
ISSN: 2959-2224 (Online) and 2959-2216 (Print)

Open Access: <https://journals.iub.edu.pk/index.php/uas/index>

Publisher by: Department of Hadith, The Islamia University of Bahawalpur, Pakistan.

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

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Received: 17/8/2026

Peer-reviewed: 1/9/2026

Accepted: 7/9/2026

Article Link: <https://journals.iub.edu.pk/index.php/uas/article/view/4878>

Abstract:

Religious pluralism has emerged as a significant feature of contemporary societies characterized by the coexistence of diverse religious beliefs, traditions, and worldviews. While pluralism may promote peaceful coexistence, mutual respect, and social harmony, it also raises important questions concerning the limits of religious diversity and the boundaries of religious truth. This study critically examines the scope and limits of religious pluralism in the present era in the light of Islamic teachings. It explores the concepts of *religion (dīn)* and religious pluralism, with particular attention to their conceptual and theological foundations in the Qur'ān and Sunnah. Islam recognizes the existence of religious diversity and emphasizes justice, peaceful coexistence, freedom from coercion in matters of faith, and respectful engagement with people of other religions. At the same time, Islamic teachings affirm the uniqueness and normative truth of Islam and do not necessarily endorse the theological claim that all religions are equally true or equally salvific. The study therefore distinguishes between social and ethical pluralism, which can be accommodated within Islamic principles of justice, coexistence, and human dignity, and theological pluralism, which may conflict with fundamental Islamic doctrines concerning *tawhīd*, prophethood, revelation, and the finality of Islam. Through a critical analysis of relevant Qur'ānic verses, Prophetic traditions, and classical and contemporary Islamic scholarship, the research seeks to establish an Islamic framework for understanding religious diversity in the modern world. It argues that Islam provides a balanced approach that neither advocates religious coercion nor accepts an unrestricted relativization of religious truth. The study concludes that Islamic teachings support peaceful coexistence, dialogue, and mutual respect while maintaining clear theological boundaries regarding Islamic belief and religious truth.

Keywords: Pluralism, Religious Pluralism, Wisdom, Regard, Islamic Teachings

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

Introduction:

Religious pluralism is a combination of two words. "Religion and pluralism" follows them separately: religion (noun) is the meaning of the way, attitude, origin and belief. The literal meaning of religion is the method or the way. The literal meaning of religion is "the road", which goes on. It is derived from the Arabic word "z-ah-b", which means to go (walk) or pass away.^[1] After all, religion is the code of conduct by which human beings can succeed in the world and the hereafter. This way is called religion.^[2] Religion is the name of a set of rational ideas whose purpose is for all people to be connected to human relationships and to be as benevolent to physical benefits as they are to receive guidance. Religion is an eternal thing for man.^[3] Humans are in dire need of religion. Without religion, man cannot live this life properly. Religion is the complete guide to how a life can be lived. Religion teaches man how to live a natural life. In Arabic it means the word religion. As we have seen in the Qur'ān, the word religion for religion is used in this regard, which is defined by al-Din in the Arabic dictionary. Religion is the same as Yum-ud-din, which means ownership, power, wisdom, religion, nation, status, habit, character, demeanor, disobedience.^[4]

The limits of a religious pluralistic society in Qur'ān and Ḥadīth

The Qur'ān and a pluralistic society

The premise of pluralism is that "diversity is good for society so to different sections of society or cultural units. These include religious groups, professional associations and ethnic minorities. They should have the right to self-determination. "The instructions and teachings given by Islam for the formation of an ideal society will apply to all members of the society, whether they are Muslims or infidels. A society in which people of different religions live is called a pluralistic society, the Qur'ān has given clear instructions and rules regarding the interrelationships of its members. In their light, these relations will not be based on hatred and enmity, hatred and contempt, tension and suspicion, but will be based on good behavior, compassion, mutual cooperation, advice and goodwill and goodwill.

The Qur'ān and the Collective Human Attributes

Allah Almighty created all human beings from dust He said:

"يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنٰكُمْ مِّن تَرَابٍ"^[5]

"O people! If you are in doubt about being raised up (after death) then (contemplate your creation and evolution). We initiated your creation (i.e. chemical genesis) from (the extract of) clay,"

[1] Louis Maloof, Al-Munjid, translator: Moūlana Abdul-Hafeez Bulyavī, (Lahore : Maktabah Qudoosīa , 2009), p.271

[2] Qalajī, Muhammad Rawas, Mujam, Lughatul-Fuqha,(Cairo:Darul-Nifas Litouzegeh wal-Nashar, 1988), p. 212/1

[3] Fareed Wajidbak, Tatbeequl-Diyanat-ul-Islamīah, (Beirout Darul-Kitāb 2005), p. 24

[4] Al-Munjīd, p. 258

[5] Surah Al-Hajj, 22:5

Allah has endowed all human beings with souls, honored them, endowed them with intellect and endowed them with noble attributes to participate in the construction and development of this world. Allah says:

"الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ. ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ. ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ- قَلِيلًا مَّا تَشْكُرُونَ" [6]

"He is the One who endowed everything He created with perfection and virtue. And He initiated the genesis of man from clay (i.e. inorganic matter); Then He linked up lineage of his kind from the extract of a lowly fluid (a sperm drop); Then He perfected (organs and limbs in) him and breathed into him of His spirit (i.e. life) and made for you (also in the mother's womb) ears and (then) eyes and (then) hearts and brains. You give thanks but little."

