality in Iraq? And do Rumsfeld and the others systematically conceal the truth? He answered:

---

<sup>15</sup> Page 163, *The Mighty and Almighty*, Madeleine Albright, published by Macmillan UK 2006.

It is a systematic state of denial. The assessment in their secret intelligence reports is that violence and attacks in Iraq are going to get worse in 2007--and the president is out saying that terrorists are in retreat, which is really the opposite of what the reports say. If you go through the book, you will see there is incident after incident. By the end of 2003, intelligence people -- using the Pentagon's own definition -- were already saying there was an insurgency in Iraq. Rumsfeld and the president dismissed it, voicing concern that this analysis could show up in the *New York Times*.<sup>16</sup>

Bob Woodward writes about one of his interesting interview with the president in which Woodward shows the president's habit of denial:

ON DECEMBER 11, 2003, I had interviewed President Bush and got a taste of his style and habit of denial. It was eight months after the invasion and WMD had not been found. "On weapons of mass destruction," I asked. "Sure," the president said: One of my bosses at The Washington Post had suggested I ask, "Was the president misled—"

---

<sup>16</sup> <http://www.spiegel.de/international/spiegel/0,1518,441841,00.html> Accessed on 26/10/2006.

"No." Bush said.

I continued the question, "—by the intelligence, or did he mislead the country?"

"No."

"No, okay," I repeated his reply.

"The answer is absolutely not."

"What happened?" I asked.

"What do you mean what happened?" Bush asked, sounding as if he had not been the one who gave all those speeches about WMD.

"In terms of weapons of mass destruction," I explained. "And the 'slam dunk' case."

The president said that weapons inspector David Kay's initial report supported the idea that Saddam had weapons programs. "I think that it's way too early to fully understand the complete history. This is intelligence," he pointed out.

"I understand," I said. "Not fact."

"It was intelligence, hard-enough intelligence for the United Nations to pass several resolutions. Hard-enough intelligence for President Bill Clinton to make a military decision on this" by ordering the bombing of Iraq's suspected WMD sites in 1998.

"But we have not found any weapons of mass destruction,"  
I said:

"We have found weapons programs that could be  
reconstituted."

"Could be, I agree."

"A weapon could come very quickly. And so therefore, given  
that, even if that's the very minimum you had, how could you  
not act on Saddam Hussein, given his nature," Bush said.

I mentioned that I'd spoken with Americans as I  
traveled around the country who thought that after 9/11 he had  
been the voice of realism by saying it had been a catastrophic  
attack, that the terrorists were killers, and that America was in  
for a long battle. His unwillingness to acknowledge that no  
WMD had been found was making him less the voice of  
realism.

"I disagree with that, that construct," Bush replied.

"Fair."

"Saddam Hussein had weapons, he used weapons."

"No question."

"And he hid weapons. He hid systems. He had plans," Bush  
went on.

"And so therefore—the voice of realism just lays out where we  
are.

That's a realistic look."

"And include in there. We haven't found them yet," I said.

He chuckled. "From my perspective, I don't want people to say. Aha, we told you so.' I want people to know that there is a process that's ongoing in a very dangerous part of the world. And so, frankly, I haven't heard one person say that to me, but you run in different circles than I do- Much more elite."

I said the people I was talking about were business people.

"The realism is to be able to understand the nature of Saddam Hussein, his history, his potential harm to America."

"Clearly we haven't found bubbling vats," I said.

"Well," the president chuckled-

"But the status report, for the last six or seven months, is we haven't found weapons. That's all," I pushed one more time.

"True, true, true."

*It had taken five minutes and 18 seconds for Bush simply to acknowledge the fact that we hadn't found weapons of mass destruction.*<sup>17</sup> (italics are mine)

**Axis of Evil, Beyond Axis of Evil and Axis of Terror**

---

<sup>17</sup> Page 488-489, State of Denial, Bob Woodward, published by Simon and Schuster UK 2006.

The term "**Axis of evil**" was used by United States President George W. Bush in his State of the Union Address on January 29, 2002 to describe regimes that purportedly sponsor terrorism and seek weapons of mass destruction. Bush named Iraq, Iran, and North Korea in his speech.

On May 6, 2002 United States Under Secretary of State John R. Bolton (now U.N. Ambassador) gave a speech entitled "Beyond the Axis of Evil." In it he added three more nations to be grouped with the already mentioned "rogue states": Libya, Syria, and Cuba. The criteria for membership in this group were: "state sponsors of terrorism that are pursuing or who have the potential to pursue weapons of mass destruction (WMD) or have the capability to do so in violation of their treaty obligations." The speech was widely reported as an expansion of the original Axis of Evil. The allegation of Cuban WMD capability was particularly strenuously denied by the Cuban government, and disputed by former President Jimmy Carter who visited the country a week later after being briefed by US officials.

In January 2005, at the beginning of Bush's second term as President, the incoming Secretary of State, Condoleezza Rice, made a speech regarding the newly termed "Outposts of tyranny," a list of six countries deemed most

dangerous and anti-American. This included the two remaining "Axis" members, as well as Cuba, Belarus, Zimbabwe and Myanmar.

In January 2006, Israeli Defense Minister Shaul Mofaz implicated "the axis of terror that operates between Iran and Syria" following a suicide bomb in Tel Aviv. The phrase *axis of terror* earned more publicity in April 2006 when Israel's UN Ambassador, Dan Gillerman, cautioned of a new "axis of terror" — Iran, Syria and the Hamas-run Palestinian government; Gillerman repeated the term before the UN over the crisis in Lebanon. Some three months later Israeli senior foreign ministry official Gideon Meir branded the alleged alliance an "axis of terror and hate".

Which country in the Middle East has undeclared nuclear weapons? Which country in the Middle East has undeclared biological and chemical capabilities? Which country in the Middle East has no outside inspections? Which Country jailed its nuclear whistleblower (Mordechai Vanunu) for 18 years? The answer is ISRAEL.



Israel's illegal occupation of Palestinian and Arab lands, possession of weapons of mass destructions<sup>18</sup> and the state terrorism in Occupied Palestinian territories, especially demonstrated in the recent attacks on Lebanon, since this behavior of Israel is religiously and spiritually approved by the Bush administration and Zionist Christians of United States, Israel does not fall into the category of "Axis of Evil, Beyond Axis of Evil and Axis of terror."

Zionist Christianity is followed by a group of people which is backed by Jewish lobby, but all Christians are not Zionist just as all Muslims are not Talibans. In fact, majority of Christians worldwide are peace loving and enjoy peaceful relationship with Muslims and people of other faiths. This war against terrorism has lost its original direction and has become a part and parcel of American Imperialism and Zionist Christian theology.

The original reason put forward by Bush and Blair for the war of Iraq was the elimination of weapons of mass destruction. Bush told the world that Iraq possessed weapons of mass destruction and had links with al-Qaida. Officials at

---

<sup>18</sup> Negev Nuclear Research Center in Israel. On October 5, 1986, the British newspaper The Sunday Times ran the story on its front page under the headline: "Revealed: the secrets of Israel's nuclear arsenal."

CIA conceded that there was no proof to support either of these allegations. In his 2002 State of the Union address to the US Congress, Bush claimed that Iraq clandestinely imported uranium ore from Niger in 1980s for making nuclear bombs. Knowing it was based on false information, US Ambassador Joe Wilson, who had investigated the affair, went public in an article in the 'New York Times' that there was no proof and that Bush was misleading the nation. This was denounced as treason and he was made the object of a smear campaign that included revealing the identity of his wife as a CIA agent, putting her life at risk. There have been no calls for investigations, let aside, impeachment of Bush for lying to the congress and the nation.

When no weapons of mass destructions were found in Iraq, it became *post facto* a crusade for bringing democracy and peace to the Middle East. People of Iraq were more safe before than they are today after the invasion of Iraq by US and British forces.

The War in Iraq is a part and parcel of a religious agenda of Evangelical Christianity. But, as we have already explained, religion cannot be blamed for some people's disgraceful acts. Religion has always been used to achieve political objectives

just as Zionist Christianity had been concocted to gain support for Israel for its illegal occupation of the Palestinian lands. CBS Television Journalist, Barbara Victor, after many months of her research on the reality and direction of the ‘war against terrorism’ records her findings in these words:

Since September 11 2001, Evangelical churches and seminaries across America are not only giving lectures and selling books criticizing Islam but are also promoting strategies to convert Muslims to Christianity.<sup>19</sup>

Christian-Muslim dialogue becomes extremely important after this so called war on terrorism joined by British and American Administration in which only Islamic countries are invaded and Muslims communities are targeted. They seem to have only one choice for ‘terrorists’: to leave Islam and get a clearance certificate by converting to Christianity. Barbara Victor records one instance in which she explains how Evangelical Christianity is busy along with American and British troop in Iraq to bring *peace* and *democracy* in the country.

One American soldier who spoke to me on condition of anonymity, substantiated those stories (of forceful

---

<sup>19</sup> Page 257, Last Crusades, Barbara Victor, published by Constable and Robinson Publishers 2005.

conversion); he had witnessed one of Garaham's Evangelical pilgrims, offering fresh water to a group of Iraqis, but only if they would agree to be baptized into the Christian faith.<sup>20</sup>

### **Attitude towards Christian Faith in Pakistan**

As a reaction of this so-called war against terrorism and western media coverage of Islam and Muslim, hatred towards Christianity is growing not only in Pakistan but in all Islamic countries. Christian Minorities are facing difficulties to grow up in the Pakistani society with equal rights. A new type of Scholarship has been produced by MMA leadership (the opposition political party). This new form of scholarship is based on prejudice, hatred, baseless and unrealistic conclusions against Christian faith. This scholarship is selling like hot cake in Pakistan and marketed internationally by Saudi publishers as we will see in the following two instances.

One of MMA's senior religious leaders, Senator and ex-Taliban leader Maulana Sami-ul-Haq said in one of his published interviews that *Judaism and Christianity are religions of terrorism and Jews, Christian are by nature terrorists*. He also served as the Minister of Minorities welfare in Pakistan for a short period. A Japanese journalist

---

<sup>20</sup> Page 5, Ibid

interviewed him and asked what does he think of Islamic Fundamentalism? He answered:

Fundamentalism is an American concocted term. Every religion has its own principals and teaches its followers to observe those principals on a daily basis. The Holy Qur'an and Prophet Muhammad (PBUH) have declared those principals to be observed strictly. So America is calling these principles fundamentalism. America itself is a fundamentalist country and *their religion (Christianity) is nothing but a complication of baseless documents (The Holy Bible). Christianity is nothing but terrorism, cruelty, prejudice. Christianity is to abuse the human rights of all other non-Christians.* This is real American fundamentalism.<sup>21</sup> (Italics are mine)

What kind of welfare could we expect from him for Christian minorities in Pakistan when he thinks of Christian minorities as terrorist groups? Being a religious figure and chairman of a famous seminary and former training camp for Taliban fighters in Attock (Pakistan), his logic and conclusions

---

<sup>21</sup>Maulana Sami-ul-Haq, Crusader's Terrorism and the World of Islam. Page 101-102, published by Al-Qasim Academy.

are to be considered 'true Islam' by his followers. The promoters of this radical and violent interpretation of Islam has produced terrorism and extremists in Pakistani society who considered killings Christians and westerners an important duty of Islam. The President General Pervez Musharraf in his biography *In The line of Fire* states:

In 2002, terrorists attacked worshippers in a church in Islamabad, Children in a Christian-run school in Murree, and patients in a Christian hospital in Taxila. French naval technicians and the U.S. consulate in Karachi were bombed, and the American journalist Daniel Pearl was kidnapped and murdered.<sup>22</sup>

Maulana Sami-ul-Haq needs to educate himself that America does not represent Christianity same as Pakistan does not represent Islam. Christian faith is based on the Holy Bible, not on American foreign policies, same as Islam is based on Holy Qur'an and Sunnah, not on Pakistani foreign policies. Linking American foreign policies with Christian faith is a crystal clear proof of Maulana's ignorance of Biblical teachings on Love, Peace and similar Islamic teaching.

---

<sup>22</sup> Page 223, In The line Of Fire, Pervez Musharraf, Published by Simon and ShusterNY.

Professor Allama Sajid Mir is a well-known personality in Pakistani religious community. He is not only an ex-Taliban leader but also believes firmly in their Wahabbi ideology. He is also the chairman and leader of Jamaat Ahlehadis group (representatives of Wahabbi movement in Pakistan and supported by Saudi government). He recently wrote a book '*The Reality of Christianity*' which was published by a very well known Saudi Publishers '*Darrussalaam Publishers*' and is still being distributed worldwide. Allam Sajid Mir, in the preface, writes that he wrote this book after 28 years of research using hundred of libraries worldwide. He summaries his 500 pages book in the last 5 pages chapter titled as 'conclusion'. He states his 'conclusion' based on 28 years of worldwide research in these words;

It would be very right to conclude that the disgraceful character of the Pops and other Christian leaders is the direct result of their biblical faith and Christian ideology.<sup>23</sup>

According to Allama Sajid's 'gifted creativity' in drawing these types of conclusions, he promotes his opinion (along with his Sadui support to market his opinion

---

<sup>23</sup>AllamaSajid Mir, *The Reality of Christianity*, Page 495, published by Darrusalaam Publishers Lahore.

worldwide) that Christian faith and Biblical text is directly responsible for the disgraceful acts of some Christian leaders and preachers.

If Allama wants his 'logic' to be accepted as a standard criterion then he should quit protesting and defending Islam when some so-called western scholars and media is linking some Muslim's disgraceful acts of terrorism with the concept of Jihad and concluding Islam as a terrorist religion. If Allama's logic applied to Christian faith is right then there is no harm in applying it to Islamic faith. *For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.*<sup>24</sup>

Anyone who has in-depth knowledge of Christian and Islamic faith knows how wrong Maulana Sami-ul-Haq and Allama Sajid Mir are. Christian and Islamic teaching are very clear on the fact that religion should be analyzed based on the teaching of its founder and the text of the Holy Books. Followers must be judged in the light of their religion, religion should not be judged in the light of its follower's actions.

---

<sup>24</sup> Matthew 7:2, The Holy Bible (New International version)



That is why Abu Hamid al-Ghazali (1058-1111 AD) known as Imam Gazali, one of the great jurists, theologians, philosopher and mystics of the 12th Century said very clearly:

It is customary with weaker intellects thus to take the men as criterion of the truth and not the truth as criterion of the men. The intelligent man follows Hazrat Ali (may God be pleased with him) when he said, 'Do not know the truth by the men, but know the truth, and then you will know who are truthful'.<sup>25</sup>

Jesus Christ had told us a long time ago that people following wrong directions in life are not the representatives of Christianity even they perform great miracles in his name. He informed us very clearly:

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

---

<sup>25</sup>Imam Ghazali, *The Faith and Practice of Al-Ghazali*. Being a translation of *al-Munqidh min al-Dalal*(Deliverance from Error). Translated by W. Montgomery Watt. published by LONDON GEORGE ALLEN AND UNWIN LTD, Ruskin House Museum Street.

Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.<sup>26</sup>

Jesus again said at another occasion:

Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.<sup>27</sup>

The Prophet David teaches us the following prayer:

Rescue me, O LORD, from evil men; protect me  
from men of violence, who devise evil plans in

---

<sup>26</sup> Matthew 7:21-27, The Holy Bible, New International Version

<sup>27</sup> Matthew 23:15, The Holy Bible, New International Version

their hearts and stir up war every day. They make their tongues as sharp as a serpent's; the poison of vipers is on their lips.<sup>28</sup>

The same message was delivered by Holy Prophet Muhammad (PBUH) that there will be some people who will be very much dedicated to Islam but will have no relationship with Islam at all because of their disgraceful acts committed in the name of Islam. He once pointed towards a person and said:

When you will compare your prayers with his companions, you will consider your prayers worthless. You will consider your fasting worthless as compare to their fasting. They will read Qur'an frequently but will not be able to understand it. Their tongues will be sweet as sugar but their hearts will be like wolves. These people will have no relationship with Islam in spite of their Muslim lifestyle.<sup>29</sup>

Islam believes that good and bad people are everywhere. They exist in Islam and in all other world religions. The West and Europe does not represent evil and East does not represent good. This division of humankind into East and West is a political division, and was designed by some western orient

---

<sup>28</sup>Psalm 140:1-3, The Holy Bible, New International Version

<sup>29</sup>Page 1024, Vol. 2, Sahi Al Bukhari. Page 526, Vol.2, Mishkat Al Masahbi

lists to prove their racial superiority over Muslims and other Eastern nations. Islam and Muslims never approved this division of humankind. The God of Islam is the God of all humankind whether they belong to East or West. He is also the God of Jews, Hindus, Buddhists, people of all faiths and even atheists. The Holy Qur'an states:

And to Allah belong the east and the west, so whenever you turn (yourselves or your faces) there is a Face (presence) of Allah. Surely! Allah is All-sufficient for his creatures needs, All-knowing.<sup>30</sup>

The Last sermon of the Holy Prophet Muhammad (PBUH) rejects the division of humankind based on race, color, sex, religion and geographical identities. He said:

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a

---

<sup>30</sup> The Holy Qur'an 2:115

fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware: do not stray from the path of righteousness after I am gone.<sup>31</sup>

A genuine scholar knows that the concept of peace and love does exist in Christianity and Islam and true Christians and Muslims are peace loving. But if someone reminds us of Usama bin Laden and other Jihadi groups who are busy in terrorist's activities in the name of Islam. We would also like to remind them about Hitler who was a Christian, Muslim women were raped by Christian soldiers in Bosnia, Christian evangelists are preaching Christianity and the Bibles are being freely distributed in Iraq and these preachers call themselves 'Peace Activists'. So if there is a problem in Islamic communities, the same problem exists within Christian Communities as well.

As we read in the book of Acts that when Philip saw an Ethiopian eunuch, a court official who was sitting in his Chariot was reading the prophet Isaiah and said to him:

Do you understand what you read?" And he said, "Well, how could I, unless someone guides me?"

---

<sup>31</sup> Prophet Muhammad's Last Sermon, Article No.7.

And he invited Philip to come up and sit with him.<sup>32</sup>

This Ethiopian court official was not a Bishop, Mufti or a scholar but was better than most of us because he understood the importance of humility and positive attitude in understanding the scriptures whether it's Holy Bible or Holy Qur'an. He knew that there is more than the text to be understood. Reading without the assistance of Holy Spirit will lead to the twisting of the text for personal agenda as mentioned both in Holy Bible and Holy Qur'an. Extremism, fundamentalism and evangelism are growing attitudes both in Islamic and Christian world. *This attitude is based on the perception and interpretation, not on Holy Texts.*

### **The Role of Minhajul Quran Movement in Fighting Extremism and Terrorism Worldwide**

Minhajul Quran movement was established by Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri in 1980 in Lahore, Pakistan. Since its establishment, its core focus has been to educate the people of Pakistan and Muslim youth worldwide against extremist ideologies leading to sectarianism,

---

<sup>32</sup> Acts 8:26-31, The Holy Bible, New International Version

extremism, and terrorism. The famous voluminous *FATWA against Terrorism and Suicide Bombings* was issued by Shayk-ul-Islam was issued in 2010, which got worldwide appreciation for the originality of its references and logical conclusions in the light of the Qur'an and Hadiths of the Holy Prophet Muhammad [pbuh]. Minhaj-ul-Quran movement also developed a series of peace curriculum, *Islamic Curriculum on Peace and Counter-Terrorism*, for the various community levels for social development.

You can get information from your book and new developments can also be added. Like: *Islamic Curriculum on Peace and Counter-Terrorism*, al-Hidayah, etc. Some theses at master and MPhil level were also done by students of COSIS and MCW.

## **Conclusion**

All World religions preach love and peace. Especially Islam and Christianity are the religions of peace and love in their true nature. Especially, the Concept of Peace is not new in Islam. One of the names of Allah mentioned in the Qur'an is *Mo'min*: the Giver of Peace and Security (Qur'an 59:23). The word 'Islam' itself is derived from the root words S' L' M' means Peace. In Islamic theology and Qur'an, there are

two types of Muslim. One type is known simply as Muslim and the other type is known as *Mo'min*. When a person accepts Islam he becomes a Muslim, but no one becomes *Mo'min* just by being a Muslim whether he is a Muslim by birth or a new convert to Islam.

