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Interfaith Harmony and National Cohesion in the Life of the Prophet Muhammad ﷺ

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Abstract

Interfaith harmony and national unity are essential for creating peaceful and cohesive societies. Interfaith harmony refers to the peaceful coexistence and mutual respect between different religious communities, where diversity is seen as a source of strength rather than division. Similarly, national unity emphasizes solidarity among people from various ethnic, cultural, and religious backgrounds within a nation. The life of Prophet Muhammad ﷺ serves as a profound model for both interfaith harmony and national unity. Throughout his prophetic mission, the Prophet ﷺ demonstrated an unparalleled commitment to fostering peaceful coexistence among diverse religious and cultural groups. His leadership in Medina laid a strong foundation for religious tolerance, exemplified through the Constitution of Medina, which granted religious freedoms and protections to Jews, Christians, and other non-Muslim communities. The Prophet ﷺ emphasized mutual respect, dialogue, and understanding, advocating for a society where diversity was embraced. His interactions with different faith communities were rooted in justice, kindness, and the principle of living together in peace. The Rashidun Caliphate continued these principles, establishing a model of governance where religious minorities enjoyed the same rights as Muslims, and the rule of law applied impartially to all. This approach promoted social stability, justice, and interfaith tolerance, as seen in the practices of the caliphs, who adhered to the Prophet's ﷺ teachings. The Prophet's ﷺ legacy continues to inspire efforts toward building bridges between different faiths and cultures, emphasizing that unity and peace can be achieved through mutual respect and understanding. This model of interfaith harmony and national unity is as relevant today as it was during the early Islamic period, offering valuable insights into fostering peaceful coexistence in contemporary societies, including the context of Pakistan's religious minorities.

Keywords: National Unity, Interfaith Harmony, Religious Tolerance, Medina Constitution, Religious Freedoms, Rashidun Caliphate, Justice

Introduction

It is undeniable that social welfare and well-being are inextricably linked with religion, as history bears witness to the fact that religion has constantly played pivotal roles in guiding people across different generations, eras, and nations. Religion, in essence,

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comprises the divine instruction and commandments that God has, from time to time, conveyed to humanity through his prophets. By adhering to these divine directives, human beings can attain success not only in this world after. Edward Burnett Taylor (1832–1917) defined religion in the following terms:

The belief in a spiritual being¹

From this discourse, it becomes evident that religion fundamentally provides human society with essential laws, forming the basis upon which individuals not only establish relationships and connections but also ensure the equitable distribution and full finger of rights and responsibilities grounded in injustice. Religion is the primary source for the development and evolution of civilization, culture, and customs. It remains the central guidance force determining the various dominions of human life, whether in the realm of ethics of behavior, social affairs, political and legal frameworks, culture and moral values, or even knowledge and philosophy. Religion reflects all aspects very comprehensively.

This is why, during the era of the prophet, not only were lives and property safeguarded, but minorities were also granted complete freedom in social, educational, and communal matters. In fact, many among them found peace and security under the Islamic governance, coexisting harmoniously with their co-religious. However, as humanity distances itself from religion, sentiments of love, peace, tolerance, and patience are gradually eroding. Not only are individual beings deprived of their in the name of religion, but violent conflicts and bloodshed are also being justified on religious grounds.

Although no true faith sanctions unjust killing or corruption on earth. From an Islamic perspective, religion is not the product of an evolutionary process; rather, it is a manifestation of divine commandments revealed through a succession of prophets, beginning with Adam and culminating in the scared personage of the last prophet. There is no doubt that the fundamental doctrine revealed to the prophets was unified in essence, as were the fundamental principles of their perspective, shari'ah and ethical teachings.

The meaning and concept of interfaith harmony

In Arabic, closets in meaning to "harmony" include muwāfiq (agreement), Mutaffiq (accord), and Muqārib (similarity). In person, it is expressed as āhang-shodan, while in English, words such as coordinate, conduct, and Harmony² refer to the process of liking, unifying, aligning, or integrating two or more entities, whether individuals, groups, or ideas. It signifies a state of mutual agreement and a cohesive whole. Furthermore, the Arabic term itthād³ (unity) fosters solidarity and coherence of diverse elements:

الحد الشي بالشيء اتحاد القوم اتحاد الشينان او الاشياء: اي صارت شيئا واحدا⁴

Translation: one thing has united with another; a nation has become united; two entities have emerged, blending together into one.