Therefore, every human being in whom Allah Almighty has breathed his soul deserves respect and his rights must be protected. However, if he commits oppression and aggression, he will be rewarded with the same amount of justice and there will be no excess in it.

All human beings are the offspring of one parent. The Prophet ﷺ said:

"والناس بنو آدم وخلق الله آدم من تراب" [7]

"All people are descendants of Adam and God created Adam from dust."

All human beings are like each other in physical, mental and psychological attributes, and in real emotions and desires are all the same. It is not the case that one human being is made of stone, another of iron and a third of gold. Rather, the origin of all human beings is one and all are equal in moral attributes. The common traits in the above verses bring the Muslim closer to others. According to psychology, the more common traits there are between two human beings, the closer, harmonious and recognizable they will be. This message is conveyed from the above verses. That Muslims should accept others as human beings because they are human brothers. In the Holy Qur'ān, on the basis of this human brotherhood, Allah Almighty called Hazrat Hud (as) the brother of the people of Aad. So he said

"وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ- إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ" [8]

"And to (the people of) 'Ad We (sent) their (kinship) brother Hud. He said: 'O my people, always worship Allah; you have no other God except He. Will you not become Godfearing?'"

Human Respect and Protection of Human Rights in Islam:

Islam respects man as a human being regardless of his religion and ideology. Allah says (interpretation of the meaning):

[6] Surah Al-Sajdah 32: 7-9

[7] Imām Abū Esa Muhammad bin Esa Al-termazi, Sunan Al-Termazi, Kitābul Tafsīr, Kitābul Ilmiya Beirut, 2008

[8] Surah Al-A'raf 7: 65

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ" [9]

"And we have indeed honoured the children of Adam."

Allah Almighty gave him freedom in religion and belief. He said:

"لَا إِكْرَاهَ فِي الدِّينِ" [10]

No Compulsion in Din (Religion)

Therefore, Islam encouraged the emancipation of slaves, forbade persecution and intimidation such as (cutting off a person's nose and ears and distorting his form), and valued their honor, rights, and property. Declared all human beings equal; However, it differentiated between them on the basis of "righteous deeds". Allah says (interpretation of the meaning):

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" [11]

"O people! We created you from a male and a female, and (divided) you into (large) peoples and tribes, so that you might recognize one another. Surely the most honourable among you in the sight of Allah is he who fears Allah most. Certainly Allah is All-Knowing, All-Aware."

In Islam, it is a sign of respect for man that he also commands respect for the dead. It is narrated that Sahl ibn Hanif and Qais ibn Sa'd were sitting in Qadisiyah when a funeral procession passed by them, so they both stood up. They were told that there was a funeral of a dhimmi here. When a funeral procession passed by Allah, you stood up. You were told that it was the funeral of a Jew. He said: Is he not a human being? Also, Islam does not force anyone to convert to Islam, even if he is the son of a Muslim. It is narrated from Hazrat Abdullah bin Abbās that Ibn Al-Husayn was the son of Ānsārī who converted to Christianity before migration and went to Syria. When they returned to Madīnah, they insisted on converting to Islam. They both refused to accept Islam. They brought the matter to the Messenger of Allah In order to force him to convert to Islam, his father said: O Messenger of Allah! Will my liver go to hell before my eyes?

Relationships with Parents and Relatives

In society, man has the closest relationship with his parents and relatives. The Qur'ān commands to treat them well and does not discriminate between Muslims and infidels in this matter. Even if a person has accepted Islam as the true religion, but his parents are deprived of this happiness, this difference of religions does not stop him from serving them, keeping them informed and treating them well. Keep Not only that, but if his parents get angry with him as a result of his conversion to Islam, pressure him in any way to turn away from Islam and torture him, then it is a general instruction that he should follow the religion. He should not give up the truth, but in response he should not give up

[9] Surah Al-Isra 17: 70

[10] Surah Al-Baqarah 2:256

[11] Surah Al-Hujrat 49: 13

serving his parents and treating them kindly, and should not be negligent in this matter. The Qur'ān clearly states:

"وَإِنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُكُمْ فِي الدُّنْيَا مَعْرُوفًا"^[12]

"And if both of them struggle with you to make you associate with Me as partner something whose (reality) you simply do not know, then do not obey them. And cooperate with them in worldly affairs in a decent manner. But (in the matter of faith and the Last Hour and the related affairs) follow someone who adopts the path of turning to Me in repentance and submitting to My injunctions. Then you are to return to Me alone. So I will inform you about the works that you used to do."