A Muslim is a person who gets peace by accepting Islam and practicing Islam at individual level. But *Mo'min is a person who not only gets peace but provides peace to others. No One can become a Mo'Min unless he becomes a source of Peace and security in his conduct and character. Mo'min is a higher state of character and conduct.*

Disgraceful acts in the name of religion do not represent religion but the character of a person himself. Jesus and Muhammad cannot be blamed for these people. Peace is one of the fundamental theological concepts both in Islam and Christianity. Jesus Christ is known as the Prince of Peace in Christianity and Holy Prophet Muhammad (Peace Be upon Both of Them) is known as Prophet of Mercy in Islam. And we need to remember that *there can be no peace without mercy and there can be no mercy without peace.*

United Nation needs to implement its own policies in the world more effectively without any discrimination of race



and religion. Muslim World has no positive image of the United Nation as a platform for the protection of religious and civil rights and moral support as one could see in the case of Palestine, Kashmir and Rohingya Muslims genocide.

Muslim World also needs to take responsibility for their own countries and people to protect their societies and youth from extremist ideologies leading to terrorism. Muslim theologians also need to upgrade their interpretations of classical knowledge of Islam following the process of Ijtihad to become effectively a part a global community of brotherhood.

## **Response of the Police to Terrorism in Pakistan**

**Farhat Ullah\***

### **Abstract**

Before the terrorist event known as 9/11, the role of the police was restricted to regular crime prevention because there was no urgent need to face the issue of terrorism. Since this terrorist event, however, their role has increased manifold with regard to countering terrorism. This study explores the role of the police and their readiness to prevent terrorism in the interest of public safety. The present situation in Pakistan requires improved police training and preparedness for effectively countering terrorism. This paper could encourage law enforcement officers and policy makers at all levels of government to become more informed about the role of the police and their readiness to prevent terrorism in the interests of public security.

**Keywords:** Terrorism, police, readiness, prevention

---

\* Kohat University of Science and Technology, KPK, Pakistan

## I. Introduction

**T**here are many forms of terrorists and they come from different socio-economic backgrounds. Terrorists use bold and violent actions to defeat security and high technology (Nance, 2008). One of the most common definitions of terrorism is “all those actions which create fear and terror perpetrated for a political, religious or ideological goal and deliberately target civilian and innocent people”. Terrorists now use more advanced and up to date technology operatives to achieve their targets. Yet the actions of the terrorists can be observed and predicted by security personnel. Terrorists cannot remain in safe houses all the day because they have to do their activities of terror. Terrorists do not apply any rule or moral values to their operations. For carrying out a mission they adopt every kind of activity whether morally correct or incorrect. Terrorists carry out their deadly acts at any cost.

Pakistan has made a huge progress in tackling terrorism. Zeb (2014) argues that terrorism is the biggest threat to Pakistan security and progress. Since 2004, Pakistan army is fighting against the Al-Qaida and Taliban groups in the tribal areas of Pakistan (Laskar, 2009). Pakistan military successfully defeated Taliban militants in Bajaur tribal region and forced them out from the region. Many times peace deals

were signed between government and the militants but that failed later on. If Pakistan wants to win the war on terror, it must take serious steps against the terrorist camps and should eliminate the terrorist infrastructure and their network. The government of Pakistan should take aggressive steps against terrorist groups.

Suicide terrorism is one of the most fearful forms of terrorism. It is that type of terrorist attack in which the attackers intends to kill others at the cost of his/her own life. The history of personal sacrifice for achieving greater good is a part of human nature. Nance (2008) argued that suicide terrorism is that type of terrorism in which a human being wraps an explosive device around him or herself and blows up with the intension of killing or wounding all the people within the radius of the blast. The targets that are hard to penetrate or attack through conventional means, suicide terrorists use human as their guidance system and direct them towards their targets. Until 9/11 suicide attacks were very rare but after 9/11 the issue of suicide terrorism got momentum. After 9/11 police personnel and LAEs of Pakistan are facing suicide terrorism. Pakistan is one of the most affected countries since the beginning of the war on terror. A lot of Pakistani have lost their lives in the war on terror. Wasim (2010) argues that the year 2009 was the worst than any year. In this year 2,586

insurgents, terrorists and sectarian-related accidents were reported. According to SATP (2014), the “Pakistan Security Report 2009” published by PIPS, in these accidents 3,021 people were killed and 7,334 were injured. Table below indicates the history of suicide attacks in Pakistan from the year 2002 to June 1, 2014.

Police personnel should know the terrorists strategies for a successful response. Like every good military force or Law Enforcing Agencies (LEAs), terrorist groups also require the use of strategy. The advantage of strategy is that terrorist ability of striking and achieving their objective increased manifold. Kydd and Walter (2006) argued that terrorists use violence as a tactic to achieve their agenda. The ultimate goal of terrorist might be regime change, territorial change, policy change, social control and status control maintenance. For achieving their long term objectives, terrorists use variety of strategies. Some of the strategies might be eliminating the opposing forces, weakening the government, enforcing obedience in the population (Atran, 2006). Vehicles-based attacks, rocket and mortar attacks, use of chemical, nuclear and biological weapons and aircraft attacks and hijacking are some of the major forms of tactics used by terrorist.

During last few years, terrorism in Pakistan has become a major and very destructive phenomenon. After 9/11, war on

terror in Pakistan had two principle elements: U.S war on terror with cooperation of Pakistan forces against Al-Qaida and government battle with the *Jihadi* groups inside Pakistan's territory. Pakistan army launched many military operations against Al-Qaida and other militant groups along with the tribal regions of Pakistan near Afghan borders. Due to this reason, many people migrated and displaced from their homes and shifted to settled areas of Khyber Pakhtunkhwa, Pakistan. Because of this reason, many militant groups started fighting against Pakistan law enforcing agencies. Thousands of police personnel lost their lives because of suicide attacks and other terrorist acts. War on terror also damaged Pakistan economy and infrastructure to a great extent.

## **II. Significance of the study**

The present study is designed to be of enormous importance not only for law enforcing agencies, policy makers, practitioners and common people to the strength of the problem; but to some extent some national strategies and rules may well be improved, revised and amended based upon study recommendations. This study focuses upon challenges and problems being faced by police personnel in countering terrorism. Moreover, this study also analyzes improving police effectiveness and its role in countering terrorism as well as ensuring public safety.

### **III. Objectives of the study**

The study aims to analyze police role, effectiveness and preparedness in countering terrorism. The study also aims to investigate challenges and problems facing by police in dealing with terrorism. The study will also put forward study based recommendations on basis of observations, literature review regarding police role in countering terrorism contents and effectiveness of police and role of police in public safety.

### **IV. Methodology**

The study is based on secondary analysis of data related to the issue of terrorism, countering terrorism and police role and preparedness in responding to countering terrorism. Systematic review of the relevant literature is carried out with the help of books, articles and journals. Online internet searches were carried out to find out relevant material regarding the issue. In addition, the researcher also visits to Police Training College (PTC) Hangu many times as a guest speaker on various topics related to policing and terrorism. The researcher closely analyzed police training and police personnel at PTC Hangu.

### **V. Literature Review**

#### **Challenges and Problems faced by Police Personnel in Dealing with Terrorism**

Unfortunately in Pakistan, whenever a suicide or other attack occurs, the preservation of crime scene becomes a challenge for the law enforcing agencies. Crime scene preservation is a process that aims at recording the scene as it is first encountered and recognizing and collecting all physical evidence potentially relevant to the solution of the case (UNODC, 2009). Management of a crime scene is the process of ensuring the orderly, accurate and effective collection and preservation of physical evidence so that the evidence can be used to take legal action (Omar, 2008). Similarly, Intelligence is the backbone in almost all the western world in modern policing. Unfortunately LEAs in Pakistan have not yet embraced the concept of ILP. In Pakistan the intelligence system is in the hand of Army. The Police Special Branch (SB) is relatively weak and poorly developed. Generally Police in Pakistan apply the routine techniques of investigation for the critical cases of terrorism. Fasihuddin (2012) stated that facilities like DNA tests, eye matching, finger prints, sampling examination in the laboratories, keeping record of national database program for cross examination of the samples, etc are quite frequent in the modern world and also operational in the investigation processes, but very rarely and poorly seen in Pakistan. There is no state of the art forensic laboratory in Pakistan. Under the new Police order 2002 Forensic Science



Laboratory (FSL) was not modernized according the new needs.

Lack of resources and cost of investigation in the investigation management of the terrorism cases is also a serious problem faced by the police personnel. Cost of investigation includes support to the investigator and the accused in daily travelling, food allowances and communication etc. Police in Pakistan do not receive any special fund for this purpose. According to Khan (2013, March 10) more than 85% of police budget is spent on salaries and only less than 15% is spent on qualitative expenditure, which is very little amount of money. In Pakistan, police heavily depends on local informers but in cases of terrorism, people avoid to be informer. There is no specific course for the investigation of police training in police training college. Problem of witness and recovery is the most significant in investigation and management of terrorism. Due to threats of life and fear of enmity from the terrorists, witness does not take active part in the process of investigation. The fear or indifference on part of the general public leaves no other option except for the police witnesses (Fasihuddin, 2012). UN standard for peacetime policing recommends one police officer for every 400 persons (Sing, 2010). But in Pakistan that ratio is one police official for every 794 people. Keeping in view the

current situation in Pakistan, especially the terrorist activities since 9/11 in various parts of the country increased the crime figures in all over Pakistan.

### **Police Role in Countering Terrorism**

The prime responsibility of the police is to maintain peace and order in the society with the help of other law enforcing agencies. Presently Pakistan lacks a properly planned counterterrorism policy. Shusta et al., (2008) stated that responsiveness and law enforcement knowledge is the key for success in the war on terror. This will help the police for early action against the potential terrorists. Intelligence agencies are responsible to shortlist all such places where there are more chances of terrorism. In Pakistan, the Islamic schools are generally targeted for such indoctrination and intervention into a holy war (*Jihad*). But a proper mechanism of their registration, reform agenda and modernization will bring them into the mainstream. Another important function of police is to coordinate with the other law enforcing agencies (LEAs) and counter terrorism officials. Police is responsible to develop their own well managed investigation and operational units to respond the criminal aspects of terrorism. This is the main function of police to redefine, reorganize and reconstruct their structures and functions.

One of the major responsibilities of police is to engage community people in counter terrorism strategies. Community policing model involves the people with one another and that the community and the people members are in active partnership. Nadeem (2004) mentioned that community policing model have worked in the Gujranwala Division. This can also be experienced in other parts of the country to counter terrorism. But the implementation of Intelligence Led Policing (ILP) is very important for a successful community-led-policing. Police should establish a good relationship with the community for the success of community and IPL.

Besides this, the level of public awareness about terrorism in Pakistan is very low. As a result, the people of Pakistan are still uneducated about the concept of terrorism. Police is responsible to start a public information campaign focusing on the impacts, causes, and solution of terrorism. As we all know that media in Pakistan exposing the police brutally, hence that is making a negative impact nationwide. So the media must play its positive role to aware the public about the menace of terrorism and should show a positive image of police to the society. Media should also bring awareness in the masses regarding the issue of terrorism in the country.

## **Countering Terrorism and Public Safety**

Throughout the world, human cost of terrorism is a fact. Terrorism has a direct and very clear impact on human rights with destructive consequences. In addition of these costs, terrorism can destabilize governments, destroy peace and security, disturb civil society and effect socio-economic development of a country. All these have very negative impacts on the public safety and human rights. Security and safety of each and every individual is the basic human right and the protection of individual life is the prime responsibility of the government. Sometimes a state uses some sorts of practical measures against the terrorist. But such actions and measures often affect the life and security of the innocent people.

The prime duty of police personnel is to protect and secure communities from the threat of terrorism. The police personnel should raise awareness in the public regarding the impacts of terrorism and counter-terrorism. Every police personnel should be trained on protecting full training about basic human rights while dealing with terrorism. Police should ensure public safety at any cost. They should be given proper

training on how to address human rights challenges in countering terrorism. Below (table 5.1) are the numbers of casualties from the year 2003 to 8 June 2014.

**Table 5.1: Fatalities in Terrorist Violence in Pakistan: 2003-2014**

<b>Year</b>	<b>Civilians</b>	<b>Security Forces Personnel</b>	<b>Terrorist/ Insurgents</b>	<b>Total</b>
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	859	277	757	1893
<b>Total*</b>	<b>19015</b>	<b>5775</b>	<b>27619</b>	<b>52409</b>

\*Data till June 08, 2014, Source: South Aisa Terrorism Portal (SATP)

## **The Need for Effective and Responsive Training to Counter Terrorism**

Policing is a challenging and a very difficult occupation as it requires continuous professional development. Every police officer must have diverse knowledge of investigative skills, knowledge of criminal law and risk of effective decision making. Increase in terrorism throughout the world increases the significance of effective police training that can counter the terrorism more effectively.

The capacity of Pakistan police and their training is inadequate to deliver and counter the terrorism. The training syllabus and training practices in Pakistan are outdated to face the current challenges. Course books used in lower and upper level courses in police training colleges require major improvements. Abbas (2009) pointed out; trainers in police training colleges are also not fully trained and equipped keeping in view the new challenges in the face of terrorism. The training colleges for police lack proper facilities available to the trainees. In Pakistan there is greater emphasis on theoretical, legal and academic work on police training. There is repetition in most of the topics in police training from lower to upper level of training.

Fasihuddin (2009) argued that Police training should be revised in Pakistan. Police training should consist of

experimental learning, tutorial discussions, individual and group presentations, practical psychological tests, physical exercises, scientific investigation and specialized training for various situations. For induction and recruitment into police service, the level of education should be increased. Birzer and Roberson (2007) stated that a police officer should be more interested in providing community service than mere a crime fighter. The technology of crime prevention should also be introduced in police training.

There is no universally applicable police training policy for counterterrorism in the world (Rineheart, 2010). Lack of proper training to counter terrorism could have serious consequences. Curriculum at all levels of training fails to address the core issue of terrorism. For service oriented policing, the training at all levels of police training must be updated, improved and revised. New courses, related to organized crimes, suicide bombings, counter terrorism strategies, bomb blasts, suicide bombings, conflict resolution, target killings, stress management and restorative justice should also be introduced in police training colleges. In order to respond to terrorist accidents effectively, police must be fully equipped and trained. In counter terrorism strategies, responsibilities of police has increased manifold. Proper

training for all police personnel is of great importance in order to win the war against terror.

### **Responding to Terrorism: Police Preparedness and Prevention**

Countering and preventing terrorism is a horrible problem for police personnel. After September 11, 2001 attacks, efficient policing to counter terrorist remained a challenge at national level (Fayyaz, 2008). Pakistan in general and Khyber Pakhtunkhwa in particular is the primary target of terrorism. Performance of police personnel in counter-terrorism is very poor. Pakistan police personnel are corrupt, poorly trained, weakly equipped and psychologically they are not prepared to counter terrorism. Several of factors influence police role in countering terrorism. The infrastructure of law enforcement in Pakistan is outdated and needed to be improved. According to LaFree (2012, 72), "It is hard to imagine a convincing anti-terrorism approach, that does not heavily rely on state and local police. Police role is important in terms of preventing terrorism as well as removing public fears in the wake of a terrorist attack".

After the tragic event of 9/11, the need was felt to ensure police preparedness on preventing terrorism. Police personnel can play a very significant role in gathering



information related to suspects for further prevention of terrorism. One of the major responsibilities of police personnel is to deliver timely and consistent information to the community people. Abbas (2012) commented that an efficient, well-functioning civilian police service is critical to counter terrorism efforts in Pakistan. He further argued that for improving police image and credibility, police personnel must work to address the issue of terrorism and needed to improve the law and order situation in Pakistan. International funds for counter terrorism are mainly directed towards the military while funding for police force is inadequate.

Jehangir (2013) stated that any counter-terrorism strategy must revolve around the police and other Law Enforcing Agencies (LEAs). This strategy must have a centralized coordination unit based on intelligence. For preventing the terrorism, recruitment and training process of the police personnel needed to be changed. Although there are many deficiencies in Pakistan police to counter terrorism effectively but the police performance in Pakistan has improved in recent years. There is need for political, moral, legal and financial support to the police personnel to count terrorism more efficiently. The government of Pakistan has announced recently National Counter Terrorism Authority (NACTA) and additionally the government also recruited elite

force (20,000) in each province, with the help of foreign funding.

Shah (2013) argued that Police are the first line of defense against the terrorist. Police personnel in Khyber Pakhtunkhwa disproportionately suffer than any other provincial police and even more than army (Taj, 2010). There are lack of weapons and training to the police in Khyber Pakhtunkhwa. Police personnel are more vulnerable to terrorist attacks than army. The reason for this is that army has better security arrangements than police. In Khyber Pakhtunkhwa police personnel are dependent on Intelligence Bureau (IB) and Inter-Services Intelligence (ISI) for intelligence. For countering terrorism, Khyber Pakhtunkhwa police have raised Anti-terrorist squad in each district. Police personnel has increased their patrolling and checking at all entry and exit points. Close circuit cameras have been installed at all busy and important places in major cities. On May 22, 2014 Khyber Pakhtunkhwa established a new anti-terrorist force, the Special Combat Unit (SCU). The major function of SCU is to counter terrorist attacks and to handle extraordinary situations. It is argued that the force will be like Pakistan Army Zarrar Company in the Special Services Group. The best

commandoes from the Elite Force have been selected for the force.

## **VI. Conclusion**

The issue of countering terrorism is not only faced by Pakistan but the entire world is facing and dealing with this issue. The role of Pakistan police is significant in countering terrorism and a lot of police personnel have lost their lives in countering terrorism than any other law enforcing agency of the world. Capacities of Pakistan police has now improved to greater extent in countering terrorism. New anti-terrorist force and Special Combat Unit (SCU) are also established to counter terrorism more effectively. The law and order situation is now improving to a greater extent in the country and now the public feel more secure at public places.

## **VII. Recommendation**

The role of police personnel in responding to terrorism is very important. Government needs to realize the problems of police personnel and should improve the capacities of police to respond more effectively. Government should allocate more and more budget to police training college. Terrorism is one of the most serious threats to police as well. Hundreds of police officials embraced death in terrorist's incidents. So there is need to train every police official on the subject of terrorism

from every angle. The curriculum of police training college needed to be improved and revised and courses related to countering terrorism strategies, intelligence, criminal justice, suicide terrorism and stress management should be included in basic police training.

## References

Abbas, H. (2009). 'Police & Law Enforcement Reforms in Pakistan: Crucial for Counterinsurgency and Counterterrorism Success'. Retrieved on 22/05/2014 from <http://www.ispu.org/GetReports/35/1890/Publications.aspx>

Abbas, H. (2012). 'Effective Policing is key to fighting Terrorism in Pakistan'. Retrieved on June 18, 2014 from <http://asiasociety.org/effective-policing-key-fighting-terrorism-pakistan>

Abbas, H. (2012). *Stabilizing Pakistan through Police Reforms*. New York: The Asia Society. Retrieved January 19, 2014, from [asiasociety.org/files/pdf/as\\_pakistan\\_police\\_reform.pdf](http://asiasociety.org/files/pdf/as_pakistan_police_reform.pdf)

Abbas, S. A. (2012). 'Study finds KP police suffer from psychological pressure' Retrieved January 15, 2015, from [http://centralasiaonline.com/en\\_GB/articles/caii/features/pakistan/main/2012/01/25/feature-01](http://centralasiaonline.com/en_GB/articles/caii/features/pakistan/main/2012/01/25/feature-01)

Atran, S. (2006). 'The Moral Logic and growth of suicide terrorism'. Retrieved on May 7, 2014 from [http://hal.inria.fr/docs/00/05/99/38/PDF/TWQ06spring\\_atran.pdf](http://hal.inria.fr/docs/00/05/99/38/PDF/TWQ06spring_atran.pdf)

Birzer, L. M. & Roberson, C. (2007): *Policing, Today and Tomorrow*, Pearson Prentice Hall, NJ, USA

Fasihuddin. (2009). 'Police Education and Training in Pakistan'. *Pakistan Journal of Criminology*. 1(2). P. 37 – 64

Fasihuddin. (2012). 'Terrorism Investigation in Pakistan: Perceptions and Realities of Frontline Police'. *Pakistan Journal of Criminology*.3(2). P. 51 – 78

Fayyaz, S. (2008). 'Responding to Terrorism: Pakistan Anti-Terrorism Laws'. *Conflict and peace studies*, 1(1). 1-18

Jehangir, I. A. (2013). 'Challenges to Policing Terrorism in Pakistan'. Retrieved on June 17, 2014 from <http://www.policefoundation.org/content/challenges-policing-terrorism-pakistan>

Kydd, H. A. and Walter F. B. (2006). 'The Strategies of Terrorism'. In *International Security*. 31 (1).49-80

LaFree, G. (2012). Policing Terrorism, Ideas in American Policing series, Number 15, July. Washington, DC: Police Foundation. Retrieved on June 14, 2014 from <http://www.policefoundation.org/content/policing-terrorism>

LaFree, Gary. (2012). Policing Terrorism, Ideas in American Policing series, Number 15, July. Washington, DC: Police Foundation.