From this Arabic statement, harmony fundamentally refers to the unification of two more entities, achieving balance and equality, and becoming companions or fellow travelers on the same path; interpret harmony as the unity among Boss religions that are the presidents of divine and celestial guidance religions that, in their origins, teachings and fundamental beliefs share a common foundation and are intrinsically connected.

All revealed religions stand against extremism, fanaticism, and hostility. They advocate for equality, justice, and a society founded upon fair and equitable laws. A compelling example of this is found in the incident of the migration to Abyssinia when Jā'faribnAbiTalib (May Allah be pleased with him) recited the verse from Surah Maryam in the court of Negus. Deeply moved, Negus and his courtiers broke their silence, exclaiming in astonishment that these words were, by God, the very speech of Christ and that their source was the same. Negus then declared indeed, they emanate from the same divine radiance. The significance of this foundation agreement is further emphasized in the Quran, where Allah commands the followers after prophet Muhammad sallallahu alaihi wa alayhi wa sallam to believe in the prophets before him and their teachings affirming the unity of divine gardens.

Interfaith Harmony In the Light Of Divine Teachings

All religions advocate love, brotherhood, unity, tolerance, moderation, selflessness, and sacrifice, emphasizing the adoption of high moral values and ethical economic standards. In Islam, the divine source of guidance. In the holy Quran, a Muslim who lives under its principles and teachings develops an accommodating heart, a forgiving nature, and a demeanor marked by virtue and affection; his words reflect noble morality and kindness, while his actions reflect peace and security. Such a person can neither be an extremist nor a perpetrator of violence and bloodshed; the Qur'anic teachings strictly prohibit such conduct. As Almighty has declared:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ.⁵

O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion

So if religion explicitly prohibits extremism and bloodshed, how can it not be a proponent of harmony, love, sincerity, respect for humility, and patience? Now we shall examine these fundamental beliefs and modern teachings that their holders shared significance through the lens of divine scriptures.

Justice and Fairness

Justice and fairness hold a central place in Islamic teachings and play a crucial role in strengthening an Islamic state. These principles are not merely ethical ideas but serve as defining characteristics of Islamic civilization and culture. The prophets were commanded to emphasize justice and fairness and their Divine mission of a just society. The holy Quran affirm this by stating:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.⁶

Indeed, we sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance 'of justice' so that people may administer justice.

Do not pervert justice or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. Always pursue justice so that you may live and inherit the land of the Lord; your God is giving you.⁷

This passage underscores the fundamental role of justice in society, highlighting the necessity of impartiality and integration in governance. It warns against bribery as a corrupting force that distorts truth and blinds even the most discerning, prosperous, and enduring community.

The Right to Religious Political and Social Freedom of Expression

According to Islam, human beings are naturally borne free. After being bestowed with the blessings of intellect and reason, they have been granted the ability to choose between light and darkness. Indeed, humans possess the right to make their own choices, and if one intends to guide others towards righteousness, the gift of wisdom and understanding serves as evidence that Allah does not impose his will upon anyone by force; therefore, it is essential to convey the divine message with wisdom, gentleness this and in the most excellent manner. It is not about creation but about inviting hearts, reason, and compassion.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ. ⁸

Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner.

The Quranic style makes abundantly clear that creating an individual into accepting Islam through force or compulsion is fundamentally against the ethical principles outlined in the Quran. This goes against the core values of moral integrity, free will, and spiritual sincerity that the Quran upholds.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ. ⁹

Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become believers?

There is no compulsion in religion.¹⁰ "لَا إِكْرَاهَ فِي الدِّينِ"

This is the fundamental principle that underscores the freedom of religion and belief, guiding societies toward learning and existence. When the Prophet (peace be upon him) migrated and established Medina as a state, he reinforced its stability through several agreements. One of those was the constitution of Mediana (Mithaq-e-Medina), whose significance cannot be denied. In this covenant, the Prophet explicitly declared that the Jews of Medina would face no restrictions in religious matters rather, they were granted full freedom to practice their faith.

Peace, Security, and Social Stability

Peace is the opposite of fear, signifying a state of assurance and tranquility, free from all fear¹¹In the lexicon of the Quran, it is stated:

أصل الأمن: طمأنينة النفس وزوال الخوف. ¹²

This essence of peace is the tranquility of the soul and the absence of fear.