This verse was revealed at the time of the Makkahn period when the youth of Quraysh were responding to the call of the Holy Prophet (saw) and Islam was spreading in all circles. On the other hand, his parents, relatives and family members were trying their best to stop him from converting from Islam to his native religion and if he failed to do so, they were physically torturing him. It is possible that in these circumstances the young man would have reacted and developed a vengeful spirit against his parents and relatives, or at least he would have ignored them, but he was told that he was unjustly. So do not listen to them, but treat them well in worldly affairs and keep on treating them well.

Parents are followed by relatives. They deserve the same kind of treatment. The Qur'ān emphasizes that relatives, regardless of their religion or adherence to another religion, should be paid their dues and their information should not be neglected. How sensitive the Qur'ān is in this matter can be gauged from an example. Islamic law stipulates that a person must be a Muslim in order to be entitled to inheritance. No infidel can inherit a Muslim. But this does not mean that he cannot get any financial benefit from any other source.

The Qur'ān allows non-Muslim relatives to be given a portion of their wealth through wills or gifts. Allah Almighty has instructed:

"وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا"^[13]

"This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers. And blood relations have a greater claim one to another (in the distribution of inheritance) in the Book of Allah than (the rest of) the believers and the emigrants except that you desire to do favour to your friends. This Command is written in the Book of Allah."

This verse states that the rights of relatives take precedence over the common people. Revealed in Surah Al-Ahzab 2 AH, Earlier, after the migration to Madīnah, Allah's Apostle had established brotherhood between the Muhajireen and the Ānsār. Due to this relationship, the Muhajireen and the

[12] Surah Luqman 31:15

[13] Surah Al-Ahzāb 33:6

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

Ānsār inherited each other. This method was discontinued after the revelation of the above verse and the basis of inheritance was declared to be kinship. The last part of the verse إِلَّا تَنْ تَفْعَلُوا إِلَىٰ أُولِيَائِكُمْ مَعْرُوفًا means that if you want to help your relatives other than (deserving of inheritance) by any other means (such as gifts or wills, etc.).

Muhammad ṭbn al-Hanafī says: “This verse allows a will to be made for a non-Muslim. That is, it can be done with one's infidel relative. Although the religion is not related to the polytheist relative, but he is a relative, so a will can be made in his favor.”^[14]

Qatadah, Hasan and Atta say: This verse allows a Muslim to give whatever he wants to his infidel relative in his life and make a will for him at the time of death.^[15]

Good Relations with Neighbors

After relatives, man has the closest relationship with his neighbors. He lives with them all the time. If the neighbors are good, then the person is busy in business without worrying about his family, home and property. If he is not satisfied with them, he can never get mental oneness. The teaching of the Qur'ān is that Muslims should be good neighbors. He did not harm his neighbors, he helped them in their pain and he had a good relationship with them. The Holy Qur'ān says:

”وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ”^[16]

"And worship Allah and do not set up any partners with Him And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, close as well as unacquainted neighbours, and your fellows and the wayfarers and those whom you possess Surely Allah does not like the one who is arrogant (self-conceited) and boastful (egoist),"

In this verse, three kinds of neighbors are commanded to be treated well: one is Al-Jar Dhi Al-Qurabi (relative neighbor), the other is Al-Jar Al-Junub (stranger neighbor) and the third is the companion of Al-Janb (with the side of the late). - Some commentators have suggested that al-jar dhi al-qurbi means Muslim neighbor and al-jar al-junub means non-Muslim neighbor.^[17]

The Ḥadīth s also emphasize the importance of treating one's neighbors well. The Messenger of Allah said:

"Whoever believes in Allah and the Last Day, he should treat his neighbor kindly."

In another Ḥadīth , the Prophet ﷺ once said three times in a gathering of the Sahaabah: “By Allah, that person is not a believer.” The Sahaabah asked:

[14] Qurtabī, Muhammad bin Āhmad, Al-Jamae Al-Ahkam ul Qur'an,(<https://kitaAbūn.com/shopping3/jami-ahkam-Qur'an-tafsir-qurtubi-arabic-p-3806.html>) p, 126/14

[15] ̣Al-Jamae Al-Ahkam ul Qur'an, p, 126/14

[16] Surah AL-Nisā 4:36

[17] Al-Jamae Al-Ahkam ul Qur'an, p, 126/14

“Who, O Messenger of Allah? He said:

”الذى لا يأمن جاره بوائقه“^[18]

"A person whose neighbor is not safe from his mischief."

The above verses and Ḥadīth s are common. There is no restriction on them being Muslims. Non-Muslim neighbors are also among them. That is why the Companions used to treat their non-Muslim neighbors well. Hazrat Mujahid says that I was with Hazrat Abdullah bin Amr. When his servant slaughtered a goat, he said: "Divide its meat and send it to our Jewish neighbor first." One man said: "Will you send it to this Jew?" "I have heard the Prophet ﷺ insist on his neighbor so much that we began to fear that you would make him a rightful heir."