Laskar, H. R. (2009). 'Troops defeat Taliban in Pakistan's Bajaur region'. *The Indian Express*. 1 March 2009. Retrieved on March 26, 2014 from <http://archive.indianexpress.com/news/troops-defeat-taliban-in-pakistans-bajaur-region/429310>

Nance W. M. (2008). '*Terrorist recognition handbook: A Practitioner's Manual for Predicting and Identifying Terrorist Activities*', 2<sup>nd</sup> edition, **published by CRC Press; USA**

Rineheart, J. (2010). 'Perspectives on Terrorism'. Retrieved on 23/05/2014 from <http://www.terrorismanalysts.com/pt/index.php/pot/article/view/122/html>

SATP, Assessment Report 2014, South Asia Terrorism Portal, Retrieved on June 11, 2014 from <http://www.satp.org/satporgtp/countries/pakistan/database/casualties.htm>

Shah, A. S. (2013, August 13). 'A close 'encounter' with Khyber Pakhtunkhwa Police'. *Daily Dawn*. Retrieved from <http://www.dawn.com/news/1036164>

Shusta, M. R., Levine, D. R., Wong, Oslon, A. T., and Harris, P. R. (2008). *Multicultural Law Enforcement*, (4<sup>th</sup> Ed.), Upper Saddle River, NJ: prentice Hall.

Sing M. (2010). "Can India Reform its Wayward Police Force?," August 10, 2009; "City Has Lowest Police Public Ratio," *Hindu*, March 27, 2010.

Taj, F. (2010, February 27). 'The Dauntless heroes of NWFP Police'. *Daily Times*. Retrieved on January 10, 2015 from <http://lubpak.com/archives/6408>

United Nations Office on Drugs and Crime (2009). '*Crime scene and physical evidence awareness for non forensic personnel*'. United Nations publications, Printed in Australia Retrieved on 09 July, 2014 from [http://www.unodc.org/documents/scientific/Crime\\_scene\\_awareness\\_\\_Ebook.pdf](http://www.unodc.org/documents/scientific/Crime_scene_awareness__Ebook.pdf)

Wasim, A. (2010). Over 12,800 militants caught in 2009 (2010, January 11). *Daily Dawn*

Zeb, S. (2014). 'Terrorism in Pakistan ----- How to eradicate it'. Retrieved on June 9, 2014 from <http://www.hamariweb.com/articles/article.aspx?id=15598>

## **Religious Motives behind 21<sup>st</sup> Century Terrorism: Analysis and Counter Measures**

**Dr. Ramzan Shahid\***

### **Abstract**

The religions have always played a role in the emergence of religious terrorism. From the Zealots and the Sicarii to the Assassins and the Thugs, religious motives have been part of terrorist activities. In the 21<sup>st</sup> century, religions are blamed for the atrocities committed in their name. But the actual role that a religion plays in the execution of these atrocities is not so clear. Blaming religion for violence is like blaming water for thunderstorms. However, it does not mean that there is no connection between the two. Vague ideas about religion are a basic feature of the modern world. But pointing the finger at religion is unacceptable. How can we solve a problem like religious violence in the 21<sup>st</sup> century? How do those who accuse religion for terrorism explain the many religious peace movements? Some of those who blame religion for terrorism point to radical Islam. Having blamed religion or radical

---

\* Assistant Professor, Department of Political Science and IR, University of Gujrat.

religion, the blamers do not look for deeper reasons but are ready with a simplistic explanation for every terrorist attack.

**Keywords:** Religion, terrorism, 21<sup>st</sup> Century

## **Introduction**

**R**eligion is quite complex phenomenon for public discourse, for the reason that it's not ever been defined appropriately. Charging religion behind every conspiracy is like finding fish in a mud. We cannot deny the relationship between both of them but they are not even responsible for what we are getting and what we are arguing. We have very imperfect and partial knowledge about religion. But holding responsible behind aggression is not a castle in the air. How it may workout basically? How can a problem like religious violence be solved? (Dodd)

Many people having knowledge of criminology remarked that the departments of religious studies, theology and philosophy have many important things to speak about terrorism. We cannot deny the fact that a significant sector of all violent faction and mostly problematic ones on the planet are directly motivated by religion. These groups have firm faith that God has motivated them to act in this manner. (Hoffman, 2006)



## **Scholarly view about Religious Terrorism**

Notion behind religion as a weapon of terrorism and its outcome that religion is cause behind everything has been widely discussed in Europe. On the other hand, the more dominant idea on violence can be found back in the writings of David Rapport's writings in 1984 when he discussed the violence related to religion having faith on single God.

According to Mark Juergensmeyer,

“Why terrorism and religion has been intermingled with each other very noticeably now a day and why these two phenomenon often established?”

Bruce Hoffman said that this type of factors change the existing values, setup and ethics. He has an opinion that religious terrorism is more vital threat to humanity as compare to other ones. This idea of violence activities on the name of religion is more dangerous to achieve their goals and tasks at any cost. Islamic terrorism is different from somewhat previous concepts of terrorism and the basic cause of Islamic violence is to bring all Muslim Ummah into one platform and to conquer the world. (Jeroen Gunning, 2011)

Liqueur (1999) says that religious terrorism is to some extent different from existing examples of terrorist activities in the history rather it aims to destroy the systems and their

moves and plans are not related to politics in nature. According to Audrey Cronin (2003) he suggests that history bringing us back in the old time span where terrorist, for instance, the Zealots-Sicarii were existed. He has an opinion that these groups have motive to drag back society into dark ages or when societies where on their primitive level.

A succeeding imperative case says that there is difference between the current religious terrorism and old terrorist activities related to politics. It's often said that violence in the name of religion is always protected and above question, infect it's a divine duty. (Jeroen Gunning, 2011)

Magnus Rainstorm (1996) has an opinion that religious terrorism is more dangerous because they don't follow any code of conduct. Jessica Stern (2003) said that as compare to political terrorist groups, terrorist groups on the name of religion are more violent and destructive.

At the end, many writings on this topic suggests that religion is the common cause of terrorism and terrorist activities, it's not that kind of thing that we can describe easily because on the name of religion we can justify any thing. So religion in the modern world may be taken as the main cause behind religious violence.

## **Cataloging ‘religion’ in the political sphere**

Another problem that exists in this scenario is, what are the grounds that we term terrorist group as religious terrorism? Both may have the same objective but in religious terrorism the faith and symbolic relationship with the religion is maintained but this is not in the case of political terrorism. (Laqueur, *The Age of Terrorism* , 1987)

It’s a fact that many religious groups don’t have the same characteristics that are discussed above, for example, Hamas, Hezbollah and the Christian distinctive factions, they do not target civilians or holy places and their leadership also included the most modern and secular one.

Their motives are not primarily religious. (Juergensmeyer 2003, pp. 30–36; Gunning 2007a, pp. 117–120, 162–166)

The main cause of concern with these theories is targeting the religious concepts; they may play the secular motives. There may be bundles of political reasons for choosing holy places to target. The fact that to hit the ceremonies, holy places and crowdedly places is just to maximize the treat.

Eventually to put a label on religion as cause of terrorism and violence is misinterpreted because religion is with the men

even in the starting. An organization that describes themselves as religious organization may differ in its actual perspectives, it all about their organizational structure and their political motives. So it may happen an organization describes as religious organization but it is not necessary it actually exists on religious grounds.

### **Questioning the causal link between religion and violence**

Actually the religion and terrorism are now connected to each other because the fact is that the religious groups are more active and dangerous than secular groups. Now a day, the religious groups are more under discussions than the left wing organizations. (Jeroen Gunning, 2011)

But this is proved in many cases that more acts of violence are political in nature just like violence in Middle Eastern states is to change the entire setup of governments. (Lia 2004)

Middle Eastern states are facing the worse terrorism in the history of mankind. Their oil is a blessing as well as a curse for them. This causes an ongoing war like situation and also a cause of growing inequality among people. (Jeroen Gunning, 2011)

Likewise the movement from leftist and nationalist as well as ethnic politics of the organizations based on religion has been

shifted in past two decades. Also a change has been witnessed in domestic as well as international politics. For example the threat of religious organizations that once been used against communism by USA has been changed.

### **The Philosophical Theory of Religion as a theory of Terrorism**

The victorious terrorist activities based on the ability to convince the followers that it's a divine duty and a vital part of religion to protect the interests of religion. The religious terrorism is nothing but the wrong interpretation of religion by the terrorists. (Jeurgensmeyer, 2000)

The terrorists blame foreign elements on following grounds:

1. It doesn't fulfill the interest to save a homeland
2. It makes use of a long history of competition, animosity, and war between the world's different religions
3. Any blaming to be done must occur on the symbolic or cosmic level, which is to say that the enemy cannot have a face, but must be some impersonal, evil-like force or influence.

At the end, it can be stated that religion is only a war tactic for militants to serve their ends. It's important to note that

these terrorists choose the date or day that is specifically related to a religious occasion.

## **Factor of Terrorism in great Religions**

### **Buddhism**

It was happened 2500 years ago, when a person Gautama Buddha that presented his philosophy based on an unlighted and modern religion. Buddha's philosophy based on peaceful co-existence and not to hurt each other at any cost. But it's interesting to note that monks inflicted terrorism and violence in the society.

### **Christianity**

The religion founded by Jesus and based on monistic footprints called Christianity. The teachings of this religion are also based on injections of peace justice and love. Christianity also preaches some extant of violence on the account of religion. The actions of Spain in 15<sup>th</sup> century can be counted as state terrorism. The Muslims and Jews who refused to change their religion faced worse torture from church and state.

### **Hinduism**

Hindu religion is the most ancient religion in the history and the third largest religion after Islam and Christianity. Hinduism also preaches non violent activities. But Hindu religion allows its followers to wage war when it's

necessary. In fact a person killed Ghandi whose movement helped Indian to achieve their dream. Hindu-Muslim violent activities are quite frequent in India

### **Islam**

Islam, Christianity and Jews follow the same monistic God. Islam teaches its follower to peacefully spend their lives. But in history many violent groups and organizations used the name of Islam.

### **Secular Agenda Terrorism**

In fact secular terrorism is also traced back to the ancient times, Plato, Aristotle, Thomas and John discussed in detail about terrorism. The contemporary authors trace back the modern terrorism or political terrorism at the time of French revolution. (Hoffman, 2006)

### **Islamist Agenda Terrorism:**

At the time of Afghanistan war, this slogan was quite famous:

"Jihad and the rifle alone. No negotiations, no conferences, no dialogue" (Azzam, 2001)

A leading public figure in Palestine declared in 1995 that any bomb that would be thrown or used for the betterment of common masses would be considered as martyr. (Tal, June 2002)

Many known and famous personalities also affirmed Mr. Yasser's approach. And at the end of this century al Qaida also announces jihad on the name of Islam and war against Jews and Christians. ("Declaration of the International Islamic Front for Jihad against the Crusaders and the Jews, 1998)

### **Suicide as Tactic**

The methodology being used in Islamic terrorism activities is suicide bombing. They are bit different from their secular counterparts because they easily manage themselves in public and they never hesitated to explode themselves. The 9/11 incident changed the course of history was not a hijack, just to fulfill their demands but their only aim was to destroy as many as people they can. Their basic aim was not to restore the caliphate but to prepare the new jihadist in their camp on the name of Islam. According to that group, in war against terrorism, USA has failed miserably in every ground because their troops lost the war even they had better technology than Taliban. People who converted to Islam after war on terror are much more than ever. (TV, 2001)

### **Dissident Religious Terrorism in the Modern Era**

Every religion in this world has dangerous or violent motives whether it is Hinduism, Islam, Christianity or Jews. So



these organizations justify their acts by saying this that God is on their side. Actually the trends there now been changed and religion is the new and centre of everything in new terrorism. Religious terrorists know very well that if they target the innocent and unarmed targets with high technology and advanced weapons then their goals will be achieved in no time.

### **Extremist religious propaganda cannot be prevented**

It's a sad dilemma of the time that all the terrorist organizations either they are Muslim, Christian or Jews, they know the use of latest technology and how to manipulate the social networking sites. They are connected to each other with highly sophisticated websites. Their forums are quick in formation of public opinion in their favour. Their leadership and spokesperson are ready to give their statements and interviews in leading news papers and electronic media platforms.

### **A new generation of Islamist extremists has been primed**

Recent research studies in intelligence institution especially in USA suggests that after the war against Iraq, the new era of requirement and training in terrorist organizations has been started and this phenomenon left Afghanistan far more behind in race of terrorism. These Jihadists got trained in

Iraq and then they dispersed in whole world to serve their agenda.

**The jihadist movement has become a globalized phenomenon:**

The use of social networking sites and fully updated websites created a sense of unity and belongingness in all jihadists' across the globe. These quick sites pride variety of information to internet users and help organizations for the new volunteers and often these young hunks belongs to western states.

Other than Islam, the Christians also used the tactics of propaganda against war against terrorism. In this regard many Christian websites and interviews from leading scholars are published regularly to strengthen the opinion of Christian community regarding terrorism and particularly against Islam and its teachings. (cannorwood, 2012)

**Religion is not THE problem:**

Many scholars either from west or east came to conclusion that terrorism dose not just belong to Islam but when we talk about violence and terrorism it may come from anywhere so religions is a reason among many reasons. There are different categories, for example, culture, language and

caste or creed so religion also comes along them and it's not the only cause behind any type of terrorism.

**Sacred values:**

In fact many writers have opinion that there is a bit connection between religion and terrorism but they are not fully connected to each other. They have also mentioned ways to combat these terrorist tendencies accordingly. There are two sides of coin; one is that religion is being treated unfairly in this regard. On the other hand some has opinion that religion is the sole cause behind every type of terrorism.

**Making war, not love:**

In the book "Terror in the name of God: why Religious Militants Kill", Jessica Stern has an opinion that now a days idea of terrorism is being hidden in a beautiful cover of Jihad so Muslim young hunks thought it's a best way to take revenge from the powerful elements of the society.

She has mentioned that this is different from the eras of 60s and 70s, now the expressive youth like to change the course with war not with love.

**It isn't going away:**

The task to understand and tackle the religious based terrorism and violence is a difficult task. Because terrorist organizations

and groups always put justification and Islamic junctions to prove their acts, are justified according to their faith and religion. USA's national security strategy used word Islam only twice in their report. They claim that it's not a war against Islam or it's not against any other religion but it's against those who take the lives of innocent people. (Goodenough, 2013)

Islam is not the threat to peace but those terrorists who misinterpret Islam according to their needs and desire.

## Reference

- "Declaration of the International Islamic Front for Jihad against the Crusaders and the Jews. (1998). *Al-Quds al-Arabi* .
- Azzam, A. (2001). *Join the Caravan, 2nd English ed.* London: Azzam Publications.
- cannorwood. (2012). Religious Terrorism: an evolutionary explanation.
- Dodd, P. (n.d.). *Problem with calling Terrorism*. Retrieved May 13, 2017, from onfaith.
- Gibson, D. (n.d.). Does Religion cause Terrorism? It's Complicated. (CNSNews.com, Interviewer)
- Goodenough, P. (2013, Feb 21). State Dept. Still Downplaying Religious Element in Terrorist Threat Advisory. *State Dept. Still Downplaying Religious Element in Terrorist Threat Advisory*.
- Harkaby, Y. (1994). *Milchama ve Estrategia* . Tel Aviv : Israel Ministry of Defense.
- Hoffman, B. ( 2006). *Inside Terrorism*. New York: Columbia University Press.
- Jeroen Gunning, R. J. (2011). What's so Religious about Religious Terrorism? *Critical Studies on Terrorism*.

Jeurgensmeyer, M. (2000). *Terror in the Mind of God: The Global Rise of Religious Violence* . Berkeley: University of California Press.

Laqueur, W. (1987). *The Age of Terrorism* . Boston and Toronto : Little, Brown & Company.

Laqueur, W. (1987). *The Age of Terrorism* . Boston and Toronto: Little, Brown & Company.

Schweitzer, S. S. (2000). The "Afghan Alumni" Terrorism: Islamic Militants against the Rest of the World . *Herzliya: International Institute for Counter-Terrorism*.

Tal, N. (June 2002). Suicide Attacks: Israel and Islamic Terrorism . *Strategic Assessment, Jaffee Center for Strategic Studies, Tel Aviv University*.

TV, A.-J. (2001, DEc 27). Doha, Doha , Qatar.

## **The Historical Origins of the Bhakti Movement**

**Raza Naeem\***

### **Abstract**

The Bhakti Movement (12<sup>th</sup> century) was the Indian form of Sufism, which was a collective movement of lower-class Hindus and Muslims whose precursors were also Muslim Sufis. Most of the Bhakti saints like Swami Ramanand, Kabir, Sadhna, Nam Dev, Guru Nanak and others were sons of the soil i.e. the Indus Valley. Like Sufism, the Bhakti Movement was also the product of the peculiar social conditions of the subcontinent. But the question is what were the social conditions or dynamics, which gave rise to the Bhakti Movement and what were the reasons that it became so popular in northern India in the 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> centuries? Based on original bilingual translations of major *Bhakti* poets into Urdu and English, and focusing especially on the roles of Kabir and Guru Nanak in the Movement, this paper tries to answer this question. It also deals with the question of the impact of the Bhakti movement on Hindu-Muslim relations and on the nurturing of the Urdu language in the subcontinent.

---

\* Beaconhouse School Systems, Pakistan  
Pakistan, Progressive Writers Association, Lahore, Pakistan

**Keywords:** Bhakti Movement; 12th century; Sufism; Hindu-Muslim unity

**Introduction:**

**T**he Bhakti Movement began in south India in the 12<sup>th</sup> century. Its founders were Swami Ramanuj (1016-1137), Madhav (1199-1278), Anand Teerath, Vishnu Swami and Basav. The reason for the advent of Bhakti Movement in south India was that it was in that area that Hindus first got the opportunity to meet and interact with Muslims, and be introduced to Islamic teachings.

Numerous settlements of Arab traders and seafarers existed in the coastal areas of Gujarat, Malabar, Konkan and Coromandel since a long time. In the eighth century, Banu Hashim and a great number of their believers also sought refuge in south India, irked by the oppression of Hajjaj bin Yusuf. Then in the 9<sup>th</sup> and 10<sup>th</sup> centuries began a series of arrivals of Ismaili claimants (these areas still have a majority of Ismailis, who are professional traders). Sheikh Zainuddin Abu Yahya (873-923), Nur Satguru and Pir Sadruddin are more famous among them. These Ismaili claimants assumed Hindu names due to preaching expedencies; and emphasized on their faith using religious terminologies of the Hindus themselves. For example, one of the Ismaili holy books is called *Das Autaar* (Ten Incarnations). In the book, Allah has been realized

as Brahma; Hazrat Adam as Shiv; and Hazrat Ali as Vishnu. Such daring of deviation from *sharia* could only have been shown by Sufis who followed a particular order. So the founder of the *sat-panthi* (seven-creed) sect of the Bhakti Movement was Syed Imamuddin Ismaili (*Aab-e-Kausar*, pp. 350)

Arab settlements in south India were established for the purpose of naval trade. Sea-travel was forbidden in Hindu faith. Therefore naval trade had become the unlimited monopoly of the Arabs. The Hindu rajas of the western coast greatly welcomed the Arabs, since the former benefitted from naval trade. In fact one raja, mindful of commercial benefit had even issued the edict that at least one boy from every family of fishermen should be educated and trained like Muslims. (*Ibid.* pp. 47) The rajas had given total freedom of worship to Muslims. They were generally free to build mosques, give *azan*, open *madrasas* and celebrate festivals. Additionally in the export-import business, thousands of Hindus had to deal with the Muslims day and night; and they were becoming aware of the habits of the Muslims.