Thus, True peace is not merely the absence of conflict but the presence of a secure and harmonious existence, where individuals and communities can live without fear or coercion. It's an undeniable truth that for any society to maintain order and discipline the person of peace and security is essential this is why after migrating to Medina the first and foremost step taken by prophet ﷺ for ensuring social harmony where the charter of Medina and the promotion of brotherhood concept that had all most vanished from Arab society human dignity and respect held little value while humiliation disgrace and conflicts over travel matters had become the norm. Thus every message the prophet Muhammad ﷺ conveyed was rooted in the principles of peace and security even in the letter sent to various rulers a common phrase was included (Aslim

Taslam (اسلم تسلّم)¹³ which means accepting Islam is a path to life of peace and security. This highlights how Islam was presented as a means of establishing a just harmonious, and stable society, where human dignity and mutual respect world Paramount.

Interfaith Harmony In The Light of the Teachings of the Prophetic Biography

Allāh Almighty has laid the foundation of humanity and Civilization on the principles of University. From prophet Adam peace be upon him to greatest guide of humanity prophet Mohammed ﷺ all prophets have consultancy thought there community the value of unity mutual harmony and learn in particular when examining the life of holy prophet ﷺ it becomes that he under the mission of social reforms in a society that processing many virtues, suffered from significant flaws. Among these were religious extremism, oppression, violence, sectarian hatred, and narrow mindedness.

The concept of the message of monotheism preached by the prophets often led to server persecution. Those who embraced Islam by faced extreme adversity from the force of display and polytheism not only where they compelled to abandon right to live freely and in many cases tortured in the most inhuman ways such as the having iron driven into limbs. The Quran record numerous instance of the cruelty infected by figures like Nimrod pharaoh and other adversaries of prophets.

However the prophet Muhammad ﷺ countered this hostility with his exemplary character and conduct, fostering an environment of religious harmony. he emphasize the societal necessity and significance of interfaith tolerance, Which ultimately dismantled the roots of sectarian hatred and fanaticism.

Respect for Places of Worship InIslam

The Islamic way of life not only Grant complete freedom to follow words of others religions but also uphold they are protection and respects their places of worships some critics claim that during Muslim rules many non Muslim places award demolished. however, history provides no concerts I will dance to support such claims in reality Islam extend the same reference to other religious sanctuaries as it does to mosque the Quran expected knowledge is respect in the following words.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ- وَلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَهِدَمَتْ صَوَامِعَ وَبِيَعَ وَصَلَوَاتٍ وَ مَسْجِدٍ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا- وَ لَيَنْصُرَنَّ اللَّهُ
مَنْ يَنْصُرُهُ- إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ-¹⁴

‘They are’ those who have been expelled from their homes for no reason other than proclaiming: “Our Lord is Allah.” Had Allah not repelled ‘the aggression of’ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.

Renowned Islamic scholar Syed jalaluddinUmari notes that verse highlights a crucial point: it places the protection of religious sites of other faiths on an even higher priority than that of mosques. Islam has, since it's inception, upheld the sanctity of all places of worship, prohibiting any form of destruction, violence, or terror against them. Therefore, incident of arson, demolition, or violence religious center and their worshipers are not only un- Islamic but also a disgrace to the moral and national fabric

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any society. Perpetrator of such acts, in reality, bring dishonor to their nation and faith and deserve to be held accountable for their crimes.

The Constitution/ Covenant of Medina (Mithaq-E-Madina)

According to Dr. Hamidullah, the world's first written constitution, which safeguarded the political, social, legal and religious right of the inhabitants of Medina, including those of different faith, present a fascinating study. A few notable clauses from this charter include:

- 1- لليهود دينهم وللمسلمين دينهم.-
1. The Jews and Muslims shall have the freedom to practice their faith/religions
- 2- ان بينهم النصح النصيحة.-
2. Relations between the signatories shall have the freedom to practice their respective
- 3- ان النصور للمظلوم.-
3. Support shall be extended to anyone who is oppressed.
- 4- ان يثرب حرام خوفها الا ملهذ بالصحيفة.-
4. The valley of yatharib shall be sanitized and inviolable territory for those bound by this covenant.
- 5- ان الجار كالنفس غير مضار والائتم.-
5. A neighbor or one who grants asylum shall be afforded the same rights and protection as oneself.¹⁵

Estimated Population Distribution of Medina (circa 622 CE):

1. Jewish Tribes – 40%

These included BanūNaḍīr, BanūQurayzah, BanūQaynuqā', and over twenty smaller clans. They had been living in fortified settlements in and around Madīnah, Khaybar, Wādī al-Qurā, and other regions for over two centuries. Economically self-sufficient and tribally organized, they were skilled in trades such as jewelry-making and arms production.