Financial Assistance to the Poor

Some people in society are poor, needy, helpless and helpless. It is the duty of wealthy people to inform them, to help them in times of need and to be their support. The Qur’ān does not differentiate between Muslims and non-Muslims in this matter. He also orders spending on non-Muslims. Not only that, but at the same time he explicitly says that non-Muslims should be spent only for the pleasure of Allah, no worldly gain should be expected from them and they should not be tempted to convert to Islam through wealth. To go Allah says (interpretation of the meaning):

”لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ“^[19]

"Their (acceptance) of guidance is not your responsibility. It is Allah Who awards guidance whom He wills And whatever wealth you give away (as charity donation) goes to your own benefit It is not appropriate for you to spend but for Allah's pleasure alone And whatever you spend of your wealth, (its reward) will be paid back to you in full and you shall not be treated unjustly."

This verse has been revealed in the context of hypocrisy. In the verses that preceded it, it is said to the believers: "Spend of that which Allah has bestowed upon you, openly and secretly, on His needy servants, and on the poverty and starvation created by Satan." Do not be afraid and spend your good wealth in the way of Allah, do not sort out the bad wealth for it. In this context, it is being said that whatever you spend, keep Allah's pleasure in mind. It will benefit you and you will be fully rewarded. Those who deserve your help do not have to be guided. Don't think that you will spend on these people when they convert to Islam. It is not your responsibility to guide them. Allah will guide whom He wills. Your job is to meet their needs, whether they accept Islam or not, if they are in need and God has favored you. Tradition has it that in the beginning the Companions did not spend on their relatives who

[18] Sahīh Bukhārī, Kitāb Al-Adab, Mun Kan Youmin o Billahe wal-youmil Aakhirah Wla yuoz Jarhuu

[19] Surah Al-Baqarah 2:272

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

did not convert to Islam. Can some financial support be given? This verse was revealed to him.^[20]

Honor and Respect:

For a happy society, it is important to treat all members of the society well, treat them with dignity and address them in a good manner. In this case too, the Qur'ān does not differentiate between Muslims and non-Muslims. May Allah guide you:

"وَإِذَا حُيِّئْتُمْ بِهِ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا"^[21]

"And when you are honoured with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words) Surely Allah takes an account of everything."

Hazrat IbnAbbās said on one occasion: "Answer the greeting, whether the greeter is a Jew or a Christian or a Magian." Then he recited the same verse. It is also known from the Ḥadīth s that non-Muslims can be greeted, their greetings can be answered, and they can be shaken hands. Hazrat Usāma bin Zayd narrates that Besides Muslims, there were also Jews and polytheists. When he reached there, he greeted him. It was also the custom of the Companions to greet whoever they met and to make a difference in this matter. He used to urge others to do the same. If he met someone walking on the path of Hazrat AbūImām, he would greet him, whether the recipient was a Muslim or someone else, young or old. When asked about this, he replied that we have been ordered to greet him. It is also narrated about Hazrat Abdullah bin Masood that he used to take the initiative in greeting, whether the recipient is a Muslim or a non-Muslim.^[22]

People in the community need each other's support, help and support step by step and they have to deal with different issues. Otherwise, it would be difficult for them to make a living. In a society where people of different religions live, they can work for each other and deal with each other. The Qur'ān does not hinder the differences of religions in this matter. His teaching is that his followers can do business with non-Muslims, deal with them in mortgages, farming, etc., use their products without any aversion and sell their goods to them, their You can hire them here and hire them here. All kinds of business dealings can be done with non-Muslims. The difference of religions does not make any difference in this regard.^[23] The basic teaching of the Qur'ān in this regard is:

"يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ"^[24]

[20] Abū Jaffir Muhammad bin JarīrTabrī, Tafsir e Tabrī, Darul Maarif, Egypt, 1969, p, 588/5

[21] Surah AL-Nisā 4: 86

[22] Abdul Razzaq, Musanaff Abdul Razzaq, Kitāb Ahl Al-Kitāb, Bab Al-Salam Ala Ahlul Kitāb

[23] Āhmad bin Ali bin Hajar Al-Asqalani, Fathul Bari, Darul Marifah Beirut, p, 41/11

[24] Surah Al-Maidah 5:1

"O Believers! Fulfil (your) promises."

It is known from the Ḥadīth s and traditions that the Messenger of Allah and his Companions used to deal with non-Muslims in all sorts of ways had bought some grain for the needs of his family. Hazrat Abdul Rahmān bin Abi Bakr narrates that a polytheist came to the Prophet with some goats. He bought a goat from him. It is narrated from IbnUmmar that after the conquest of Khyber, the Prophet (sws) left the land there to the Jews on the condition that they would cultivate it and get half of the produce. A non-Muslim was hired on the occasion of the migration and the Messenger of Allah and Hazrat Abū Bakr traveled to Madīnah under his guidance. Hazrat Khabab narrates about himself that I was a blacksmith. I did some of the work of As ībn Wa'il (the famous polytheist) in Makkah. Explaining a Ḥadīth , Imām al-Nawawi writes:

"All Muslims agree that matters can be dealt with those responsible and other infidels, provided there is nothing haraam involved in these matters."^[25]

Tolerance

The basic element of pluralism is tolerance. That is, recognizing the freedom of those who disagree with their beliefs and religion to be right, so that they can adopt whatever belief and religion they want. The Qur'ān is aware of this. The pleasure of Allah Almighty is that all human beings should walk on the straight path and avoid disobedience to Him, but His will is that they should freely choose their faith and religion for themselves. He did not convert to Islam and commanded his Prophet ﷺ not to use force in this matter. The Qur'aan clearly states:

"وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا-أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ"^[26]

"And had Allah so willed, certainly all inhabitants on the earth would have believed. (When your Lord has not made them believe by force,) will you coerce the people until they become believers?"