In such conditions, it was natural for Islamic teachings to influence Hindu minds. This influence manifested itself in the shape of *bhakti*. Therefore the close connection between Sufism and *bhakti* has been dealt in great detail by Dr Tara Chand in his book *The Influence of Islam on Indian Culture*



and he has concluded that the traces of various elements of *bhakti* philosophy can be found individually in the *Upanishads*, *Mahabharata* and *Bhagwat Puran*, etc. but,

*“Collectively these elements and then the method of insistence on various aspects of these elements clearly tells us that they are related to Islamic beliefs. The dominant possibility is that these are the product of Islamic influences.”* (pp. 107)

The writer is of the opinion that Islam had a direct influence in the beginning period i.e. the Hindu *bhakts* did not reform their beliefs after reading Islamic literature, but by the verbal teachings of Muslim Sufis or observing their habits. These opportunities could only have been availed by them in south India. So according to Dr Tara Chand,

*“During the era of Ramanuj, the Muslims were settled in the ports of Coromandel and Muslim Sufis like Nath Wali were preaching Islam among the people and converting them to Islam and Hindu rajas like Kun Pandya were granting them lands for the construction of mosques.”* (pp. 112)

The demands of life which had led to the advent of the Bhakti Movement in south India also began to appear in north India in the 13<sup>th</sup> century. Though the difference is that in south India Muslims were only concerned with trade; but in north India they had arrived as conquerors and the whole country from NWFP to Bengal was under their control. So now

conditions were forcing both Hindus and Muslims to determine the nature of their mutual relations at every level. There were two routes before the Muslim rulers: the first one was to forcibly convert the Hindus to Islam, and to kill whoever resisted, to take over his property and enslave his children. The second was to treat the Hindus with kindness and tolerance, and to persuade them to cooperate with the government; and to support those movements which strengthened Hindu-Muslim unity. The majority of Muslim rulers adopted this route.

Although the Hindu population was standing at a crossroads, it had four routes before it. The first route was of rebellion, but the dominant classes of Hindus no longer had the strength of combat. Then there was no possibility of a fundamental transformation in social relations through rebellion. Had the rebellion succeeded, more or less some Rajput would have ascended the throne in Delhi instead of a Khilji or Tughlaq, but ordinary Hindus have got anything out of it except emotional fulfillment. The days of Prithvi Raj were not exactly halcyon days for the subjects. The second route was of submission, lest this submission not lead to a blow to the cultural traditions and religious individuality of the local inhabitants. The ordinary Hindus led by their minor rajas and *pundits* adopted this route. Several also learnt the Farsi language for the sake of the ruler's goodwill or government jobs; and wore Irani clothes. Despite this, there could never be

complete cultural harmony among the rulers and the ruled. Both progressed separately; although both were affected by each other's cultural values.

The third route was to convert to Islam, adopting which would mean automatically getting rid of the limitations of caste (*zaatpaat*) and untouchability (*chootchaat*) and getting access to a few benefits. Plus Islam was a relatively easy and inexpensive religion. So many lower-caste Hindus saw their betterment in adopting Islam. The fourth route was the nourishment of a common culture and common religion with the mingling of both cultures and religions. The nourishment of the Bhakti Movement and the Urdu language took place by following this route; both are very beautiful symbols of Hindu-Muslim unity.

Swami Ramanand sowed the seed of the Bhakti Movement in north India and his disciples Kabir, Pipa, Anant Nand, Bhuvanand, Sukha, Sursura, Padmavati, Narhari, Raidas, Dhanna and Saeen, etc. nourished this plant. But it was the Sufis of the 13<sup>th</sup> and 14<sup>th</sup> centuries who paved the way for the Bhakti Movement. There was hardly a corner of India where the voice of the Sufis did not reach or their teachings did not spread widely. For example, Khwaja Mueenuddin Ajmeri (1138-1235) in Rajputana; Khwaja Nizamuddin Auliya

(1238-1325) in Delhi, who was a resident of Badaun; Makhdoom Allaiddin Sabir (1195-1291) in Piran-e-Kalyar; Bu Ali Qalandar in Panipat; Sheikh Taqi in Allahabad; Sheikh Jalaluddin Tabrizi (died 1244) in Bengal; Sheikh Allaiddin Alla-ul-Haq Lahori in Pandua; Syed Muhammad Gaisu-Daraz (1321-1423) in Gulbarga; Syed Jalaluddin Bukhari (1191-1291) and Makhdoom Jahanian Jahangasht (1307-1384) in Uch; and Makhdoom Lal Shahbaz Qalandar (died 1274) in Sindh used to preach unity of God, love of God and humanism day and night. Therefore it is impossible that they did not have the ear of the founders of the Bhakti Movement. On this basis, the author of a history of the Sikhs, McAuliffe has claimed that Ramanand “definitely benefitted from the company of Muslim scholars in Benares”. (Volume 6, pp. 102)

Swami Ramanand was born in Allahabad at the end of the 13<sup>th</sup> century i.e. the early days of the Slave Dynasty. He was educated in Benares and then he began to live in the same city on a permanent basis. His guru Raghavnand was a disciple of Shankar; and had complete faith (*vishvash*) on Vedant. But Ramanand rejected Vedantic philosophy and became abhagat of Ram instead of Vishnu. He did not even follow Shankar’s direction of not admitting *shudras* and women in his circle. He

said that caste and untouchability are ruses of the Brahmins. Ishwar is love (*prem*) and love is Ishwar. A shudra, Brahmin, Hindu, Muslim, male, female nobody can be prohibited from *prem bhakti*; in fact whoever had *gyaan* (recognition) of Ishwar, he became free of all social ties. Why would the high-caste Hindus, especially in Kashi Nagar, accept his teachings; although the hearts of lower-caste Hindus and Muslims were attracted to him? Therefore all his eminent disciples were of lower caste. Kabir was a *julaha* (weaver); Dhanna was a Jat; Saeen was a *naii*; and Raidas a *chamar*. One of his *ashloks*, which is a refrain of the sufistic ‘HamaaOst’ is included in Guru Granth sahib:

*“Where should I go. I am happy at home  
One day I wished to go for Bhagwan’s darshan So  
I rubbed sandalwood and extracted the nectar of  
aloes*

*And was about to leave for puja in the temple  
Thanks to my guru, I visited Ishwar in my own  
heart*

*Now wherever I go, I sacrifice with just water and  
stone*

*But O Bhagwan you are present in everything  
I scanned all the Vedas and puranas  
If Bhagwan is not here, go there Ramanand's  
bhagwan is to be found everywhere The shabd of  
the guru saved me from a thousand sins"*

Of all the disciples of Ramanand, the most famous was Kabir (1425-1518), but devotees have covered both his birth and death with the paint of legend. It is said that Kabir was born to a Brahmin widow of Benares who, fearing for her reputation, left him on the bank of the Talao canal outside the city. From there, a Muslim weaver named Ali (Neeru) brought him home. His wife Naeema was issueless, so she brought him up like her son. Nothing can be said with certainty too about Kabir's education. Tradition holds that he was illiterate, but he liberally utilizes Islamic terminology in his *dohas*, *banis* and *geets*. It is unknown whether he learnt these from maulvis in a *maktabor* sitting in the company of Sufis when he was older.

Kabir adopted his father's profession and spent his whole life operating the loom and selling cloth, but since childhood he had a bent towards *gyaan* and *dhyaan* (knowledge and understanding); and he remained aloof from the religious rituals of both Hindus and Muslims. So his fellow Hindu and Muslim boys often used to tease him. In his youth,

he had the opportunity to participate in the company of Swami Ramanand. Ramanand taught him about Hindu religion, Hindu philosophy and *bhakti*. “I appeared in Kashi and Ramanand woke me up from sleep.” But he did not remain in Ramanand’s company for long; and set out from his house in search of truth. He would visit wherever he would hear of any sufi or *sant* in Benares, Jaunpur and Allahabad, and learnt about understanding and knowledge. During this journey, he met a sufi sage of Jhoosi (Allahabad) Sheikh Taqi. “Sheikh Taqi apprised Kabir about the circumstances of twenty-one *pirs*.”

When the weaver had attained all the destinations of *tariqat* from *iktisaab* (attainment) to *inkishaaf* (manifestation) he returned home and got busy in preaching *bhakti*. The pundit and maulvi both became upset with Kabir because of this, but Kabir did not desist. When the Hindu pundit objected, he would reply:

*“There is a pile of cotton in my home and  
I constantly spin cloth*

*Although you have merely one cotton round your  
throat*

*You know how to read merely the Veds and the gayatri*

*But Bhagwan resides in my heart He is on my tongue,  
in my eyes*

*You are a Brahmin and I a weaver of Kashi  
But listen to me with ears open  
You beg at the doorstep of kings and the rich  
So tell who among the two of us is better?"*

And when the maulvis jeered that you have not even been circumcised then why do you mention Islam, Kabir would reply:

*"Wherefrom did the Hindu and Muslim come?*

*Who set them upon separate paths?*

*Think deeply and tell who will ascend to heaven and  
who to hell?*

*O qazi what use is your knowledge*

*He who you taught remained ignorant*

*Not even one attained understanding*

*You circumcise for the lust of women*

*But brother my faith does not rest upon these matters*

*Had God willed He would have created us circumcised*

*If a male becomes a Muslim by mere circumcision*

*Then how will women become Muslim?*



*Do you reject your wives as Hindus?*

*O fool! Refrain from this bookish talk*

*And pray to God, and*

*Refrain from cruelty*

*Kabir has caught the rope of God”*

When the *dohas* and *ashloks* of Kabir began to become very popular, the *kattarpanthis* (orthodox believers) determined to hurt him. At last, Kabir was forced to take refuge in Jaunpur. Sultan Sikandar Lodhi (1488-1517) was the king in Delhi in those days. He was so impressed with Kabir's teachings that he issued an order that beware, no one should inflict any pain on Kabir. Then Kabir returned to Benares and then no one hurt him. In his last days, he went from Benares to Maghar and died there. Maghar is a small weavers' settlement in Basti division and tradition holds that whoever dies there is reborn in the shape of a donkey. Kabir was not a believer in *aavagon* and no settlement was blessed or cursed according to him. So he says:

*“Whether it is Kashi or desolate Maghar, both are equal for me*

*Because bhagwan resides in my heart*

*If Kabir's soul attains salvation by abandoning this  
body in Kashi*

*Why should one thank Ram for it''*

The *bhajans*, *ashloks* and *geets* of Kabir and other *sants* were also very popular in Punjab and Sindh and *bhakti* also came to be preached here. But the reality is that the Bhakti Movement had reached Punjab and Sindh before it had done so in north India. Among the preachers of *bhakti* in the Indus Valley, Namdev, Sadhana and then Guru Nanak are more famous.

Namdev (1270-1350) was the son of a tailor. He was born in Sattara division (Mumbai) and his mother tongue was Marathi. He got into bad habits in his youth and began to rob and steal. One day he was standing outside a temple that a lower-caste woman carrying her child arrived and sat down on the floor. The child was constantly crying. The mother tried her best to entertain the child but he did not cease crying, upon which she began to beat him. Namdev felt great pity for the child and approaching the woman, scolded her. The woman said that the child was hungry since the last two days, and is now insisting that I go to the temple and get God's food from there. Namdev inquired about her husband's profession. She replied that her husband was a horse-rider but he was

murdered by a dacoit Namdev. ‘Now I only have this skeleton of bones; do you want that I should give the same skeleton to the child to chewon.

Namdev was so affected by this incident that he abandoned dacoity and became a *bairagi*. Wherever he went, he would teach people about *prem bhakti*. While roaming around, he appeared in Punjab at the age of 55 and began to live in a hut he constructed on the edge of a pond in Bhatiwal, a village of Gurdaspur. One day a storm came and swept away his hut. Then Namdev constructed a second hut on the edge of a jungle. These *ashloks* were probably recited by Namdev after this incident. He has likened God to a carpenter in them:

*“A neighbor asked Namdev*

*Who built your hut*

*If you tell the carpenter’s name*

*I will pay him double his salary*

*My sister! You cannot find my carpenter*

*My carpenter is the pillar of the spirit*

*If anyone wants to have a hut built*

*The carpenter will have to be paid in love*

*When purush (Man) breaks ties with his family and friends*

*Then the carpenter himself goes to him*

*I cannot describe his appearance*

*He is present in everything and everywhere*

*A mute who has tasted ambrosia*

*How will he tell about its tastiness”*

Gradually the number of Namdev’s disciples began to grow and a settlement flourished near the jungle which became known as Ghumman afterwards. Namdev’s *Samadhi* is located there and every year Namdev’s festival is celebrated there on January 13.

Bhagat Namdev’s mother tongue was Marathi but the *shabds* attributed to him in Guru Granth Sahib are in the Prakrit language of northern India. This Prakrit contains a multitude of Farsi and Arabic words; although the pronunciation of these words is Hindavi. If the *shabds* of *bhagat* Namdev are really his own work, they tell us that the language which was prevalent in the Sutlej and Ravi *doab* at the end of the 13<sup>th</sup> century was not much different from the language of Amir Khusro.

*“God! Only you are the support of this blind man*

*I am poor, miserable, merely Your Name is everything  
for me*

*O Karim, O Rahim, O Allah you are Ghani*

*You are the only One present and I am standing in Your Presence*

*You are a river of benevolence, You are very Rich*

*You are Wise, You are All-Seeing, what can miserable me do?*

*And Namdev's Swami, You are Forgiving, You are Hari"*

To present a mixed image of God by joining the Islamic terminologies of Divine attributes with the terminologies of the Hindu religion is a distinct feature of the Bhakti Movement. In another *shabd*, *bhagat* Namdev says:

*"O my friend, o my friend, listen to good news*

*May I sacrifice myself for you, may I sacrifice myself for you*

*A kind deed is your forced labour, your name is high*

*Wherefrom have you come, where were you and where are you going now?*

*This is the city of Dwarka, speak the truth*

*Your turban is very nice, and your words are sweet*

*But what is the use of Dwarka city for a Mongol?*

*You alone are the Khan (Mongol) amongst thousands*

*You are like the wheat-complexioned king  
(Krishanbhagwan)*

*You are the master of horse, master of elephants and lord  
of men*

*You are Namdev'sswami, and the messiah for all''*

Sadhana was born in Sehwan (Sindh) and a *qasai* (butcher) by caste. There are cloaks of obscurity over the circumstances of his life. Just this much can be said with certainty to a certain extent that he was a contemporary of Namdev. He was drawn away from his profession by sitting in the company of *sadhus* and *sants*; and he began preaching *prem* in Sindh by becoming a *bhagat*.

The founders of the Bhakti Movement had preached *prem* with God and man with great devotion, but their movement could never become so powerful in the Ganges-Yamuna valley that it could change the structure of political and social life of the country with its influence. Kabir, Rai Das, Dhanna, Saeen, Dadu and other *bhagats* were undoubtedly desirous of social reform with a true heart. But in

their opinion the differences of *zaatpaat*, *chhootchaat*, *pujapaat* and class hierarchy are artifices of pandit's and maulvis. If people become the devotees of *prem* and abandon ostentatious rituals, the veils between God and man would be lifted; walls of hatred would fall; Hindus and Muslims, Brahmins and untouchables, rulers and ruled, great and small,

everybody will become like brothers; and all the problems of society will be removed. Obviously these well-intentioned *bhaktis* did not have the consciousness of the economic nature of differences of caste and the great and the small (maybe it was not even possible); and neither was bringing about social revolution by means of class struggle their objective (social revolution was not possible because revolutionary conditions were not even present). They were not even in favour of fighting the ruler of the day and the upper classes for social reforms, but they were certain that the hearts of opponents could be changed through *prem bhakti*.

But the upper-caste people were not prepared to try this prescription of *bhakti* because it would deal a blow to their social rights. Consequently, the upper and middle classes of the Ganges-Yamuna valley collectively remained aloof from the Bhakti Movement; even this movement did not become popular among the ordinary cultivators. Neither the Hindus abandoned their religion, nor the Muslims left Islam; although relations of compromise were strengthened between both.

But this plant of *bhakti* adopted the shape of an energetic popular movement upon reaching the land of Punjab, and its roots spread among the agricultural settlements. After some time, the political conditions of the country took such a

turn that people affiliated with this movement became a unique Sikh nation. The founder of this movement was Guru Nanak.

Guru Nanak was born in 1469 in village Talvandi (Nankana Sahib) of Gujranwala. In those days, Sultan Bahlul Lodhi was the king in Delhi. Nanak's father Kalu Chand was a *khatiri* by caste and the *munim* of the Rajput *sardar* of the village. The *jotshi* (astrologer) named the child Nanak which like the name of Kabir was prevalent among both Hindus and Muslims. Nanak's early education was conducted in a *paathshaala*. At the age of nine or ten, he was admitted to the *madrasa* of Mulla Qutbuddin; but Nanak's heart was not drawn towards education. So initially his father entrusted the work of cultivation to him, then shopkeeping, but the result was not successful. Then Nanak was sent to live with his sister who was married to the *divan* of Nawab Daulat Khan Lodhi. This is the same Daulat Khan Lodhi who had invited Babar to invade India after being upset with the anti-Pathan attitude of his relative Sultan Ibrahim Lodhi. He was the *subedar* of Lahore and Multan. Nanak found a job in the charity house of the *nawab* and he began to live in comfort. During this time, he married a girl named Sulakhan and had two sons named Sri Chand and Lachmi Das.

But it was a time of great unrest and anarchy. The invasion of Timur (1398) had broken the back of the



sultanate. Delhi had become desolate. The *subedars* of Bengal, Deccan, Sindh, Malwa, Gujarat, Khandesh, Mewar and Kashmir had become independent in their own right. There were frequent rebellions in the remaining regions. Today this *nawab* refused to obey; tomorrow that *raja* became insurgent. The sultan's forces remained busy in subduing the rebellions and the blood of the sinners flowed along with that of the sinless. The disputes between the Turk and Pathan *emirs* had separately destroyed the administration of the country. Sultan Bahlul Lodhi tried a great deal to support the falling wall of the sultanate, but no Balban or Allaudin Khilji was born among his successors, who could strengthen the foundations of the sultanate. Hence every person was harassed; there was uncertainty everywhere; and people's morals were descending daily.

Nanak's heart used to wrench at this decline. He was born in a Hindu household but he was not interested in Hindu religion. His entire youth was spent among Muslims and he used to respect Islamic teachings a great deal; but was greatly saddened by witnessing that the Muslims were as worldly, worshippers of status and selfish as the Hindus; and the maulvi is also as unrelated with the reform and progress of the people as the pundit. Nanak's heart drew away from the world. He left his job and adopted asceticism, leaving his household. A

Muslim *mirasi* of Talvandi Mardana and brother Bala supported him and Nanak set out to search for truth. He would sit in the company of *sadhus*, *sants*, *pirs* and *fakirs* and learn matters of understanding from them. He became familiar with the Bhakti Movement during this journey. He also benefitted for a long period of time from the company of sufi Sheikh Sharaf of Panipat; Sheikh Ibrahim, the *khalifa* of Baba Farid Shakarganj in Pakpattan; and the *pirs* of Multan. It is said that he had also travelled to the holy places of Iran, Iraq and Arabia. After his return from the journey, he began to emphasize upon his religion in the villages of Punjab. Because Muslims had established their rule here for 500-600 years, and there was hardly a settlement where 3 or 4 houses did not belong to Muslims. So Hindu ears had also become accustomed to the important facts of Islam. Therefore Guru Nanak mostly used Islamic terminologies at the tie of inviting people towards the new faith. He was himself very much influenced by Islam, especially the philosophy of unity of God; and accepted Muhammad (PBUH) as an ideal personality. Therefore he adopted the person of the Holy Prophet (PBUH) as a model for himself, rather than Kabir and Namdev (Dr Tara Chand, pp. 169)

Guru Nanak's strong faith was that the reform of society cannot happen without ending religious disputes. In his opinion both Hinduism and Islam had failed.