2. Arab Tribes – Aws and Khazraj (45%)

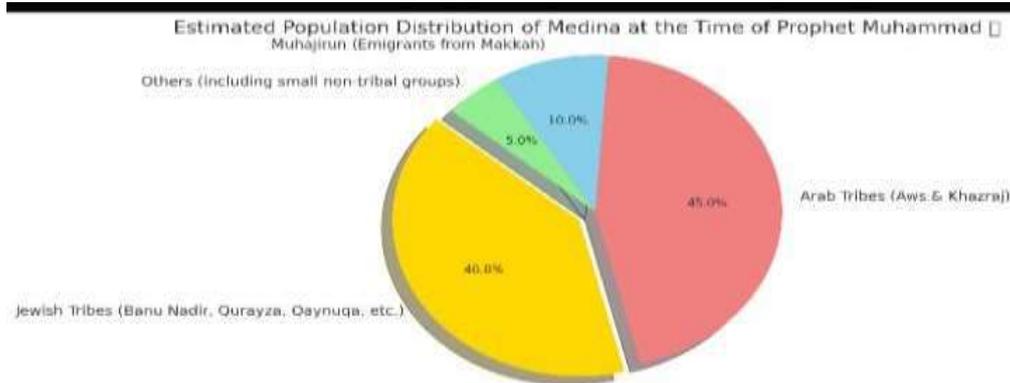
These were the native Arab tribes of Madīnah. Initially idolaters, they later accepted Islam and were known as the Anṣār (the Helpers). They formed the majority demographic of the city and played a critical role in supporting the Prophet ﷺ.

3. Muhājirūn (Emigrants from Makkah) – 10%

These were the early Muslims who migrated from Makkah to Madīnah after facing persecution. Though few in number initially, their influence and prominence grew significantly after the Hijrah Migration of the Prophet ﷺ.

4. Others – 5%

This category includes smaller, non-tribal groups, early converts who were not part of the major clans, and minority residents living in Madīnah at the time.



Manifestations of Religious Harmony During the Prophetic Era

Amidst the darkness of a polytheistic and idolatrous society, the prophet ﷺ, through his wisdom, moral excellence, and unwavering character, sowed the seeds of interfaith harmony, patience, tolerance, and mutual affection. These noble efforts transformed the societal landscape, fostering an environment of brotherhood and compassion. Let us take a closer look at how religious coexistence was practiced in that blessed era and how the Prophet ﷺ upheld the sanctity of the lives, properties, and honor of non-Muslims. Furthermore, what guidance did he impart to his companions, which later became guiding principles for future generations?

1. The treaty with the Christians of Najran

Following the establishment of Islam as a formidable force, the Prophet ﷺ entered into a treaty with the Christians of Najran. This comprehensive agreement delineated the political, religious, social, economic and legal rights of non-Muslims within an Islamic state, ensuring the protection of religious minorities. Many scholars and historians have documented this treaty in their works, highlighting its significance as a precedent for safeguarding the rights of non-Muslim citizens.

2. Permission for Christians to worship in the Prophet's Mosque

A delegation of Christians from Najran, consisting of approximately sixty riders, visited the Prophet ﷺ. Among them was Abu-al-Harith, a prominent church leader, along with the governor of the region, known as 'Abd-al-Masih, who also held the title of "Sayyid." When they arrived at the Prophet's ﷺ court in the late afternoon, it coincided with their designated time for worship, possibly a Sunday, a sacred day for Christians. Seeking permission to perform their prayers, they were graciously allowed by the Prophet ﷺ to worship inside his mosque. They turned eastward and offered their prayers in accordance with their religious rites. Some Muslims initially objected to this, but the Prophet ﷺ firmly instructed them not to interfere.¹⁶

3. The treatment of the Jews of khybar

The Jewish tribes of Medina, including those of Khybar, left no stone unturned in the opposition to Islam. After the Prophet's ﷺ migration to Medina, they conspired with the Quraysh of Mecca against the nascent Islamic state,

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orchestrating plots to weaken it. If any Muslim fell into their hands, they subjected him to severe persecution. Their insults and blasphemous remarks against the Prophet ﷺ caused deep anguish to Him and His followers. Despite their hostility, the Prophet ﷺ displayed immense patience and wisdom in dealing with them.