The Qur'ān emphasizes that Allah has made it clear to mankind, and has given them the freedom of will to accept it if they wish, and to embrace it if they wish, and to disbelieve if they wish. Stick to the method

'Friendship' with non-Muslims in a pluralistic society

One objection to the Qur'ān is that it forbids Muslims from having "friendly relations" with followers of other religions and calls them "enemies." Obviously, feelings of hatred and enmity about enemies grow. They are not involved in any way, but measures are taken to harm them. Such verses are presented as evidence for this objection:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ"^[27]

Such verses need to be considered in their proper context. Believers have been

[25] Sahīh Bukhārī, Kitāb Al-ijarah, Bab Hal Yowajrul Rajulo Nafshu min Mushrik fi Darul-Harrab

[26] Surah Younas 10: 99

[27] Surah AL-Nisā 4: 144

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

told not to make infidels 'saints'. The saints are the guardians. Its substance is 'wali' and its source is 'wali'. Wilayah means that two or more things come together in such a way that there is nothing between them that contradicts them. From this metaphor the word came to be used in the sense of closeness. Whether it's proximity to a place, or a relationship, or a religion, or a friendship, help, or faith. The words 'Wali' and 'Mola' are used for a person who belongs to any of the above types. In such verses, the word 'saints' has come to mean extreme closeness. Allāma Zamakhshari says

"(لَا تَتَّخِذُوهُمْ أَوْلِيَاءَ) تَتَصَرُّوهُمْ وَتَسْتَنْصِرُوهُمْ وَتَوَافُوهُمْ وَتَصَافُوهُمْ وَتَعَاشِرُوهُمْ مَعَاشِرَةَ الْمُؤْمِنِينَ" [28]

Allah says (interpretation of the meaning): "Do not make the disbelievers your guardians." This means that you should not help them. Stay together as the believers live together. It is also important to keep in mind the circumstances in which Muslims were forbidden to be very close to the 'infidels'. Muslims were going through hardships. His enemies had waged war against him and were trying to uproot him. The attitude of the Jews and Christians was also based on open hostility. He was supporting the infidels against the Muslims. A third group was the hypocrites. These were the people who apparently embraced Islam and included themselves among the Muslims, but in reality they met the infidels. If the Muslims had any success, snakes would return to their chests and if they were harmed, they would rejoice. All these people were united on the enmity between Islam and Muslims. In such a situation, keeping close ties with one's enemies was extremely dangerous for Muslims. This was detrimental both religiously and politically. That is why the Qur'ān, by explaining about each group separately, urged the Muslims not to belong to them. In this case, the Qur'ān emphasizes to the extent that those whose fathers and brothers have not entered the realm of Islam and who have preferred disbelief to faith, should not be treated as close as the believers. Is placed with. In order that their secrets may not reach the disbelievers through them, some verses of the Holy Qur'ān explain the reasons why it is forbidden to be very close to anyone other than Muslims:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ أَوْلِيَاءَ" [29]

"O Believers! Do not take those for friends who have made fun and sport of your Din (Religion) from among those who were given the Book before you and the disbelievers. And fear Allah persistently if you are (truly) the men of faith."

In the first verse it is stated that these people have made a mockery of your religion, they are not taking it seriously. In the second verse it is said that they are enemies of Allah and you and in the third verse it is explained that they are fighting you only because of religion, they have expelled you from your homeland or they have helped you in this. These reasons rightly demanded

[28] Al-Zamakhri ,Abūl Qāsim Jarullah Mehmood bin Umar, Al-Kashaf Un Hqaiql Tanzeel,(Egypt,: Mustafa Al-Babi, 1973), p, 619/1

[29] Surah Al-Maidah 5:57

that they not be closely associated.

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ
وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ"^[30]

"O Believers! Do not confide in those who are not from amongst you They will never miss (any) chance to cause you mischief They wish you severe torture As for their malice, that has become evident from their utterances, and (the hostility) that they have concealed in their hearts is (even) greater We have made the Signs manifest to you, if you would use your intellect."

The use of the word 'batan' in this verse is very rhetorical. The belly is the inner part of the garment, which is attached to the body. As a metaphor, it is applied to a person whom a man makes his best friend and confidant. In this verse, Muslims are instructed not to establish such a close relationship with anyone other than themselves that you reveal your secrets to them. Because they do not like you, they do not miss any opportunity to harm you and the enmity and hatred towards you is evident from their behavior.