*“Both have failed. Then God sent a lot of messengers to join the hearts of people but they could not unite. You are my son. Go into the world. People have strayed from the true path. Bring them on the right path. Establish the religion of truth. Remove evil. And whoever of the two approaches you, accept it. Refrain from killing the living. Protect the poor. Remember that God’s person is living in 84 lakh of the created.”*

Guru Nanak used to think of himself as a prophet of God, to whom “*ayats, surahs and hadiths* have been granted from the court of God. God is One. There is no other God except Him and Nanak the *khalifa* of God speaks the truth”.

Guru Nanak used to give the message of intermingling, peace and amity therefore both Hindus and Muslims respected him, and took influence from his teaching. When he passed away at the age of 70 (in 1539) it is said that that the same dispute rose over his corpse which had happened over the corpse of Kabir. Muslims wanted to bury him according to Islamic rituals and Hindus insisted on burning him but when the corpse was uncovered there was nothing there except a few flowers. Hindus built the Samadhi of Guru Nanak there and the Muslims built a mazarbut the flood of the river Ravi swept both-away.

**Religious Harmony and its impact on World Peace:  
A Case Study of the South Asian Region**

**Hasnain Javed\***

**Abstract**

Religion is a stimulus of collective mindsets with varied ideologies, philosophies and cultures. It could lead to the two extreme paths either constructive or destructive in nature and have its counter effects on social, political and economic status. This ensures since the creation of universe religion plays an integral role in people's search for ultimate goal that is peace and tranquility. This paper hypothesizes that it is of significance to construct and encourage the new concept of religious harmony because it is essential to address the religious diversity poised by globalized economy otherwise nations will stay in state of war and socio-economic degradation . Therefore, it is essential to identify the religious differences and diversity for actualization of harmony with aid of just, cooperation and resolving of intra and inter religious conflicts. This paper provides conceptual framework on religious harmony through closer analogy on driving peace equilibrium. The main highlights of the model are to endorse

---

*\* Master Trainer, Ministry of Industries and Production, Pakistan*

the principles of “harmony without uniformity” and there should be mutual respect for every religion and collective share of social responsibilities. As when there is beauty in the character there is harmony in the home, when there is harmony in the home there is order in the nation, when there is order in the nation there is peace in the world, when there is peace in the world then there is righteousness in the heart. Righteousness is something in built, it helps you in becoming world class enlightenment citizens. Lastly, this study applies strategically the posed conceptual model on South Asian region with its comparative analysis on Charter of Medina.

**Keywords:** Religious harmony, Order in the nation, Peace equilibrium, Righteousness

## Introduction

**R**eligion has a particular role to play in human being's search for world peace. The ethical concepts and values contained in the teachings of brilliant religious teachers are essential elements for the reduction and closing eradication of greed, hatred, and fantasy—which shape the root purpose of diverse conflicts and wars, each within and without. Within oneself, those three evil or unwholesome roots result in tremendous unrest inside the mind, ensuing in bodily outbursts of violence culminating in worldwide battle.

The reality that war starts off evolved within the minds of people is properly identified by means of unquestionable peace-loving people. The preamble to UNESCO's constitution says: "Since wars begin within the minds of men, its miles within the minds of people that the defenses of peace have to be built." That is, if one desires to have peace of thoughts, one need to additionally construct defenses of peace in a single's personal thoughts.

The universe cannot have peace till nations start to lessen their egocentric goals for an increasing number of material possessions, give up their racial arrogance, and dispose of their insanity for worldly power. Material wealth on

my own cannot carry peace and happiness to the minds of human beings. The key to actual and lasting peace lies in "intellectual disarmaments"-disarming the thoughts from all sorts of "toxic" defilements which include greed, hatred, jealousy, egotism, etc.

Religion is no longer evokes effectively for people but also affords them with the important gear to reduce greed with the exercise of charity; to overcome hate and aversion with loving-kindness; and to dispose of ignorance with the improvement of understanding and insight in order to comprehend the actual nature of beings and "see things as they honestly are." The terrible aspects of religion lie inside the insanity of some known as religionists who attempt to convert and win followers by using hook or by crook, as opposed to adhering to proper coaching and steering. The purposeful misinterpretation of scriptural texts for various ulterior reasons has led to spiritual persecutions, inquisitions, and "holy wars." These extraordinarily lousy reviews have actually marred the very name "religion."

In the context of trendy religious need, religionists need to work collectively in earnestness and not in jealous opposition with each other. They ought to work in harmony

and cooperate in the true spirit of provider—for the welfare and happiness of the various. It is best then that they could correctly influence the critiques of the masses and actually teach the human beings with a few better values of lifestyles, which might be very necessary for peaceful co-life and incorporated human improvement. Differences in spiritual beliefs and practices must now not avert the progress of various religionists operating for a common reason, for global peace. Let all religions train people to be suitable and proclaim the brotherhood of humankind. Let religions teach humans to be kind, to be tolerant, and to be know-how.

Enough struggling and destruction were as a result of human "cleverness." It is time that we pause and mirror the true values of faith and are seeking for right spiritual steering to increase our "goodness," to work for peace and harmony instead of warfare and disunity.

For the reason of humanity and for the cause of peace, let us hope that everyone our non-secular leaders will stretch out their arms in friendship to one another and to each person no matter race or creed—with a true feeling of love and brotherhood--to paintings for a peaceful worldwide and to work for humanity.

In contemporary's globalized realm, developing exchanges and interactions between moralities and a stronger



movement against religious assortment are bringing through new opportunities and challenges to religious relations. On the one hand, as exchanges in association with extraordinary cults are more to attend fit more attend, more opportunities are provided to cults to oversee bilateral learning and set up aid. In the tale of all compassion, especially in some countries and regions in the east, we have earlier accumulated wide know-how and judgment related cultural diversification. Besides this, challenges in the same manner with sacred disputes or even conflicts are surging even as the tendency about sacred variance is sweeping dispatch exchanges and collaboration. In some countries and regions, religious disbelieve is expanding essentially for the reason that religious variety, aggravating people's worries over new pious conflicts. Faced with opportunities and challenges, governments, religious communities and diverse proper parties need to accept responsibilities and advocate religious unity, iron out doctrinal disputes and conflicts, sponsor civil unanimity, and promote race reconciliation. This is the main agenda of this paper.

### **Literature Review**

The put up-Sept. 11 global earth is seized with the dangers of spiritual extremism and struggle between spiritual groups, especially among two or extra of the Abrahamic faiths: Islam, Christianity, and Judaism. The risk of religious

extremism is real and nicely documented. The connection among religion and conflict is within the procedure of being thoroughly explored, however, to the volume that hyperbole and exaggeration are commonplace. In the popular thoughts, to talk about faith within the context of global affairs mechanically raises the threat of non-secular-primarily based conflict. The many other dimensions and impacts of religion have a tendency to be downplayed or maybe neglected entirely.

The contribution that religion could make to peacemaking--as the turn aspect of non-secular conflict--is only beginning to be explored and explicated. All three of the Abrahamic faiths contain robust warrants for peacemaking. There are beyond instances of mediation and peacemaking via religious leaders and institutions. For example, the World Council of Churches and the All Africa Conference of Churches mediated the fast-lived 1972 peace agreement in Sudan<sup>1</sup>. In South Africa, diverse churches have been at the forefront of the struggle in opposition to apartheid and the non-violent transition. The most dramatic and most often noted case is the success mediation the Rome-based Community of

---

<sup>1</sup> <https://www.oikoumene.org/en>

Sant' Egidio finished to assist given up the civil warfare in Mozambique in 1992.<sup>2i</sup>

Repeatedly bringing up those cases as the primary points of reference distorts the truth of non-secular peacemaking. Most of the cases of spiritual or religion-based totally peacemaking are much less dramatic of their results. Also, non-secular peacemaking is turning into a whole lot greater not unusual, and the variety of instances mentioned is growing at an increasing tempo.

The subject of non-secular peacemaking is also maturing. With more state-of-the-art reflections of its developing enjoy, a frame of understanding is growing.

There are a number of other critical contributions to this literature. When communal identities, especially non secular identities, are key causal factors in violent battle, traditional diplomacy can be of little value in in search of peace or warfare control. Douglas Johnston, president of the International Center on Religion and Diplomacy, has identified situations in numerous war situations that lend themselves to religion-based total intervention which includes religion as a vast aspect in the identity of one or both components to the

---

<sup>2</sup>Kulkarni, D. V. (2017). *Sustainable Peace in the Twenty? First Century: Bridging the Gap from Theory to Practice*. IAP.

struggle; religious leaders on each facets of the dispute may be mobilized to facilitate peace; protracted struggles between two predominant religious traditions go beyond country wide borders, as has been the case over time with Islam and Christianity; and/or forces of real politik have brought about an extended paralysis of motion.<sup>3</sup>

Johnston also identifies the attributes that spiritual leaders and institutions can offer in promoting peace and reconciliation, consists of credibility as depended on organization; a reputable set of values; moral warrants for opposing injustice on the a part of governments; unique leverage for promoting reconciliation amongst conflicting parties, along with a potential to dehumanize conditions that have emerged as dehumanized over the course of protracted conflict; a functionality to mobilize community, country, and global aid for a peace technique; a capacity to observe thru regionally in the wake of a political agreement; and a sense of calling that regularly evokes perseverance within the face of predominant, otherwise debilitating, barriers.<sup>4ii</sup>

---

<sup>3</sup> <http://icrd.org/>

<sup>4</sup>Johnston, Douglas, and Cynthia Sampson, eds. *Religion, the missing dimension of statecraft*. Oxford University Press, USA, 1995.

By manner of instance, African peacemaker Hizkias Assefa<sup>5</sup>, emphasizes the commendable function of religious leaders as an asset in peacemaking. Such non secular leaders are in particular effective in operating collectively for peace when they're from exceptional faith groups. When the faiths discover and exercise common values, inclusive of justice and compassion, in public existence, spiritual leaders may be a thought to others. Gerrieter Haar summarizes Assefa's competition as: "Bringing the non-secular dimension into the peacemaking process can create access to the extra deep-seated, affective base of the events' behavior, permitting them to study critically their personal attitudes and moves. People's struggle behavior is regularly based totally on greater emotional considerations and for that reason won't be changed sincerely by way of rational negotiation tactics and subsequent agreements. Cognitive selections and commitments, he argues, do no longer necessarily translate into emotions and movements."

Religious resources are contained within the four foremost elements of which religions consist. Haar identifies those factors as: religious ideas (content material of belief),

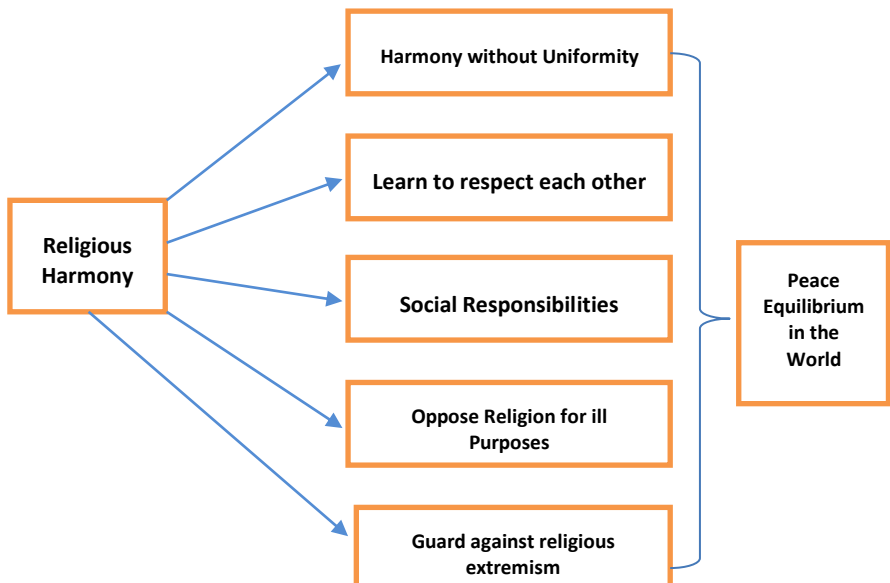
---

<sup>5</sup>Assefa, H. (1996). Peace and reconciliation as a paradigm: A philosophy of peace and its implications for conflict, governance and economic growth in Africa. *Peacemaking and democratisation in Africa: theoretical perspectives and church initiatives*. Nairobi: East African Educational Publishers.

spiritual practices (ritual conduct), social organization (spiritual community), and spiritual--or spiritual--reviews. These dimensions can all be used in the carrier of peacemaking. Two essential factors in spiritual existence which might be centrally essential to peacemaking are empathy and compassion, and the cost of tapping into those attributes is simply apparent in powerful spiritual peacemaking.

### Methodology

This paper has presented the qualitative analysis with aid of case studies to address the research statement. The main proposition is that religious harmony will bring world peace. This study has developed the following conceptual framework:



By religious harmony, I mean the coordinated and popular result in a period and enclosed by doctrines farther in the midst of the pious state and the largest network that is attained from straight the conference-generated enrichment of interactive understanding and rapport and the allocation of the popular responsibilities of tranquility and right on the essential of recognizing religious dissimilarity and differences. Within a morality, it counts to procedure issues of church and axiom with toughness, and upgrade planning and aid between strange denominations. When sending inter-spiritual issues, we permit, appreciate and modify each new, increase relationship about conversation and strengthen group straight participation. In manipulation relations in the midst of religious groups and governments, we need afterlife faithful to the democracy of spiritual concept and the split of sect and articulate. We need to assure that doctrinal groups and governments obey their dignified obligations and sell honorable interactions enclosed by them. The pious communities enjoy tailor to continue nicely and change by composition self-readjustments, obey profane laws, appreciate overt tax and create societal change by burying immunity at their extraordinary advantages. Freedom of pious faith is a universal unity of the world association and also the essential and society for pious tune. Without it, license

will be no religious chord to declare. However, we accept that democracy of religious view unattended does not obviate revulsion or conflicts by all of spiritualities.

Religious harmony takes the self-determination a step farther to afford us a new idea with and that to sermon pious disputes and conflicts. There are many ways to get doctrinal unity, in connection with and that spiritual exchange is a serious one. Only when spiritual tune is treated the supreme holy intention can the exchange have clarify way and indefatigable push. We need to launch from now, turn with our own selves, issue with negligible steps, and push shortly before this goal in a staunch spirit.

To popularize pious composition, we need to justify the idea of “harmony without uniformity.” There is one statement in the Doctrine of the Mean of the Book of Rites and that goes,” All possessions on earth grow collectively without one deed harm to a distinct likewise doctrines in the group practice analogous with one another without coming into conflict.” This is a definite grin of “harmony without uniformity.” The idea of “harmony without uniformity”, a high sacred deed by its very nature, is the grain of religious harmony. Many cults have study intensively identical and in tune in China for thousands of years. The most prominent purpose is that all Chinese



religions accept the culture of harmony. We know that the prosperous of one means the burgeoning of all and the extinction of one the demise of all. Therefore, we provide and keep an eye out for each other. My bowl of rice is your bowl of rice. You are well, so I am well, so everybody is well. The word “harmony” is of dynamic relevance in the approach of “composition left out sameness”, yet it is not performed labyrinthine compelled conformity. On yet, it is achieved on a place regarding diversity and argument in culture and faith. In cooking we develop flavors work simultaneously and in composing tune we make different jottings work closely. If we urge uniformity or use one religious culture to tweak a distinct, the end output will undoubtedly be disputes or conflicts. As Mr. Shi Bo, a philosopher in the Western Zhou Dynasty (1046-771 BC), remarked, “Harmony procreates and monotony kills.” Only when doctrinal discords affect and their validity beloved, can contrasting spirituality’s maintain their singular prosperity and train chord. This suggests cultural diversification is more ubiquitous in today's race. Yet it is very demanding to accomplish. There are hopes that inspirations mayhap drawn from the Eastern society, whichever champions uniformity-less harmony.

To benefit religious unity, we must learn to appreciate each other. Religions of the world, large or minor, old or new,

are no better or not so good than one another. Racism and cultural ego-centrism have no familiar relief. Yet probably few populations dare to say whatever on doctrinal superiority. As a matter of fact, religious parity and limited choice became consensus already. The problem is that many things proceeding legitimately are fairly unsettling. Since Christian churches have bell towers, Islamic mosques should have their minarets. Laws, conventions and alternative instruments solely cannot establish real religious equal opportunity. Different religions need to review to regard each and every one. Like society, religions also need to show due respect to each other. When you threaten to burn the scriptures of new religion, you are lighting ignite of revulsion and conflict. Without value, conversation and exchanges will be tough. Without dialog competent will be not be considerate to quote. One dead knot for inter mosque conversation is that each spirituality claims that it holds dictatorial integrity and no authenticity exists beyond itself. In fact, authenticity exists in objective terms and the lived realism means the only yardstick for realism. Spirituality justifies practice truth. There are many non-interfering roads leading to truth, respecting Rome. To seize authenticity for one's own and obstruct alternatives' accomplishment for realism is of itself against truth. Religious harmony can be appreciated as loving contemporaneousness by

the whole of strange denominations. It is not unavoidable to have winners in each one race. One suffer forgive news when it is available, for the sake of one step back earns you a broader way along. It is said in the Bible that if you are harmed by official on the happy cheek, advises him the other also. If we are sympathetic to such an extent, the disruptions in the race will be halved. If religions are more altogether and less ritzy, it will be easier for us to live simultaneously. And our contemporaneousness pursues all what religions should strive for particularly.

To sponsor religious harmony, we should permit communal responsibilities collectively. Religion arose at the first crack of education and constitutes a plurality of it. The role played by doctrine changes as development develops. In the face of the look vis-à-vis a multi-polar race and monetary proliferation, all religions need to join hands, split responsibilities, play good deeds and begin world harmony, civil strength and crowd's protection. We are straightaway inundated with a fine many global issues, in conjunction with real disasters, inanition and the disperse of diseases, narrow conflicts, thug activities and civil turbulences. In all these, religions can play a constructive role. Religions substantiate their sense not only straight moral edification and sacred salvation but also straight charming communal responsibilities.

There is no privilege. When without exception spirituality propel and assumes responsibilities, the significance will exponentially enlarge. A fine philosopher in ancient China separately name of Xunzi sarcastic out, “Harmony gives rise to unity; harmony bring about vigor. When connecting effectiveness we gain law and with these means prestige we overcome.” With this knowledge, Xunzi is saying that individual forces boil down to indomitable strength if they guide strongly to housekeeper chord. The distribution of responsibilities and the know-how of working closely will make bilateral group and appreciate by all of strange religious troops.

Besides this, it could be very well-known that Islam preaches general social agreement consisting of Non-secular concord that the complete global wishes. In Islam, the formulation for social peace, social agreement and inter-religion dialogue is based totally on non-violent coexistence. As in line with the lessons of Islam, while respecting others, we ought to welcome variations wholeheartedly without any reservation. It is hatred, which needs to be removed, and not difference of opinion. People may have their variations in perception, faith, lifestyle, and many others. However while following their religion, they need to have mutual admire for

others and discover a common bond among them, which shows them all to be human beings.

Islam gives a superb model applied by Prophet Muhammad (peace be upon him) and proved of its practicality. The entire function of ways the prophet applied and practiced it, of route, might be officially found out from his message both al-Qur'an and al-Hadith.

The finest contributor to the unheard of fulfillment of constructing the interreligious harmony is the Quranic concept of fairness and information. Coupled with the Prophetic gadget of governance based on tolerance or the promoting of humane and optimistic relationships between religiously, ethnically and culturally different peoples, Islam experienced a nearly unhindered progression of faith at some stage in its records.

In addition, the historical information which has been scripturally well documented in a wonderful range of books of sir ahnabawiyah ought to be an opportunity, or maybe, a primary reference to see completely inter-spiritual existence. In manner, both historically and practically is a right manner rather than both doctrinally or theoretically to get a right knowledge on inter-religious harmony in Islam.

### **3.1 Inter-religious Harmony: a Historical overview Prophet Muhammad (PBUH) Era**

I conducted research from some of examples at some stage in Islamic history that Islam now not simplest lays down principles of inter-religious harmony, especially, thru speak, but additionally offers realistic demonstrations. In the Makkan period of his task, the Prophet of Islam again and again practiced the precept of discussion. For example, as soon as the Quraysh dispatched their leader, Utba-ibn-Rabiyya, as their consultant to the Prophet Muhammad (peace be upon him) so that an environment of peace might be arrived at via negotiation as regards to mutual differences. The prophetic traditions tell us that Utba heard the Prophet out patiently and with complete attention; and then conveyed what he had said to the Quraysh. Similarly, at the invitation of his uncle, Abu-Talib, representatives of the Quraysh amassed at the Prophet's home and held negotiations there peacefully on controversial matters.