This historical narrative underscores the prophet's ﷺ commitment to justice, coexistence, and the equitable treatment of religious minorities. His actions laid the foundation for an inclusive and tolerant society, setting an enduring example for future generations. The ethical code of conduct in warfare and religious harmony despite being victorious in battle, the Prophet ﷺ strongly disapproved when some Muslims, in haste, took livestock belonging to the enemy.

Hadrat Khalid-bin-waleed Radi Allahu 'anhu, narrates:

غزونا مع رسول الله صلى الله عليه وآله وسلم غزوة خيبر فأسرع الناس في حظائر يهود فأمرني ان انادي الصلوة... ثم قال ايها الناس انكم قد اسرعتهم في حظائر يهود الا لا تحل اموال المعاهد بين الحقها.¹⁷

During the battle of khaybar, as we fought alongside the messenger of Allōh some people rushed into the enclosures of the Jews and took their livestock. The Prophet (ﷺ) instructed me to call for prayer. After the prayer, He addressed the people, saying “O people! You have hastily taken the livestock of Jews. Beware! It is not lawful to take the wealth of non-Muslim citizens except by right.”

This Hadith has also been narrated with the following words:

الاواني احرم عليكم اموال المعاهد بين بغير حقها.¹⁸

“Beware! I declare unlawful for you the unjust seizure of the wealth of others”

The Constitution of the Prophetic Model in the Rashidun Era

With the advent of the Rashidun caliphate, the Prophet's ﷺ principles served as a guiding framework for the rightly guided caliph. They upheld religious harmony and ensured that non-Muslim citizens enjoyed the same rights as Muslims within the Islamic state. Their lives, honor, wealth, livestock, places of worship, businesses, and trade were safeguarded just as those of Muslims. Moreover, the Prophet ﷺ consistently emphasized the ethical treatment of non-Muslims. His instructions included:

- Do not spread corruption on earth.
- Do not betray or burn down properties.
- Do not kill livestock or cut down fruit bearing trees.
- Do not destroy places of worship or harm children, the elderly, or women.¹⁹

During military campaigns, He advised His companions:

"You will find people secluded in their monasteries, dedicating themselves to worship-do not harm them."²⁰

This merciful approach bore tremendous positive results, fostering goodwill and harmony among communities.

The Treaty of Hudaibiyyah: A Testament to Tolerance

During the treaty of Hudaibiyyah, a critical moment arose where tempers flared, and voices from both sides grew loud. The Quraysh adopted a harsh tone, and at one point, the negotiations nearly collapsed. However, the Prophet ﷺ prioritizing long-term wisdom over short-term pride, displayed remarkable patience.

When drafting the treaty, the Quraysh objects to the Islamic formula "Bismillah-ir-Rahman-ir-Rahim" (in the name of Allah, the most gracious, the most merciful), demanding it be replaced with "BismikAllahumma". (باسمك اللهم). (In your name, Allāh).

The Prophet ﷺ accepted this revision for the sake of peace.²¹

A more difficult moment arose when the Prophet's ﷺ title, "Muhammad Rasulullah" (Muhammad, the Messenger of Allah)' was disputed by the Quraysh. They insisted that only "Muhammad bin Abdullah" be written instead. Haḍrat AliRadiAllahu ‘anhu, found this change distressing, but the Prophet ﷺ demonstrating his farsighted wisdom, agreed to their demand, thus preventing further conflict.²²

This strategy of patience and compromise ultimately led to what the Quran refers to as "FathMubeen" (a clear victory). Following the treaty, Islam spread rapidly, as people entered the faith in great numbers. This period of peace allowed the message of Islam to shine across the world, illuminating hearts with its message of justice and mercy.