It is clear from this detail that non-Muslims are forbidden only to have a close relationship that would reveal the political and military secrets of the Islamic State to the enemies and increase the problems of Muslims, and this prohibition is only for those who are with Muslims. Fighting or helping their enemies. As far as normal human and social relations are concerned, it is not included in this prohibition.^[31]

Monotheistic Society in a Pluralistic Society

Dr. Iqbal says that Muslims and other People of the Book live together in other parts of the world - all these people, Christians, Jews, Zoroastrians are monotheists - Muslims and believers of all these religions have one God - one of them There is no inspired concept of pat or chhot roof - so they can all live together in peace and harmony - on the contrary, in India, the theologians are in the minority and the idolaters are in the majority. The highs and lows created by the gods cannot be eradicated. In societies where Muslims live with people of other monotheistic religions, a humane just society based on monotheism can be established. Iqbal says:

"There are no social barriers between Muslims and the "people of the Book". A Jew or a Christian or a Zoroastrian does not pollute the food of a Muslim by touching it, and the law of Islam allows inter-marriage with the "people of the Book". Indeed the first practical step that Islam took towards the realisation of a final combination of humanity was to call upon peoples possessing practically the same ethical ideal to come forward and combine."^[32]

[30] Surah Āl 'Imrān 3:118

[31] Al-Jamae Al-Ahkām ul Qur'an, p, 126/14

[32] Vahid, Syed Abdul, ed. Thoughts and Reflections of Iqbal. (Lahore: Sh. Muhammad Ashraf, 1992.) p.190

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

Religious Rights in an Islamic Pluralistic Society

Islam establishes a pluralistic society under its auspices in which it gives other religions the right to citizenship, religious freedom and the right to enter into agreements with anyone; However, he does not allow agreements with opponents of the government. The general rule regarding other religions (dhimmis) is that“

أن لهم مالنا، وعليهم ما علينا.

They will have the rights that we (Muslims) have and they will have the responsibilities that we (Muslims) have. Therefore, Hazrat Ali (R.A) said: That is why he has accepted the payment of Jizyah. So that their lives and property are protected in the same way as the lives and property of Muslims are protected.

Dr. Ali Mohi-ud-Din Qaradaghi in his book "We and the Hereafter" has written the details of their rights as follows:

The Islamic government will protect and defend them from any foreign invaders. The scholars agree that the government will fight those who fight them, even if they live in different cities. It will be the responsibility of the government to release their prisoners.

Their lives, property and honor will be protected. On the contrary, it is the responsibility of the government to protect what they consider to be wealth, such as alcohol and pork. Therefore, if a Muslim loses them, he has to be compensated according to the Hanafī sect.

If one kills the covenant, he will not even get the scent of heaven, and the scent of heaven will be felt from a distance of forty years.

Therefore, a group of Hanafī jurists is of the opinion that if a Muslim kills a dhimmi, he will also be killed. This is the opinion of Imām Shaabi, Imām Nakha'i, Ibn Abi Laila and 'Uthmān al-Bati. The same is narrated from Hazrat Ali (R.A) and Ummar bin Abdul Aziz. The same has been done in the Abbāsi and Ottoman periods.

Justice will be done to them, and they will be protected from all kinds of oppression and tyranny. Many texts have been written in this regard. For example, the Prophet ﷺ said:

If someone violates the treaty, or deprives it of its right, or obligates it to exceed its power, or takes anything from it without its consent, then on the Day of Resurrection I will become its claimant.

That is why the Rightly Guided Caliphs and their successors were especially careful not to oppress them in any way. Hazrat Ummar (RA) used to ask the people coming from the conquered areas about the dhimmis. They would reply to him: "There is no knowledge except fidelity".

They will be financially supported in poverty, disability and old age. Therefore, if a non-Muslim citizen becomes destitute, or disabled, or old, the Islamic government will fix a stipend for him, and this ruling is not new. On the contrary, in the time of Abū Bakr, Hazrat Khālīd bin Walīd wrote the same command for the Christians of Hirah (Iraq).

I have decided for them that the old man who will be disabled from work, or

he will be a victim of some calamity, or he will be in poverty after his wealth and his fellow believers will give him charity. The jizya will be waived and he and his children will be sponsored from the treasury as long as he stays in Dar al-Hijrat and Dar al-Islam. The agreements he has made with Muslims will be respected. Imām Abū Yusuf has narrated that in Syria, Hazrat Abū Ubaidah (RA) made an agreement with him on the condition that he would be given peace and security and protection from the enemies. But what happened was that the Romans gathered a large army to fight the Muslims. Abū Ubaidah was afraid that they might not be able to protect them. So they wrote a letter to the governors of the cities asking them to return the jizya and extortion from them, and to tell them that we had returned your property because the Romans had prepared a large army to fight us. What is it, and you have made it a condition that we defend you, now we are not able to do that, if Allah Almighty gives us victory, we will abide by this condition and agreement. When they told him this and returned the tribute he had received from them, they said: If they were (Romans) they would not return anything. Instead, they would take what we have to China. They will have religious freedom, and will not be forced to convert to Islam. Many verses have been narrated in this regard, such as:

"فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ"^[33]

Whoever wants to believe and whoever wants to disbelieve. This verse has come in the context of threatening. However, it shows that both faith and disbelief will remain in this world and he will be rewarded in the Hereafter. Justice-oriented Orientalists and Western thinkers have acknowledged a religious freedom unparalleled in history. So Gustave Le Bon says:

From the above verses we learn that Muhammad had a degree of tolerance with the Jews and Christians. An example of this is not found in the founders of previous religions such as Judaism and Christianity. Your successors after him also followed in his footsteps. European intellectuals have also acknowledged this tolerance.