This precept of non-violent negotiations can also be witnessed inside the negotiations held at Hudaibiya between the Quraysh and Prophet of Islam that endured weeks, culminating inside the treaty of Hudaibiya.<sup>6 iii</sup> This event,

---

<sup>6</sup> K. Ali, A Study of Islamic History, (India: IdarahAdabiyah, 1980), p. 56

definitely, is a hit example of peaceful negotiation. Again, in the presence of the Prophet of Islam, tripartite talks had been held among representatives of three religions –Islam, Judaism and Christianity–, inside the Prophet’s mosque in Medina. This historical occasion, which came about within the sacred location of worship, indicates the significance given to peaceful dialogue in Islam.

These examples, which are many in quantity, relate to the golden age of the Prophet and his companions. That is why; the practice of discussion in phrases of bilateral negotiation enjoys the position of an established precept in Islam.<sup>7iv</sup> In another instance at some stage in the Prophet Muhammad’s lifestyles, a travelling Christian delegation stayed on the mosque where they were accepted to conduct their spiritual offerings in one phase of the mosque while Muslims prayed in another.

It is very crucial to word right here that certainly one of undeniable feature of the Islamic civilization is that, not like many different civilizations, it did not adaptto sentence and persecute the non-believer. Rather, it enjoins inter-religious information. Thus, the root of non-violent coexistence among

---

<sup>7</sup> M. Fethullah Gulen, *The Messenger of God, Muhammad*, (New Jersey: The Light Inc., 2005), p. 268-267

Muslims and non-Muslims may be traced to the primary Islamic authorities of Medina. Although it turned into incumbent upon the Prophet (peace be upon him) and his followers to gift Islam to the non-believer, it become but as much as the non-believer to regard the merit or demerit of what become provided to him. The non-believer after having subscribed to PaxIslamica or Medina Charter turned into allowed the highbrow and spiritual freedom of whether or not to just accept or reject Islam.<sup>8</sup>

Prophet Mohammad (peace be upon him) himself confirmed us the manner whilst he made the presentation to the Christians of Najran. Although some who listened to him transformed while others did no longer, he endured to present them the hospitality due, widespread their provide to join the Medina Charter, and sent them lower back to their houses covered through his personal guards and followed with the aid of a reliable on accomplice. It is therefore clear that as some distance as Islam is concerned, the dhimmi, or non-believer inside the Islamic nation or covenanter inside the Medina Charter, is granted he rights to practice their very own beliefs. This then has become one the maximum considerable spirits of the Medina Charter.

---

<sup>8</sup> Ibid., p. 42



The Medina Charter endorsed co-operation and team spirit among Muslims, Christians, Jews and others. The Charter ensured entire freedom through liberty of worship, equality and justice for all. According to the Charter, not only did the Prophet vowed to show the Ansar and Muhajirin into "an ummah distinct from all different peoples of the global", however he additionally mentioned the Jewish clans who allied themselves to him, as "an ummah alongside the Believers", despite the fact that every one continued to exercise its personal faith. The accommodative mind-set displayed by using Prophet Mohammad(peace be upon him), his successors and their followers, closer to non-Muslims living of their midst turned into so tremendous that Muslim societies got here to be seemed as an amazing model of inter-ethnic and inter-spiritual harmony and amity.

### **3.2 The Pious Caliphate Era**

One of the most essential examples regarding the remedy towards non-Muslim becomes shown by Umar bin Khattab. He became absolutely very concerned about the welfare of the non-Muslims who were subjects of the Islamic State. He used to advocate Muslims to admire and to protect the welfare of the non-Muslims. Interestingly, he himself practiced it as recorded in historic word; Once, Umar located a blind Jewish antique man begging. The man informed Umar, "I

beg so as on the way to pay the jizya or tribute." Umar took him by means of the hand to his personal house and gave him what he wished. He then dispatched orders to his treasurer: "Look after people like him. It could no longer be fair to take from him whilst he's younger and forget him whilst he is old."

He decreed that vintage age have to be a reason for exemption from the jizya, as properly as illness and disablement. He in flip provided annual stipends from the general public treasury, to the elders and a set of Christian lepers. Umar's stand changed into that the non-Muslims who had agreed to emerge as citizens of Medina and have been willing to live peacefully with the Muslims, had been the protected humans of the Holy Prophet (peace be upon him) and must stay handled as such through the Muslims.

Similarly after the conquest of Byzantium, Umar treated its Jewish and Christian residents nicely. For example the textual content of the treaty of give up of Jerusalem between the Caliph and Sophronius, Patriarch of the city on behalf of the Christians, written by Muawiyah ibn Abu Sufyan, among others read, "The Caliph Umar ensures for them the protection in their persons, in their items, of their churches and crosses -

whether in top nation of restore or in any other case – and generally in their faith. Their church buildings will now not be changed into dwellings nor destroyed. Neither they nor their other homes will go through any damage whatever. In matters non secular, no coercion may be exercised towards them; nor will any of them be hurt." And the Caliph followed this via with exercise.<sup>9v</sup>

When the time for prayer came, it was suggested that he achieved his prayer in the church. Umar refused to oblige on the account that the Muslims might later use that as an excuse to turn the church into a mosque. During the reign of Umar ibn al-Khattab, the second caliph to count on Muslim rule following the loss of life of the Prophet Muhammad, a Christian lady lodged a criticism alleging that the Muslim governor of Egypt annexed her residence without consent in reference to a mosque growth project.

In response to Umar's felony inquiries, the Muslim governor defined that the quantity of worshiping Muslims handed mosque capability necessitating the expansion. He in addition defined that since the complainant's residence became adjoining to the mosque, the country offered to compensate her

---

<sup>9</sup> K. Ali, A Study of Islamic History, p. 97-98

for the assets. She declined this offer. Consequently, the nation demolished her home and positioned its cost with the treasury for her to retrieve.

Ultimately, Umar dominated in choose of the woman, ordering the demolition of the portion of the mosque built at the web site of her house and imparting her housere-constructed as it had previously existed. Even, while on his deathbed, Umar ibn al-Khattab, may additionally Allah bless him, dictated an extended Will inclusive of instructions for the subsequent Khalifah (Muslim President). Here is the closing sentence of that historical document: "I instruct you on behalf of the human beings who've been given safety inside the call of Allah and His Prophet peace be upon him. [That is the non-Muslim minorities within the Islamic state]. Our covenant to them should be fulfilled, we need to combat to defend them, and that they must not be burdened past their talents."

At that time Umar was lying in pain because of the wounds inflicted on him via a non-Muslim who had stabbed him with a dagger soaked in poison even as he was leading the fajr prayer. It must additionally be remembered that he turned into the top of a huge empire ranging from Egypt to Persia. In short, Umar, might also Allah bless him, was genuinely following what he learnt from the Prophet Muhammad (peace be upon him) himself. The safety of life, belongings and

religious freedom of minorities is the religious duty of the Islamic kingdom. That he in my opinion would be worrying justice within the hereafter on behalf of a dhimmi who have been wronged by way of a Muslim. That there's no compulsion in faith and that Muslims ought to be just to friends and foe alike. Umayyad and Abbasid Era during the Islamic rule of the Umayyads, especially, in the time of Umar bin Abdul Aziz, non-Muslim has same rights with Muslim. He could not make discrimination between a Muslim and non-Muslim. To guard the hobby of the minorities, he ordained that no Muslim may want to buy land from a non-Muslim.

### **Conclusion**

To push sacred harmony, we need to debate any use of religion for ill purposes. Deeply grounded in today's realm, cult is intertwined with bureaucratic, economic, common, national and more issues and shows one complexity. In the past and at present, there have regularly been groups and individuals who seek to utilize doctrine for dark purposes. A land may use doctrine to hamper in the civics of other. A group may combat activities planned at sabotaging communal integrity and areal integrity obedient the pretext of morality. A person may low mine alternatives' corrects and civil establishment under the emblem of morality. All the above-mentioned behaviors not only discredit sect but also harm

spotlight. All religions should support the purity of religion and pay back to religion its unconventional face, so respecting defeat any room for evil actions by groups or individuals. Today's group is marred by continued disputes for the reason that economical motives and industrial interests and commonplace differs on provincial, resources and native issues. Religion should help to push settlement and resolve disputes. We permit impede spiritual factors from becoming part of the disputes or conflicts, as it will only make the job more sophisticated and the issues more grim to iron out. We should also curb and condemn the use of doctrine as a headline to cater spiritual prepare to conflicts. To popularize religious unity, we need to guard against spiritual intolerance. All religions seek friendship, face terrorism, fight for comprehensive love and exhort graciousness. However, when folk veer away from the suitable path, they turn into susceptible to fanaticism and zeal and eventually commence the traps of extremism. The incentive of revulsion or even thug activities lesser the headline of doctrine is decidedly hostile and has come to scare people realm. Religious bigotry has deep classical and civil line. The international community should give itself to organizing a new international constitutional direct of integrity, push popular evolution and wealth and withdraw the breeding found of intolerance. In enhancement,

all religions become tap into their doctrines and promote tenets of love, sympathy, calmness and restraint. They should also take it on themselves to abide and inhibit any evolution pointing to hatred, maintain in-house order and take a decisive attitude in opposition to autocracy. At the same time, we enjoy not connect lawlessness to any particular doctrine as that will lead to more hatred. Finally, we need to preclude contradictory standard sedition hatred and atheism. Otherwise, we are lifting rocks only to ambush our own feet, benefiting zilch in the treat. The thing vis-à-vis a multi-polar everyone and growth have announced us into an age of overall village station we own commerce and with akin interests. It mayhap said who country's mountains are clearly the window-scene of a distinct. The Beijing Forum affects its stuff "The Harmony of Civilization and Prosperity for All" in an operating feedback to the mounting civil responsibilities planned obtained by various countries and regions, groups and individuals. Religious dissimilarity is not impending redoubtable. Religious disagreements are not inevitable. It is only that we need to accept them with the clear sensibility and in an operating process. Promoting fair interfaith relations and embracing the perception of "doctrinal composition" is one essential step shortly before the construction of a balanced group of stable tranquility and frequent boom. To summarize my talk in one

edict: sacred harmony should be a fresh approach in our age of development.

---

<sup>i</sup> Kulkarni, D. V. (2017). *Sustainable Peace in the Twenty? First Century: Bridging the Gap from Theory to Practice*. IAP.

<sup>ii</sup> Johnston, Douglas, and Cynthia Sampson, eds. *Religion, the missing dimension of statecraft*. Oxford University Press, USA, 1995.

<sup>iii</sup> K. Ali, *A Study of Islamic History*, (India: Idarah Adabiyah, 1980), p. 56

<sup>iv</sup> M. Fethullah Gulen, *The Messenger of God, Muhammad*, (New Jersey: The Light Inc., 2005), p. 268-267

<sup>v</sup> K. Ali, *A Study of Islamic History*, p. 97-98



## **Religious Pluralism: the Islamic Point of View**

**Dr. Muhammad Akram Rana\***

### **Abstract**

Religious pluralism is an attitude or policy regarding the diversity of religious belief systems co-existing in society. Religious pluralism, broadly understood, is a response to the diversity of religious beliefs, practices, and traditions that exist both in the contemporary world and throughout history. Religious exclusivism is the doctrine or belief that only one particular religion is true. Religious inclusivism, one of several approaches to understanding the relationship between religions, asserts that while one set of beliefs is absolutely true, other sets of beliefs are at least partially true. It stands in contrast to exclusivism, which asserts that only one way is true and all others are in error. The purpose of this research paper is to discuss the following points: What is religious pluralism? Do Muslims need it? What is the Islamic point of view on these phenomena? How should we understand levels of religious pluralism? What is the Islamic understanding of freedom of choice? Can we adjust Islamic theology to the framework of religious pluralism?

**Keywords:** Diversity, exclusivism, inclusivism, pluralism

---

\* Dean, Faculty of Islamic Studies and Shariah, Minhaj University, Lahore, Pakistan

## **Introduction**

### **Religious pluralism: Islamic point of view**

#### **Introduction: What is religious pluralism?**

**T**he concept of religious pluralism is not new. It has been discussed in one form or another by the past philosophers and theologians of various schools of thought. However, with the increased interaction between followers of different religions and inter-faith dialogues, religious pluralism has taken a new life in the stream of current thought. (1)

Pluralism can be divided into two main forms:

1. Social Pluralism
2. Religious Pluralism

#### **1. Social Pluralism**

Social Pluralism means a society which consists of a multi-faith or multi-cultural picture or pattern. Islam seeks peaceful relation and tolerance among the people of other religions and societies. There are three major revealed religions; it is only Islam which has accorded approval to Judaism and Christianity, while Christianity and Judaism do not accord to Islam. God sent 124,000 prophets and messengers to guide humanity. The first prophet was Adam and the last was Prophet Muhammad P.B.U.H. Five of these prophets Nuh, Ibrahim, Musa, Isa and Muhammad are given the highest rank. A Muslim is required to believe in all these

prophets; otherwise he is not called a Muslim. It considers the Jews and the Christians as the people of the Book. Islam allows a Muslim to marry a Christian or Jewish girls. Similarly on a social level a Muslim government can sign agreements with other Christian or Jewish states.(2)

## **2. Religious Pluralism**

Religious Pluralism means an idea in which all religions are to be considered good and valid. Modern theology of religious pluralism emerged initially in the thoughts of Liberal Christian theologians. It became more popular after worldwide recognition of diversities of culture, belief systems and standards of morality. Three terminologies pay an important role in the recognition of this phenomenon. (3)

1. Exclusivism: it views only one religion as soteriologically efficacious and the adherents of all other religions as lost. According to Christian exclusivists their religion is true and all other religions are not adequate to bring about salvation. (4). Similarly, this claim is also put forward by the Muslims.

Exclusivism also provides the most motivation for missionary evangelism. One problem for Exclusivism is that to many it seems unmerciful and unjust of God to condemn millions to punishment on the basis of ignorance that they have chosen wrong religion. (5)

2. Inclusionism: It means that one of several approaches to understanding the relationship between religions, asserts that while one set of beliefs is absolutely true, other sets of beliefs are also true.

### **2.1. Pluralism.**

Religious Pluralism, as already mentioned, is an attitude or policy regarding the diversity of religious belief systems co-existing in society. It can indicate one or more of the following:

According to this view one's religion is not the sole and exclusive source of truth, and thus the acknowledgment that at least some truths and true values exist in other religions as well.

1. It is also true to claim that other religions are equally valid. This may be considered a form of either toleration or moral relativism.
2. The understanding that exclusive claims of different religions turn out, upon closer examination, to be variations of universal truths that have been taught since time immemorial. This is called traditionalism.
3. Some level of unity, co-operation, and improved understanding between different religions or different denominations exist.
4. Co-existence between adherents of different religions or religious denominations is part of life.

5. Religious diversity, turns into unity.
6. The history as a ground upon which the heavenly messages are revealed is that all religions in one way or the other are inter-related and therefore share a common belief. Islam in this respect is the name of the latest version of the message which has been displayed throughout history.

That is to say, one heavenly religion cannot be but an ally of another heavenly religion. Therefore, in Islam the notion of the Universality of God's revelation has always played a key role in constituting an Islamic theology of religions.

### **3. Review of Literature**

Proponents of religious pluralism:

#### **1. Wilfred Cantwell Smith**

He says that modern man lives his life in the atmosphere of religious pluralism. People are very much near to each other. They are our neighbors, colleague's friends, competitors and work in offices and shops. He says Budhs, Muslims, and Hindus take coffee with us in cafeterias and we live with each other in the same town. (6)

#### **2. John Hick:**

The most famous proponent of Religious Pluralism is John Hick. He produces his theory in the seventies. He claims that each and every religion represents and conveys the

Divine message in a fully authentic way and it leads to salvation. He believes that all religions or good and response to the same ultimate reality. Therefore, they are equally good and authentic and salvation can be achieved by any one of them. Hick gives an example of an elephant to clarify his position. (7)

Ayatullah Murtaza Mutahhari criticizes Hicks interpretation of Religious Pluralism and says: Hick wants all religions to accept all conceptions of God authentic and equally valid and true because none of them are absolutely true, all are only relatively true. The way Hick used the story of the blind men and the elephant, he has understood all the followers of all religions blind and they have no ability to know the complete truth. He further says that moral of the story presented by Hick is criticized by Mawlana Rumi. (8)

Mawlana Rumi interprets the parable of the elephant in these words: If each of us held a candle there, and if we went in together, we could see it. (9)

John Hick abandoned his Catholic exclusivist view and formulated his specific theory in the seventies as Already have been said.

He claims that each religion given by God represents an authentic message worldwide and mentions fully authentic means of salvation. He believes that all religions are culturally

responses to the same ultimate reality and are equally good and salvation is possible through any of them. (10)

### **3. Knitter**

He produces concept of unitive pluralism. He brings people close to each other of having different religions. He defines unitive pluralism is a unity in which each religion although using some of its individualism, will intensify its personality. Each religion will retain its own uniqueness. <sup>(11)</sup>

### **4. Muhammad Aydin**

He considered religious pluralism as Muslims can go to paradise by following Islam, the adherent of other faiths may also attain God's mercy by following their faith. In other words according to this definition paradise is not belonged to those who follow the teachings of the prophet Muhammad. <sup>(12)</sup>

### **5. Mutahhari, Ayatullah Murtadha**

According to Mutahhari the big difference between a Muslim and a non Muslim is of doing good deeds, is that the unbeliever does not have the proper program of achieving guidance and thus having a little chance of success. While Muslims have submitted to a Deen that has a comprehensive and accurate program of guidance. He or she is assured of success if they implement the program correctly. Good deeds do not mean only doing good to others: all obligatory, forbidden, recommended, and

disliked actions also form part of the program of good deeds.<sup>(13)</sup>

#### **4. Research Methodology**

Method of research will be descriptive and analytical

#### **5. Results and Discussion**

##### **5.1 Islamic exclusivism:**

The detailed study of the Quran shows that there are some verses that indicate Islamic pluralism while there are other verses which indicate a form of Islamic exclusivism. Quran says: The religion before God is Islam.

If anyone desires a religions other than Islam never will be accepted of him in the hereafter he will be in the ranks of those who have lost. This is a clear verse that points to an exclusive attitude of Islam that there is no other religion in the sight of Allah other than Islam. However, there are some scholars who interpret this verse in a different way. They say that Islam means istislam i.e. submission to the will of God. Sheikh Mustafa al-Maraghi, a prolific exegete, interprets Islam as istislam (submission) or obedience. He meant that Islam is equal to Iman. According to him Muslim is a person who is free from paganism and devoted in his works, regardless of the religion to which he belongs.

The Notion of salvation in Islam is simple and uncomplicated. If someone accepts religious orders and



messages and follows them righteously, he or she will be given reward in the hereafter. And if he or she does evil will be punished. Some are of the view that the Jews, Christians and Sabians can also attain salvation. The Quran states: Those who believe and those who follow the Jewish (scriptures) and the Christians and the Sabians, anyone who believes in Allah and the last day and work righteously, shall have his reward with his Lord on them shall be no fair nor shall they grieve''.(14)

## **5.2 The Quran and Religious Pluralism:**

The God of the Quran is not only the God of the Muslim people but the God of all humanity. The Quran illustrates this point by stating "Unto Allah belongs the East and West, and wherever you turn, there is Allah's countenance. For Allah is All-Embracing, All-knowing' Some Muslim intellectuals have tried to mention the theology of Religious Pluralism in the Quran itself. The major argument given by the intellectuals is that the term Islam in the Quran must not be understood as a verb. They differentiate between Islam (the act of submission) and islam (the religion). They say the main message of God is submission to God and it is no matter whether the submission takes place through Abraham, Moses, Jesus or Muhammad P.B.U.H.(15) Some Muslim intellectuals argue that it does not mean the religion that was initiated in the seventh century by messenger Muhammad P.B.U.H, but Islam means submission to God through any of the divine religions.

The contrary view is submission to God is to accept his commandments, and it is vivid that one must always act on the final divine commandments.