Islam's Emphasis on peace and security

Islam upholds the principles of peace and societal stability. The Quran commands believers to pursue reconciliation and avoid actions that may cause unrest. Allah states:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ-إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ-²³

"And if they incline towards peace, then you too incline towards it and trust in Allah."

The Prophet ﷺ also emphasized social harmony, stating:

الْمُسْلِمُ مَن سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ²⁴

“A true Muslim is one from whose hands and tongue others remain safe.”

Islam mandates the establishment of peace at all costs, even if sacrifices are required. Similarly, other divine religions share this fundamental principle of promoting harmony and coexistence.

Comparison of Prophet’s ﷺ Model, Rashidun Practices, and Pakistan Approaches towards Religious Minorities

Aspect	Prophet’s Teaching’s and Rashidun Caliphate’s Practices	Pakistan’s Practices Toward Religious Minorities
	The Prophet ﷺ granted freedom of worship to non-Muslims, allowing Christians of Najran to pray in His mosque (Sahih-al-Bukhari, Hadith 4394). Rashidun Caliphate: Caliph	Pakistan’s Constitution (Article 20) guarantees freedom of religion for all citizens, allowing non-

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Religious Freedom	<p>Umar-ibn-al-Khattab granted religious freedom to Jews and Christians, ensuring their right to practice their faith without interference (Sunan Abu Dawood, Hadith 2862).</p>	Muslims to practice their religion freely.
Respect for Places of Worship	<p>The Prophet ﷺ protected religious sanctuaries, stating that “monasteries, synagogues, and mosques” must be respected (Quran, 22:40). He prohibited the destruction of places of worship.</p> <p>Rashidun Caliphate: Caliph Umar-ibn-al-Khattab, after the conquest of Jerusalem, ensured the protection of Christian churches and synagogues, guaranteeing their continued practices (Sahih-al-Bukhari, Hadith 417).</p>	<p>Pakistan’s Constitution (Article 20) ensures the right to manage religious institutions, and the Protection of Religious Minorities Act enforces the safety and maintenance of places of worship.</p>
Protection of Religious Minorities’ Rights	<p>The Prophet’s ﷺ Constitution of Medina guaranteed religious minorities the right to practice their faith freely, (Mithaq-e-Medina, 622 CE).</p> <p>Rashidun Caliphate: Caliph Umar-ibn-al-Khattab ensured religious minorities protection giving them full right to practice their faith and manage their religious institutions (Al Tabari history of Prophets and Kings).</p>	<p>Pakistan’s Constitution (Article 25) guarantees equality before the law for all citizens, regardless of religions, and (Article 36) provides protection for religious minorities.</p>
Justice and equality	<p>The Prophet’s ﷺ fair treatment of non-Muslims is highlighted in the case of a Jewish man, where the Prophet declared that his rights be respected and his debt paid (Sahih-Al-Bukhari 2489).</p> <p>Rashidun Caliphate: Caliph Umar-ibn-al-Khattab ensured equal justice for non-Muslims, famously ruling that the rights of non-Muslim were upheld in all matters even when the case involved a Muslim (Sunan Abu Dawood 3052)</p>	<p>Pakistan’s Constitution (Article 25) mandates equality before the law for all citizens including religious minorities, ensuring justice is upheld without discrimination</p>
Social Harmony	<p>The Prophet ﷺ promoted peaceful coexistence, instructing Muslims to show kindness to their non-Muslim neighbors and colleagues (Sahih Muslim Hadith 132)</p> <p>Rashidun Caliphate: Caliph Umar-ibn-al-Khattab emphasized mutual respect and peaceful coexistence between</p>	<p>Pakistan actively promotes interfaith harmony through national events such as the National Interfaith Harmony Conference and religious tolerance education in schools.</p>