They will have freedom of work, affairs and marriage according to their religion. Allama Kasani has clarified that the buying and selling of those responsible is like that of the Muslims, the matters which are permissible for the Muslims are also permissible for them, and the matters which are not permissible for the Muslims are also unlawful for them. However, alcohol and pork are exceptions, which are especially permissible for those in charge and not for Muslims. They will also be retained on marriages performed according to their religion. At the same time, it is permissible for a Muslim to marry a woman of the Book. Allah says (interpretation of the meaning):

"وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ"^[34]

This day good and pure things have been made lawful for you. And the sacrificed animal of those given the (Revealed) Book is (also) lawful for you, while your sacrificed animal is lawful for them. And (likewise) chaste Muslim

[33] Surah Al-Kahaf 18: 29

[34] Surah Al-Maidah 5:5

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

women as well as chaste women from amongst those given the Book before you (are lawful for you) when you have paid them their dower, (provided) you marry them for a conjugal life (adhering to chasteness and decency) and not for open lasciviousness (merely satisfying your lust), nor for secret love affairs. The one who denies faith (in the Commandments of Allah), all his work is ruined and he will (also) be among the losers in the Hereafter.

Responsibilities of the Muslim Minority in a Pluralistic Society

In Islamic society, Muslims have a responsibility to treat minorities with kindness, justice and kindness. It is instructed in the Holy Qur'ān.^[35]

Compassion: It means empathy, goodwill and benefit. Non-Muslims who do not fight the Muslims deserve our sympathy and goodwill.

Mawalat

It means heartfelt and heartfelt love. This is permissible only with the people of the same faith, the people of Islam, the secret relationship with the infidels and polytheists, the heartfelt love and respect for them which makes it necessary to respect the infidels is not permissible.

The jurists have stated that it is permissible to befriend a non-Muslim for the sake of Da'wah and to treat him with good manners. Persist and there should be no change in beliefs or religious issues. No Muslim is allowed to change or modify the religion in the name of tolerance.

The importance of the rights of minorities in Islamic society can be gauged from the words of the Holy Prophet:

"أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبٍ نَفْسِي فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ"^[36]

"Warning! Whoever violates a treaty (minority) or usurps its right or harms him beyond his means or takes anything from him without his consent, then on the Day of Resurrection he (Muslim) I will fight against it."

The Holy Prophet himself used to host non-Muslim delegations from outlying areas. When a delegation of Abyssinian Christians came to his service in Madīnah, he stopped them at the Prophet's Mosque and took charge of their hospitality.

"إِنَّهُمْ كَانُوا لِأَصْحَابِ مَكْرَمِينَ، فَإِنِّي أَحِبُّ أَنْ أَكْفَاهُمْ"^[37]

"These people are distinguished and unique, so I chose to respect and entertain them myself."

Once upon a time in the time of the Holy Prophet, a Muslim killed a non-Muslim. The Prophet ﷺ ordered the killing of this Muslim in retaliation and said:

"أَنَا أَحَقُّ مِنْ وَفِي بِالذِّمَّةِ"^[38]

Protecting the rights of non-Muslims is my most important duty. "

[35] Ahkam Al-Zimyuon, p, 225

[36] Imām Abū Daqood Suleman bin Ashath, Sunan Abū Dāwood, Kitābul Khiraj, Bab fi Tasheer Ahl Al-Sunnah Iza ikhtalifu Biltijarat, Hadith no, 3052

[37] Beihqī, Sunan Beihī, Hadith no, 9125

[38] Ibn Abi Shaibah, Al-Musannaf, Hadith no, 2745

The Islamic State is responsible for the protection and security of minorities. Al-Shaabi's view is about the sanctity of the lives of minorities.

"دية اليهودى والنصرانى و كل ذمى مثل دية المسلم"^[39]

The diyat of a Jew, a Christian and every dhimmi is like the diyat of a Muslim. Therefore, the teachings of the Qur'ān and Sunnah on the rights of minorities and the enlightened view of respect and protection of the rights of minorities in the time of Prophethood and the Righteous Caliphate make it clear that the rights of minorities in the Muslim state. There are rights and protections that cannot be imagined in any other society.

The above discussion took place in the context of a pluralistic society in an Islamic government with followers of different religions and cultures. And if Muslims as a Muslim minority are part of a pluralistic society, what responsibilities will be imposed on them?