And the final commandments of ALLAH are those that came through his final messenger Muhammad P.B.U.H. When the Quran says: Surely the religion with Allah is Islam.(16)

### **5.3 Prophet Muhammad and Religion Pluralism: A Muslim View:**

Those Muslim intellectuals who preach about religious Pluralism in Islam seem to be oblivious of some historical facts of Islamic history and the prophet's. If Judaism and Christianity are concurrently valid paths of submission to God then why did the Prophet Muhammad work so hard to convey his message even to the Jews and Christians? If they were already on the Right path (Sirat Mustaqim), then why did the Prophet feel it important to invite them to Islam and preached in Makkah and Madinah for twenty three years.

After the Peace treaty of Hudaibiyya in 6AH, the Prophet of Islam sent emissaries to various rulers and tribes around and beyond the Arabian Peninsula with a distinct purpose of inviting them to Islam. According to historians, around 25 letters were sent by the Prophet to various rulers and tribes.(17)

Among those who were sent to the Christian rulers and tribes, we see the following names: Dahya al-Kalbi sent to Heraclius, the Emperor of Byzantine; Amr bin Umayyah Zamri to the Negus, the King of Abyssinia; Hatib bin Abi Balta sent to the Muqawqis, the King of Egypt; and the tribes of Ghassan and Hanifah (in northern Arabia). These letters are important and relevant to our discussion.

In his letter to Heraclius, the Byzantine Emperor, the Prophet Muhammad wrote: peace be upon him who follows the guidance. I invite you to accept Islam. Accept Islam and you will prosper and Allah will give you double rewards. But if you refuse, then the sin of your people also will fall upon your shoulders. People of the scripture, come to the word common between us and you that we shall not worship anything but Allah, and that we shall not associate anything with him, nor shall some of us take others for lords besides Allah. But if you turn back, then say: Bear witness that we are Muslims.(18)

#### **5.4 Levels of Religious Pluralism in Islam.**

The Holy Prophet said that the origin of religion before God is Islam i.e Islam is the true religion (19): (Deen-e- Hanif).

At the same time the Prophet explained that the fundamental principles are common in divine religions by

pointing out that the Prophets are brothers who have the same father.

It means that message of all Prophets is the same, that is submission to God. This Islamic concept is close to modern ideal of religious pluralism on the base of God-centered view of religious life of mankind. The unity of essence in world religions is behind Knitter's idea of 'Unitive pluralism' as mentioned above is aimed at bringing the people of other faiths closer to other(20). Such reflections can also be thus found in Muslim theology of religions.

Religious pluralism in Islam is based on the acknowledgement of the non-believer on three distinct levels: the first is that of humanism. Islamic concept of *din al-fitrah* expresses that all human beings are endowed at birth by God with a true, genuine and all time valid for all time religions. There is no exception in the universalism of this aspect of Islam. Islamic doctrine of natural religions is the base for universal humanism. All men are the creatures of God, and all of them are equal in their natural ability to recognize God and His law. Every human being is equipped with the knowledge that required knowing God. Islamic concept of *din al-fitrah* differentiates between natural religions and the religions of the history. The latter is either derivation from this most basic endowment: or it comes from other sources such as revelation or human passion, illusion and prejudice. If this kind of

religion divides mankind natural religion unites them all, and puts all their adherents on one level. As the Prophet (peace be upon him) said: 'All men are born Muslims (in the sense of being endowed with religion naturalis). It is their parents (tradition, history, culture, natural as opposed to nature) that turn them into Christianity and Judaism. On the level of nature, Islam holds the believers and non-believers equal partakers of religion of God.

The second level of religious pluralism in Islam is 'universalism of revelation'. Islam holds that [There are no people but God has sent them a prophet or Warner.] (21) And that no prophet was sent but to convey the same divine message, namely, to teach that God is one and that man ought to serve him. Islam teaches that the phenomenon of prophecy is universal. It has taken place throughout all space and time. 'Every human', according to Islamic belief 'is responsible for his own personal deeds.

On the Day of Judgment, record of such deeds will be produced publicly and reward will be as per these deeds. As the Al-Quran says: [whoever is rightly guided is so his own credit; who ever errs does so to own discredit. There is no vicarious guilt; and we shall not condemn [i.e. we shall not judge] until we had sent a prophet]. (22)

As Islam conceives of it, the divine system is one perfect justice. Universalism and absolute egalitarianism are constitutive of it. Hence not only the phenomena of prophecy must be universally present, its content must absolutely be the same. If the divine law conveyed by the prophets to their people were different in each case, the universalism of the phenomenon would have little effect. Therefore, Islam teaches that the prophets of all time and places have taught one and the same lesson; that God has not differentiated between his messengers. Allah says in Al-Quran [And Verily, we have sent among every Ummah (community) a Messenger (proclaiming) “Worship Allah (Or keep away from Taught”](23). Moreover all prophets were sent to convey the divine message to the people in the language that is understandable by the people, In order to make (things) Clear to them, Now Allah leaves straying those whom He please and guides whom He please: and He is Exalted In power, full of wisdom.] With this reassurance, no human has any excuse for failing to acknowledge God, or to obey His law, Messenger who gave good news as well As warning, that mankind, after (the coming) of the apostles, should have no plea against Allah for Allah is Exalted in Power, Wise](24)

These verses show that Islam has laid down grounds for a relation with all people, not only with jews and Christians whose Prophets are confirmed in Al-Quran. As having once

been the recipients of revelation, and of revelation that is identical to them of Islam, the whole of mankind may be recognized by Muslims as equally honored, as they are, by virtue of revelation and also as equally responsibly as they are, to acknowledge God as the only God and to offer him worship, service and obedience to His eternal laws. (25)

All followers of religious traditions therefore are recognized as possessors of divine revelations, each fitting its context of history and language. But all identical in their essential religious content. Muslims and non-Muslim are equal in their experience of divine communication.

Islam considered adherence to different religious traditions the revealed essence of a religion, which it shares with all other religions and the figurizations of that religion in history. A critique of the historical by the essential and of the understanding of both by the natural has become possible for the first time with this breakthrough of Islam. (26)

The third level of religious pluralism in Islam is its identification with historical revelation of Judaism and Christianity. It acknowledged the prophets of the two religions as genuine prophets of God, and accepted them as Islam's own. Islam reduced every difference between itself and these religions. By making difference among the Muslims and Jews and Christians internally it thus narrowed the gap between the

adherents of these religions. This is who the Muslims declare: [Worthier of affiliation with Ibrahim (and by extension, all Hebrew prophets and Jesus Christ) are, rather those who follow his religion, this prophet and the believers.](<sup>27</sup>)

On the basis of unity in essence and diversity in expressions in these religions, God commanded His prophet (Muhammad Peace Be Upon Him) to address them in these words: [O People of Books, let us rally together, around a noble principle common to both of us, namely, that we shall serve none but God; that we shall; associate naught with Him, and shall not take one another as Lords beside God.](<sup>28</sup>)

Islam initiated the culture of appreciation to others on their good deeds while saying [Those who believe (The Muslim) and those who are Jews, Christians and Sabaeans-all those who believe in God and in the Day of Judgment and work righteousness, shall have their reward with God. They shall have no cause for fear or grief.](<sup>29</sup>)

The privilege of Ahlal-kitab, granted by God in the Quran to the jews, Christians and Sabaeans, was extended by the Muslim to the Zoroastrians, Hindus, Buddhists and adherents of other religions as they came into contact with them. Therefore, Islam grants today all three religious privileges to adherents of all the religions of the World.(<sup>30</sup>)



A Turkish scholar, Muhammad Feteullah Gulen also highlighted such ecumenical aspects of Islam in his thoughts.

He was very successfully traced theological foundations of these ecumenical aspects of Islam from al-Quran and Sunnah of the Prophet (Peace be upon him). He is not only interested in communication with West on the basis of these foundations but also wants to convince the contemporary Muslims about the importance of inter faith dependence. He is saying that the attitude of the believers is determined according to the degree of faith. I believe that if the message is put across properly, then an environment conducive to dialogue will be able to emerge in our country and throughout the world. (31)

Thus, as in every matter, we should approach this issue as indicated in the Quran and the Sunnah of prophet (peace and blessings be upon him). His point of view is that the religion of Islam, beyond accepting the formal origin of other religions and their Prophets, requires Muslims to respect them as fundamental Islamic principles. A Muslim is a follower of Muhammad at the same time that he or she is follower of Abraham, Moses, David, Jesus and other Biblical prophets. From his perspective not to believe in the Biblical prophets mentioned in the Quran is enough of a reason to place someone outside the circles of Islam. (32)

### **5.5 Religious Diversity:**

Islamic concept of religious diversity provides sufficient integration which is required for the purpose of healthy dialogue among the followers of different religions. Islamic recognition of other religions as legitimate encourages the Muslims to interact with the followers of all religions. If someone asked for conversation while declaring him right in his selection of religion, he will definitely accept such invitation. The frame work of interfaith dialogue devolved on Islamic concept of religious diversity will provide a point from which everyone would like to start conversation.

### **5.6 There is no compulsion in religion:**

This is one of the unique principles of the Quran which was initiated in order to regulate freedom of religious belief in Islam. The Quran reads:” Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah has grasped the most trustworthy handholds that never, breaks. And God hears and Knows all things”<sup>(33)</sup>;

Say ‘The Truth is from Your Lord’: let him who will, believe let him who will, reject(it);(34) if it had been the Lord’s will, they would all have believed –All who are on earth will you then compel against their will to believe.(35)

Many commentators cite some events in which the prophet SAW himself implemented the requirements of verse 2:256 and prohibited his companions to compel people to accept Islam. For instance, Tabari mentions that when the two Jewish tribes of Qaynuqa and Nadr were expelled from Medina, they had in their charge children of the Ansar who had been placed with Jewish families. The biological parents asked the prophet's permission to take their children back and raise them as Muslims, but the prophet SAW said 'there is no compulsion in religion'. Tabari mentions another event which indicates how his verse worked in practice. A Muslim named Al-Husayn had two sons, who having been influenced by Christian merchants. Al-Husayn pleaded with the prophet SAW to pursue the convoy and bring his sons back to Islam. But the prophet SAW once again said 'there is no compulsion in religion, that is let them follow the religion of their choice, even though it is not Islam.(36)

This verse itself has functioned as a law by safeguarding the freedom of religious belief throughout Islamic history.(37) It was such Quranic injunctions that have provided rationale for the religious tolerance that has characterized Islamic history. As Lewis points out, religious prosecution of the members of other faiths was almost absent; Jews were the choices offered Muslim and Jews in re-conquered Spain. And also, Christians

and Jews were not subject to any major territorial and occupational restrictions such as were the common lot of Jews in pre-modern Europe. (38)

## **6. Conclusion:**

Religious pluralism is an inescapable reality of modern developed world. It is increasingly becoming life style of modern civilized global society and dichotomies among human beings based on ethnicity, religion, race and culture are taking the form of diversified contemporary human life. In modern world though pluralistic approaches conflict with each other yet they bear each other as well.

It is the requirement of our times that we should discuss, debate and address all such issues that are prominent in our modern era, including religious pluralism “so that aggression and violence can be avoided. Muslims should force themselves to co-operate with non Muslims so that peace is secured and justice is established. It is believed that Muslims have theological material to reinterpret to get favorable results in this contemporary pluralistic world. The pluralistic society can be built if we the Muslims have enough courage to achieve positive results to build a new world. Nothing is found in the Quran which is contradictory and repugnant to these ideas. It is sure that the Quran the book of Guidance. The prophet

(P.B.U.H) gave numerous instructions and guidance how to live with Jews, Christians and polytheists peacefully. It is standing order of the prophet P.B.U.H that follow the Quran, if you don't find anything you need in the Quran then follow the Sunnah of your Prophet and if you still miss anything in the sunnah make ijthihad. Some scholars are of the view that we should not look in to the norms of the past rather we should take the society ahead because it is need of the time to be connected with all the religions and stay in the main stream. This will enable us to establish the conciliation among different religions and cultures for the safe and understandable future of the world. There are other Muslim scholars who are strict and want to live aloof from the other world. This is very harsh attitude of Muslims. We should have middle way to solve this issue socially we can live easily with rest of the world. While religiously as the matter of salvation is concerned, it must be left with Allah he alone will decide in the hereafter. If Muslims are going to be prosperous they must be open to new ideas and should follow understandable positions. This is the only way to achieve peace and reconciliation. World religions should also follow the same position. Dialogue is the basic requirement for pluralistic approaches and attitudes. Muslim should take the

lead to solve such issues and is hoped that the other religions will accept our point of view.

**References:**

1. Mutahhari, nd, *Islam and religious pluralism*, London, Islamic center, Wood Lane
2. Michael. Jones, 2008, *The problem of religious pluralism*, Liberty University, paper4
3. Zia-ul-Haq, 2007, *Religious in Islamic Theology of Religions*, B.Z University, Multan, Journal of Research, Vol.11, P 61
4. James Borland, 1990, *A Theologian looks at the Gospel and World Religions*, Journal of the Evangelical Theological Society, 33, n.1,3
5. Harold A. Netland, 1991, *Religious pluralism and Question of Truth*, Grand Rapids, MI, Eerdmans
6. Wilfred Cantwell Smith, 1962, *Faith of Other Men*, New York: New American Library, P. 3
7. Hick, 1977, *God and the Universe of Faith*, London: cd Macmillan, pg,140
8. S. Sulayman, 2006, *Islam and religious pluralism*, Islamic center, Stanmore Middlesex, UK, P.10
9. C. Barks, 1997, *The Essential Rumi*, Castle Books, New Jersey ,P. 525
10. John Hick, 1973, *God and The Universe of Faiths*, Essays in philosophy of religions, London: Macmillans, P 8
11. Ibid
12. Mahmutaydin, 2001, *Religious Pluralism: A Challenge for Muslims*, Journal of Ecumenical Studies, 38: 2-3, P 330
13. Mutahhari, A. Murtaza, n.d, *Islam and Religious Pluralism*, London, Islamic Center, Wood Lane. P.66
14. Al-Quran,5:69
15. Mutahhari, 2006,12
16. Al- Quran,(3:19)
17. Rana, Muhammad Akram, 2004, *Muhammad RasoolUllah*, Multan, Beacon books, P:32

18. Ibid
19. Deen-Hanif, The True Religion
20. Al- Quran,(3:19)
21. John Hick, 1973, God and the Universe of Faiths, Essays in philosophy of religions, London: Macmillans, P8
22. Quran, (35:24)
23. Al-Quran (17:13)
24. Al-Quran (16:36)
25. Al-Quran (4:165)
26. Faruqi, 1998, Ismail Raji, The Role of Islam in Global Inter Religious Dependence, Leicester: The Islamic Foundation, P.79
27. Ibid.P. 286
28. Al-Quran (3:68)
29. Al-Quran (3:64)
30. Al-Quran (2:62)
31. Faruqi, Ismail Raji, 1998, Rights of Non-Muslims Under Islam, Leicester: The Islamic Foundation, P.285
32. GulenFethullah, 2006, Towards a Global Civilization of Love and Tolerance, New Jersey: Light Publications, P 74
33. ZekiSaritoprak and Sidney Griffith, July 2003, The Muslim World, Vol.95, No.3, P 337
34. Al-Quran (2:56)
35. Quran (18:29)
36. Quran (10:99)
37. Tabari, IbnJarir, Jami al-Bayan, 1954, Cairo, Dar al Maarif, Vol.5, P. 407-416
38. Vardit Rispler, July, 1992, Freedom of Religious Belief in the Quran, The Bulletin of Henry Martyn Institute of Islamic Studies,P.19-32
39. Bernard Lewis, 1984, The Jews of Islam, Princeton: University Press, P.8

## **Religious Pluralism and World Peace Based on the Principles of the Medina Charter**

**MS. Salma Naz\*,**

**Kamran Aslam\*\* & Mr. Shahid Raza\*\*\***

### **ABSTRACT**

Medina charter that was constituted by Prophet of Islam Muhammad (PBUH) diminished the tribal conflicts. The objective of this agreement was to introduce common rules which can help to turn plural society into a civilian community and to maintain peace and cooperation instead of bloody clashes that was the order of the day before the arrival of Prophet of Islam Muhammad (PBUH) to Medina. This gave assurance of the protection of rights all the people of city whether they were Muslims or non Muslims. So, we can say it was the first human rights charter in the world that protected the rights of all those people who were living in Medina. This charter is the best example of achievement of peace and

---

\* Chairperson/Coordinator, Behavioral Science/History & Pakistan Studies, Faculty of Humanities, Minhaj University, Lahore-54000, Pakistan  
Ph: 0092- 042-35145621-4, Ext. 337, Cell# : 0092-0321-8810787  
Email: salmanoorshahid@gmail.com

\*\* Visiting Lecturer, Pakistan Studies  
Minhaj University, Lahore-54000, Pakistan, Ph: 0092- 042-35145621-4,  
Extention337, Cell #03214151536, Email,kamran\_mian@yahoo.com

\*\*\* Librarian, College of Sharia Islamic Sciences, Minhaj University, Lahore-54000,  
Pakistan , Ph: 0092- 042-35176670, Cell# 0321-4225250,  
Email,Shahidrazapak@gmail.com



pluralism through peaceful method like tolerance, cooperation and negotiation instead of coercive means and not only to maintain peace but also guarantee the peace in future. In Contemporary world by the application of principles of Medina Charter religious pluralism can be enhanced and it can be provided guideline to resolve the conflicts in modern world that are based on cultural, economic ,political and religious philosophies. This agreement not only helps to achieve peace in modern world but it also to unite the diverse communities or nations who have different ideology or philosophy and turn them into international community by peaceful coexistence. The objectives of study are to explore the applicability of Medina of peace .This study is qualitative in paradigm. This study presents some recommendations through which Contemporary world peace can be achieved by application of Medina Charter.

**Keywords.** Medina Charter, Contemporary world, Peace, Religious pluralism

## **Introduction**

**M**edina charter was introduced six hundred years before the British Magna Carta. It was executed and practiced for 10 years (622-632 AD) and were applied to approximately 10,000 citizens residing in Medina at that time. It is noteworthy that at the time of introduction of this charter 45% of the total population of Medina consisted of non-Muslim Arabs, 40% of Jews and only 15% of Muslims. In other words, Prophet of Islam Hazrat Muhammad (PBUH) prepared the Charter of Medina as a ruler from minority. It had managed a pluralistic society that allowed religious freedom for all citizens. The statute consists of 47 articles that established common citizenship for all communities and formed a sovereign nation state. Charter provided the basic human rights to all citizens irrespective of their faith in which equality, cooperation; freedom of conscience; freedom of religion and right of life etc were included. Article 25 explicitly states that Jews and non-Muslim Arabs have the right to live their lives according to their belief without any restrictions. In short, the Charter of Medina is the first recorded history of religious freedom, established as a fundamental constitutional right.

## **Research Methodology**

This research has qualitative nature, so qualitative research method case study is used. Descriptive, analytical as

well as historical model are also used. Secondary data is used for present study. This research is analytically handled and for this purpose integrative method of review (Neuman, 2011) is used. This research operationalizes religious pluralism and peace in the world in context of principles of Medina Charter. Religious pluralism and peace in contemporary world are taken as unit of analysis. The first unit of analysis is achievement of religious pluralism and second unit of analysis is peace in contemporary world in the context of principles of Medina charter. The data is organized in these two analytical types. Conclusion is based on data analysis and suggestions are based on conclusion.

### **Objectives of Research**

- a. To highlight the importance of Medina charter in achievement of religious pluralism.
- b. To evaluate the application of principles of Medina Charter in achievement of world Peace.

### **Research Questions**

- a. What is the significance of Medina Charter in achievement of religious pluralism?
- b. How are Medina Charter Clauses applicable to attain peace in contemporary World?

## **Hypothesis**

Religious pluralism and peace in contemporary world might be achieved by application of principles of Medina Charter.

## **Significance**

Instead of this fact that Human history is full of incidents of conflicts or clashes every human being makes effort for peace which can only be achieved by elimination of conflict. In this context Prophet of Islam Hazrat Muhammad (P.B.U.H) not only introduced principles and rules to bring peace in Arab society but also practiced these rules throughout his life.(Mustafa Monjur,2011).In 622 through implementation of Medina Charter he maintained peace and cooperation in religiously diverse society. Many principles and strategies can be drawn from the clauses of charter to augment and promote peaceful relations among followers of different religions even in contemporary world.

## **Delimitation of study**

This study only discusses the religious pluralism and world peace in perspective of Principles of Medina Charter.