	Muslims and non-Muslims, fostering tolerance in his governance (Al-Tabari, History of the Prophets and Kings).	
Rights of Minorities in War time	The Prophet ﷺ forbade the killing of women, children, and elderly in warfare, ensuring the protection of civilians (Sunan Abu Dawood 2661). Rashidun Caliphate: under Caliph Umar-ibn-al-Khattab military conduct was focused on protecting non-combatants, ensuring that the rights of non-Muslims were maintained during the wartime (Sunan Al Bukhari 3121).	Pakistan's Armed Forces Act (1952) ensures the protection of civilians during a conflict, and Pakistan adheres to International Human Rights Conventions that protect non-combatants in warfare.
Human Dignity and Respect	The Prophet ﷺ instructed his followers to show dignity and respect to all, even to non-Muslims. He treated Jews and Christians with kindness and fairness (Sunan al Tirmidhi, Hadith 3035). Rashidun Caliphate: Caliph Umar-ibn-al-Khattab is known for his compassionate leadership, ensuring that non-Muslims were treated with respect and dignity (Al-Tabari, History of the Prophets and Kings).	Pakistan promotes human dignity through its Human Rights Commission of Pakistan (HCRP), which works to ensure the protection of welfare of religious minorities.
Promotion of Ethical and Humanitarian Values	The Prophet's ﷺ letter to Heraclius urged the common ethical values between Muslims and Christians, focusing on compassion and humanity (Al-Tafsir-al-Tabari). Rashidun Caliphate: The Rashidun Caliphs, especially Umar-ibn-al-Khattab, promoted ethical principles such as honesty, fairness, and respect for all religions in governance (Sahih Muslim, Hadith 2293).	Pakistan's educational curriculum includes shared ethical values, emphasizing human dignity, peace, and mutual respect for all religions. Pakistan's government also promotes peace building programs like the Interfaith Harmony Council.

Findings and Conclusions

Based on the above discussion, several conclusions can be drawn:

1. Promotion of interfaith dialogue and commonalities: by fostering interfaith dialogues and shared values, a peace and harmonious environment can be established.
2. Addressing human rights issues through divine teachings: In the modern era, the teachings of divine scriptures can play a significant role in addressing and mitigating human rights issues.
3. Impartial justice as a pillar of true peace: true peace and security can only be achieved when justice is applied in discriminatory, regardless of whether the

individual is Muslim or non-Muslim. Therefore, oppression and all forms of deprivation must be eliminated.

4. Participation in non-conflicting cultural events: interfaith harmony can be strengthened by actively participating in festivals and events that do not contradict Islamic principles. This will foster love and understanding between the majority and minority communities in Pakistan, allowing for better mutual comprehension.
5. Freedom of expression with responsibility: religion allows freedom of expression, provided it is used for clarification or meaningful dialogue, rather than for insulting religious figures or sacred scriptures. Any form of speech that risks creating social discord should be discouraged by all possible means.
6. Divine religions advocate social stability: since all divine religions emphasize societal stability, their followers must refrain from unnecessary conflicts to ensure that social discord should be discouraged by all possible means.
7. Tolerance in religious preaching: since all divine religions have a missionary aspect, their followers must adopt a patient and tolerant approach in spreading their beliefs. Promoting societal peace and stability is not only encouraged but is a fundamental teaching of all divine religions.

Recommendations and suggestions

To promote interfaith harmony, the following recommendations should be implemented:

1. Restoring the dignity of humanity: the honorable status of humanity, as emphasized in the religious texts of various faiths, should not only be acknowledged but actively reinforced through practical efforts to promote social stability and tolerance. Hatred, enmity, and prejudice should be abandoned in favor of love and mutual respect.
2. Protection of life, honor, and property: the sanctity of human life, dignity, and property should be highlighted, and strict penalties should be enforced against those who violate these fundamental rights to ensure deterrence against any form of human degradation.
3. Respect for religious figures and sacred texts: it is imperative to respect the founders of all religions, their sacred scriptures, places of worship, and religious beliefs.
4. Focus on shared ethical and human values: Islamic scholars and institutions of religious education should prioritize the study and promotion of common ethical and humanitarian values between different religions. This approach aligns with the prophetic tradition, where the Prophet (PBUH), in his letters to world leaders, emphasized shared principles to establish dialogue.
5. Encouraging moral and ethical values: in contemporary times, religious scholars should work to nurture and uphold shared moral and ethical values among different faith communities.
6. Positive role of media: given the undeniable influence of media in today's world, it should play a constructive role in promoting social harmony. Media platforms should organize discussions and talk shows that foster societal peace, featuring religious representatives known for their balanced and moderate views.

7. Preservation of religious sites: special arrangements should be made for the protection and maintenance of religious sites and places of worship of all faith communities within the country.
8. Banning content that incites religious hatred: the distribution of material containing hate speech or derogatory content against the founders, beliefs, practices, or teachings of any religion should be strictly prohibited.



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