## **Conflict, Peace and religious Pluralism**

From primitive to modern human history human beings tried to maintain peace through different strategy and

techniques. (Anthony, A. 2010) John Galtung defined peace is absence of collective deliberate violence and compilation of ethics of global society of nations. (Galtung, Johan 1967). Whereas conflict is emerged when compatible position arises between two parties and both parties have clashing interests. (Wall Jr., J.A., Callister, R.R. 1995 & Jones, R. E., & Melcher, B. H. 1982)

It is said that every community has its own set of beliefs, ethics as well as behavior pattern which defines its interactions. (Randeree, K., & El Faramawy, A. T. 2011)

Webster's dictionary

Describes Peace is a maintenance of

- a. consensus and tranquil
- b. Safety
- c. Order through Law
- d. Eradication of war
- e. Appeasement after clash or conflict

Usually Conflict is resolved in three stages those are avoidance, reduce sternness of conflict and resolution..To maintain peace conflict can be resolved through two ways one is aggressive in which armed collision is included and other is peaceful ways like negotiation, arbitration etc. But in civilized world peaceful methods are supported for maintenance of

everlasting peace in the world.(Rashid, H.U. 2005) (Barash, D.P. &Webel, C.P. 2002)

English language dictionary defines pluralism as presence of diverse people, opinion and principles in a society or system.(Collins,1988) Religious pluralism gains importance throughout the world in recent period. (Thomas F. Banchoff, 2007). In this context Globalization and migration of people in different parts of world played significant in pluralization of different societies of the world especially western societies. Religious Pluralism is an interfaith cooperation and it is understanding and recognition of religious differences (Bender and Pamela2010).

According to Thomas F. religious pluralism is a prototype of peaceful dealings among different religious actors. Pluralism does not ignore the presence of disagreement within religions instead it is the peaceful interaction for management or regulation of conflicts.(Thomas F. 2008)

### **Medina Charter and achievement of peace in Arab society**

The conflict among civilizations, cultures and religions etc. seems dominant throughout history. Simultaneously efforts to reduce tensions and divisions increased hostility instead of peace. Regardless of nature of conflict whether it is related to a region, religion or ethnic discrimination, many

conflicts seem too complex for contending parties to reach at a single point of agreement.

The Charter of Medina is best example of maintenance of peace and achievement of pluralism through respect, compromise, acceptance of differences, recognition of identity of all communities and condemnation of war instead of hidden motives or by use of military force. This also reflects the peace as basic creed of Islam which was prophet of Islam Hazrat Muhammad (PHUH) was practicing and promoting. Prophet of Islam Hazrat Muhammad (PBUH) was forced by people of Mecca to migrate from Mecca to Medina that demographically divided into many races and tribes in which Arab and Jewish were dominated. Arab tribes had a long history of hostility and bloody clashes\_(Peters 1994,p.4). Because this like civil war situation at the occasion of second 'Pledge of Aqaba' they invited the Hazrat Muhammad (PBUH) migrate to Yathrib (old name of Medina). (Khan, M.A. 1983)

Their intention behind this invitation was their belief that he is the only one that can introduce peace between antagonistic tribes Khazraj and Aws. Both tribes often collide with each other; especially after their collision in the Battle of Bu'ath they lost their strength. So, in the light of above mentioned situation they require such type of leader who could be accepted and trustworthy for both tribes and introduce peace

in Medina. Because of Tribal rivalry and absence of centralized government in Medina issues were tried to tackle with sword instead of peaceful ways that made situation more exacerbated instead of peace widen the gulf among antagonistic tribes and bloodshed was prompted instead of peace. (Armstrong, Karen. 2006)

Karen Armstrong describes the adequately describes the mentality and functioning of the disbanded breeding system of Arab tribes where the Prophet was striving for peace in these words that for a tribesman tribal supremacy and interest was important instead of his personal desires and every person participated in battle for survival of his tribe. The immediate effect of the prophet of Islam Hazrat Muhammad (PBUH) settlement in Medina was the maintenance of peace by a signed treaty among different communities of Medina.(Armstrong 2006)

Aspiration of Prophet of Islam Hazrat Muhammad (PBUH) to Maintenance of peace as given to him by Allah describes in Holy Quran in these words that Allah teaches you by the pen (96:1–5). Medina Charter is the expression of these verses of Holy Quran in which Allah is educating and altering the pattern of thinking of people through discussion. In example of Medina Charter consequences of discussion expressed in shape of agreement and people of tribe felt that they had extracted benefits from the treaty.



## **Reflection of Pluralism**

The Medina charter has significant place regarding religious pluralism not only in the history of the content and document also. Instead of this fact that not all contracting parties did not convert their religion they recognized the authority of the prophet of Islam Hazrat Muhammad (PBUH) and accepted him as a community leader and respected his political judgments. (Peters 1994, 199)

Tribes of Medina did not show resistance one reason of their acceptance was that Prophet of Islam Hazrat Muhammad (PBUH) invited by tribes of Medina and second laws introduced by him and his governance was not considered by different communities' threat for their religion or freedom and did not oppressed by authority. According to Haykal (1976) it was a big achievement of Muhammad (P.B.U.H) to create unity among those people who have long history of hostility as well as they formed coalition and started cooperation under political system that was given by Muhammad (P.B.U.H). This treaty not only introduced peace but give assurance of peace in future in Medina. Because this agreement ensure equal rights without any discrimination to all groups or tribes. Hazrat Muhammad (PBUH) peaceful method of conflict resolution and policy of coexistence that is the crux of religious pluralism united different religious communities under his and established everlasting peace.

## **Premises of Madina Charter**

Scholars recognize the influence of the Statute of Medina for deconstructing modern extremism. In fact, the Medina Charter guarantee the protection of human life and religious freedom and liberty for minorities and its principle can eliminate contemporary extremism in global society.(Naz, 2016)

The Constitution provided rights and defined obligation for citizens of Medina those were consisted upon Ansar the inhabitants of Medina and Muhajirun those who migrated with the Prophet and the Jewish tribes of Medina and the new journey of co-existence and cooperation, began. The base of this pluralistic model was on the Quranic teachings which bound all Muslims to respect and accept all previous messengers of Allah and give honour their followers or communities. By using the Quranic principles Prophet Muhammad (PBUH) maintained peace and created unity among diverse communities in Medina and converted them into a community that base was common welfare of people.

The Charter provides equality and respect to all citizens and adopted principle of coexistence for different religious communities. According to clauses of Charter all religious, racial and tribes could enjoy equal dignity, security and rights

as well they could led their lives according to their religious beliefs and in their matters their own laws would be applied.  
( Ramadan, T. 2007)

### **Principles of Medina Charter and their application**

Prophet of Islam (PBUH) centuries ago when the current civilized world was in ignorance given the first written constitution of the world. The charter has significant place not only in history but it has also potential to resolve the issues of contemporary world. Principles of human rights, Civil liberty, religious tolerance etc those were adopted in United States of America declaration of independence (1776), French Revolution (1789) as well United Nations organization(1948) were already entertained in Medina Charter.(Nazeer 1982 p.88) Medina charter can be sum up in following points.

- All inhabitants of Medina irrespective of their religions and tribes should live as single community.
- Every individual can maintain his faith as well as will not interfere in other.
- In case of collision with third party each will support the other
- If Medina attacked by outsider force all parties defend the Medina.
- To maintain peace in city discussion method will be adopted.

- Bloodshed was prohibited in the city by declaring the city Holy place for all inhabitants.
- All disputes will be presented before the Prophet of Islam Hazrat Muhammad (PBUH) and he will decide them as well as he should be the final court of appeal.
- He will decide all types of disputes and he should be considered final court of plea.

(Monjur, M. 2011)

Analyses of the different clauses of the charter reflect how beautifully Prophet of Islam converted plural society into single community or nation. According to first Clause all the people of Medina are one Community or Ummah. (Sajoo 2009, 94).

It reflects the theme and core message of the Charter as well as it marked the formation of single community and played role in unification of culturally, religiously, racially and ethnically miscellaneous groups. Prophet of Islam propagated tolerance that played important role to give respect and honour to other beliefs even in area those were conquered by Muslims. They did not interfere in religious matters of people and not touch their holy places. (Can 2005, 172).

25<sup>th</sup> Clause depicts the intensity of tolerance in the treaty as well as set a practical example of Islam. According to this clause Jews .....are part of community as Muslims. They

will follow their faith the Muslims will follow their religion in all their matters.(Sajoo 2009, 96).

This statement is the practical application of The Quranic verse (2:256) which directs that there is no coercion. According to 25<sup>th</sup> clause Prophet of Islam never forced people to embrace Islam. Instead he allowed them to practice their religion without any interference by authority.

He formed Ummah not on the bases of religion and did not disapprove other ways of life and did not officially declare Islam only single religion that should be practiced or adopted instead he created one Community that was based on common moral and ethical principles of all religions. Prophet of Islam Hazrat Muhammad (PBUH) established a pluralistic society or community based on spirit of unity, tolerance and respect. Clause 40 demonstrates security of neighbor is as the individual saves himself means safety of others is the safety of individual himself and he reframes from to others harming and behave deceitfully (Sajoo 2009, 97).

People were allowed to practice their beliefs without any fear. They were protected and respected. The Medina Charter was the first written constitution and that integrated religion and politics. Prophet of Islam established community in Medina that was built on the bases of tolerance, peace and unity instead of spirituality and faith.(Yildirim 2006, 109–117).

## **Literature Review**

Imran. M (2013) explains concept of idea of RELIGIOUS PLURALISM in perspective of civilizational paradigm. The writer explains the traditional pattern of study of “other” that is based on religious distinctiveness Exclusionist theory. According to this approach every person to maintain demands exclusivity in sense of salvation and individual has right to maintained his ideas or thoughts as well. He writes that because of western experience of religion, religious study was replaced by study of civilization that was replaced by pluralism. Pattern of pluralism according to modernists maintains the religious identity of every individual but actually it is not in practice. In view of author ‘religious pluralism’ is only the extended part of the study of civilization.

Naz, S (2016) researcher analyzed the role of the strategy of dialogue of Prophet of Islam(PBUH) in conflict with management and its application in the modern world to maintain peace and religious tolerance. Researcher also describes the Medina charter and highlights its significance in promotion of religious tolerance and peace. She also discusses the importance of prophet of Islam’s strategy to resolve the issue with a peaceful method like Medina agreement unite diverse people.

Monjur. M (2011) writes that conflict is unavoidable in human life. But every individual has desire for peace that can

only be achieved if conflict is removed. In this Context at national and international level many social scientists tried to present their thoughts to avoid the clash and promotion of peace. Muslims thinkers also presented their theories of conflict resolution that are based on the principles of The Quran and The Sunnah. In this study the author explained different strategies of Prophet of Islam (PBUH) for conflict resolution in which tolerance ,coexistence acceptance of difference of opinion and respect of other ideas have a significant place.

Rahman, et al (2015) discusses about the negative attitude of western world towards Islam in post 9/11 era. This incident posed challenges to three religions Islam, Christianity and Judaism. Multipolar system now exist in the world and different powers are leading to different regions of the world that promote conflict at global level. According to researchers Medina charter is the best example to resolve the issues through peaceful method. This peace agreement can resolve ever the modern world conflict.

### **Relevance of principles of Medina Charter in Contemporary World**

Clauses of Medina charter have significant place in globalized especially in Post-9/11 era where antagonism and

threat has emerged as global issue and terrorism and extremism are being attached with Islam and its teaching. This treaty can help world to understand the significance of strategy of compromise and dialogue of conflict resolution of prophet of Islam Hazrat Muhammad (PBUH) that he specially used in introduction of this agreement. This agreement can guide the world how diverse faiths can be entertained under single charter in the world. (Sachedina, A. 2001) and satisfy diverse beliefs. The spirit of this agreement is based on unity in diversity that is the crux of religious pluralism. (Stewart, P.J. 1994)

Medina Charter presented many principles those are essential to the peaceful running of a pluralistic society. This agreement has recognized many significant values and lessons those are really required in modern world for promotion of religious pluralism and tolerance.

**These rules also can help to resolve the inter-religious clashes.**

Prophet of Islam Hazrat Muhammad (PBUH) through this agreement laid the foundation of principles of unity, respect, tolerance and urges to establish a pluralist society at global level.



.In current globalized world interaction becomes easier and speedy the ratio of clashes has been increased among the people those belong to different cultures and religions. This philosophical and religious as well as cultural diversity augmented the clashes and highlighted the differences. (Yildirim, Yetkin. 2006)

Medina Charter can act as forerunner to solve the problems and give principles to resolve global issues and can develop consensus among diverse groups having different beliefs and thoughts. For example as earlier discussed the 25<sup>th</sup> clause of agreement according to which

Religious beliefs and practices were considered basic rights of every individual. It is the core principle of charter that ensures human rights by given freedom of belief and everyone was free to live their lives according to their beliefs. In contemporary world this clause that is related with human rights and freedom of faith is very relevant and significant because in this globalized world religious identity is demanding from various communities. Mostly groups are interested to maintain their distinctive characteristic but when they are forced to merge in global culture they show resistance. 25<sup>th</sup> Clause of Medina charter resolve this issue through acceptance of right of identity every group and with their diverse belief turned them into one community that has civic nature instead of religious nature. (Nazeer, 1982 p.61-88)

This Charter not only presented principles of government but it also focused social problems of community as well. On one side rights and duties of citizens were described in the agreement on other side to provide security and protection was declared as responsibility of state irrespective of their faith. It was happened first time in the history of Arab the source of justice was law instead of tribal power. This point is also very relevant to current situation of world politics.

To enjoy right of justice first was result of individual effort that Charter shift this responsibility to central community. This point even has great importance especially in globalized world in perspective of global governance. This clause can provide help to make law to provide justice to minorities especially religious minorities in different states and United Nations also take precautionary measures to force the states to provide justice to their people irrespective of religion. Modern world can take guide lines from Medina charter to improve effectiveness of international law. (Yildirim, Yetkin. 2010)

Primary focus of charter was to regulate as well to improve relationships instead of group development. According to Dr. Hamidullah this constitution introduced revolutionary changes in Arab Society by establishment of

central authority and a central institution for citizens for providing the justice to them instead as previous practice everybody got justice by force for himself and for his family.

Before the foundation of Medina state a permanent tension prevailed among the independent antagonistic tribes that were led towards power struggle between them. This system was based on power struggle replaced by a centralized authority with common objectives that were described in the agreement like coexistence, protection freedom ,liberty etc that were beneficial for whole community rather than single groups or class. This point can effectively use to bring peace and eliminate power struggle system at world level.

Now a days security and protection of citizens has become a challenge to a state. On one side extremism and non tolerance added fuel to fire and on the other side, suicide attacks and terrorism made the situation more aggravated. In Medina charter security was provided to the all citizens and the city was declared as sacred place where bloodshed was forbidden. This rule can be adopted to introduce peace in world and bloody clashes and actions like terrorism can be eliminated from this planet.

## **Conclusion**

In age of globalization where world has become global village people are more connected with each other as compared

to past. So, in this global world it is more important to understand and respect of the other religion for maintenance of peace and prosperity of human beings. It is also necessary for establishment of peaceful community of the nations. In this regard medina charter can play significant role in

The Establishment of pluralistic state is possible through formation of a single community. This charter was the amalgamation of principles like tolerance, peace, respect of humanity, freedom of faith, compromise and love etc, of different religions. In brief we can say that the principles of this charter can identify ways and encourage negotiation in pluralistic world and can help to evolve strategies for peaceful and good social and political relations among people of diverse faiths.

### **Recommendations**

- To bring peace in the world should give respect to all religions.
- Similar values of different religions should be promoted.
- Coexistence policy should be adopted at global level.
- Provide environment in which every religious community can maintain its identity.

### **References**

Al-Quran

Anthony, A. (2010). *Peace: A World History*, Cambridge: Polity Press.

- Armstrong, K. (1986) Sept. *Muhammad: A Prophet for Our Time*, New York: Harper
- Banchoff, T. (2008). *Religious pluralism, globalization, and world politics*: Oxford University Press.
- Barash, D. P., & Webel, C. P. (2013). *Peace and conflict studies*: Sage Publications.
- Can, S. (2005). *Fundamentals of Rumi's Thought*, New Jersey: The Light: Inc.
- Galtung, J. (1967). Theories of peace: A synthetic approach to peace thinking. *International Peace Research Institute, Oslo*, 2(6).
- Hamidullah, M. (1986). *The first written constitution in the world*: Kazi Publications Chicago, IL.
- Haykal, M. H. (1976). *The life of Muhammad*: American Trust Publications.
- Jones, R. E., & Melcher, B. H. (1982). Personality and the preference for modes of conflict resolution. *Human Relations*, 35(8), 649-658.
- Khel, M. N. K. (1982). Foundation of the Islamic State at Medina and Its Constitution. *Islamic Studies*, 21(3), 61-88.
- Monjur, M. (2011). An analysis of the practices of Muhammad (pbuh) on resolving conflicts. *Journal of the Bangladesh Association of Young Researchers*, 1(1), 109-125.
- Neuman, W. (2011). *Social Research Methods: Quantitative and Qualitative Approaches*. New Delhi: Pearson.
- Peters, F. E. (1994). *Muhammad and the Origins of Islam*: Suny Press.
- Rahman, F. N., Sami, K., & Memon, M. F. (2015). Medina Charter and just peace making theory. *The Government-Annual Research Journal of Political Science.*, 4(4).
- Ramadan, T. (2007). *The messenger: The meanings of the life of Muhammad*: Allen Lane.
- Randeree, K., & El Faramawy, A. T. (2011). Islamic perspectives on conflict management within project managed environments. *International Journal of Project Management*, 29(1), 26-32.

Rashid, H.U. (2005)}. *An Introduction to Peace and Conflict Studies*, Dhaka: The University Press Limited.p.66.

Sachedina, A. (2001). *The Islamic roots of democratic pluralism*: Oxford University Press.

Sajoo, Ameen B. (2009). *Muslim Ethics: Emerging Vistas*, London: Institute for Ismaili Studies.

Sinclair, J. (1987). *Collins COBUILD English language dictionary*: Harper Collins Publishers.

Stewart, P.J. 1994. *Unfolding Islam*, Lebanon.

The New International Webster's Comprehensive Dictionary of the English Language (Deluxe Encyclopedic Edition), Trident Press International

Wall, J. A., & Callister, R. R. (1995). Conflict and its management. *Journal of management*, 21(3), 515-558.

Weinberg, A., & Weinberg, L. S. (Eds.). (1963). *Instead of violence* (No. 194). Grossman Publishers.

Yildirim, Y. (2009). The Medina Charter: a historical case of conflict resolution. *Islam and Christian-Muslim Relations*, 20(4), 439-450. Yildirim, Y. (2006). Peace and conflict resolution in the Medina Charter. *Peace Review: A Journal of Social Justice*, 18(1), 109-117.

## Contributors

### **Dr. Janas Khan**

Assistant Professor, Department of Islamic Studies & Religious Affairs,  
University of Malakand, Pakistan

### **Mr. Kalyan Singh Kalyan**

Assistant Professor, Government College University, Lahore, Pakistan.

### **Faiza Arshad**

Department of Social Lahore College for Women, Pakistan.

### **Dr. Ahmad Ali**

Assistant Professor, Department of Sociology, Abdul Wali Khan University  
Mardan, Pakistan.

### **Dr. Nasim Ishaq**

Govt. Fatima Jinh College for Women, Chuna Mandi, Lahore, Pakistan

### **Dr. Naeem Mushtaq**

Director Agosh Complex, Lahore Pakistan

### **Mr. Farhat Ullah**

Kohat University of Science and Technology, KPK

### **Dr. Ramzan Shahid**

Assistant Professor, Department of Political Science and IR, University of Gujrat,  
Gujrat, Pakistan

### **Mr. Raza Naeem**

Beaconhouse School System, Pakistan Progressive writers Association, Lahore

### **Mr. Hussain Javed**

Master Trainer, Ministry of Industries and Production, Pakistan.

### **Dr. Muhammad Akram Rana**

Dean, Faculty of Islamic Studies and Shariah,  
Minhaj University Lahore, Pakistan

### **Mrs. Salma Naz**

Coordinator, History & Pakistan Studies, Minhaj University Lahore



**MINHAJ**  
university  
Lahore

Centre for Research and Development  
Faculty of Social Sciences