Dr. Alī Mohi-ud-Din Qaradaghi has also explained this which is summarized as follows:

1. It is important for Muslims to make agreements and deals that do not conflict with the security of their religion.
2. Do not deal with the government and its people in terms of betrayal, lies and deception.
3. Obey the laws of the land, provided they do not conflict with the security of religion.
4. Maintain peace and order in the society.
5. Invite others to Islam and truth and justice in a better way. Avoid noisy procedures.
6. Present a positive and realistic picture of Islam and Muslims, promote the spirit of unity, coexistence, cooperation and brotherhood.

Imām Abū Yusuf writes in his book "Kitāb al-Kharaj" that in the era of the Prophet and the Righteous Caliphate, the status of Muslim and non-Muslim minorities was equal in both penal and civil law.^[40]

The treatment of minorities in Pakistan and other Muslim countries is remarkable. Even with the Muslim minority, such as the Shiites, the social and religious treatment of Sunnis in the Shiite-majority country of Iran makes it clear that the majority religion is not only hostile to all human culture and science and art. Rather, it is a threat to one's own religion and existence. The formation of a peaceful and prosperous society based on pluralism will be possible only when we take care of each other's minorities.

Universal Society:

As we know, when two or more people meet, a family is formed, and when a few families live together in one place, a society is formed. In the same way, this process takes the form of a region, a country and then a global society. Society is like the human body, just as a perfect and healthy body needs all its

[39] Musanaff Abdul-Razzaq, hadith no, 9892

[40] Kitāb ul Kharaj, p, 187

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

organs naturally. But stay connected to each other. In the same way, building a strong society requires unity and harmony among its various individuals.

The Position of the International Community and the Jurists

The jurists have divided the world into three types of societies.

1. Dar al-Salam
2. Dar al-Kufr (or Dar al-Harb) and
3. Darul-Ahad(Agreement)

This classification was based on political domination or the supremacy of Islamic law in the country. Dar al-Islam is a society in which Islamic law prevails in all political, social and economic matters except individual, spiritual and moral behavior. Dar al-Kufriya Dar al-Harb is a society where un-Islamic law prevails. Another definition of this society is that it is in a state of constant suspension. Dar al-Ahad is the area or society with which the peace treaty of the Islamic country is established. After this classification, many troubling questions arise regarding the current situation of the Muslim Ummar. Is this jurisprudential classification based on the eternal principles of the Qur'ān and Sunnah? Or does it have only political implications?

This classification gained popularity during the Abbāsi era. Before this important period of Islamic jurisprudence, the use of these terms in the legal sense would have been rare. The fact that these terms are an invention or fabrication, although its proponents claim that they have derived them from the principles of the Qur'ān and Sunnah, is evident from the fact that much has been said about the definition and opinion of these terms. There is a difference. Although the "expression" (supremacy) of the Islamic Empire is the basis of this definition, expression has been interpreted in many ways. Imām Abū Hanifa has laid down three conditions for declaring Dar-ul-Islam as Dar-ul-Harb

The supremacy of non-Islamic governments, the borders with Dar al-Harb, and the absence of Muslims and their predecessors. This means that if a few commandments of Islam are upheld, the former Darul Islam will remain Darul Islam. Some Hanafīs also believe that if Muslims have protection and do not have to seek protection from non-Muslims, the country that was previously ruled by Muslims will remain Islamic.^[41]

According to other schools of jurisprudence, these three conditions do not necessarily apply. The expression of the Islamic government without the participation of others is the name of the upper hand and if the Islamic government falls under the control of someone else, then Todara La Salam turns into Dara Lakfar.

It is also interesting to note that when the political situation changed and most of the world became subject to Islam between the sixth and twelfth centuries AH, later jurists had to change their position and a well-known jurist Alībn Muhammad al-Sajabi (d. 3 AH / 6 AH) Issued a fatwa that although the rule of infidels is prevalent in an area, but as long as Islamic rituals such as Adhan,

[41] Qazī Khān, Hwashi Ftāwa Alamiri, p, 213

Friday prayers and Eids are not banned, the area will remain Dar-ul-Islam.^[42]

Al-Astarshani, a leading transgender jurist, has quoted several opinions in support of Al-Sijabi that unless all the rules of Islam are repealed and replaced by non-Islamic rules, an area will remain Darul Islam.^[43]

The Mongol invasion of the Islamic Empire created a strange situation for Muslim jurists. There is a similar problem in the current context. Sheikh Abū Zahra admits that if we stick to the old majority position, then the whole Islamic world will have to accept Dara Lakfar because Islamic law is no longer in force. Therefore, he believes in the view of Imām Abū Hanifa and considers all Muslim-majority countries as Darul Salam.^[44]

This confusion in the definitions of Dar al-Islam and Darius Lucifer suggests that this classification was based on the requirements of the political situation of the first few centuries of the early Islamic era.^[45]

Muslim jurists also overlooked the historical fact that many early Muslim tribes preferred Buddhism to non-Islamic lands. Dr. Muhammad Hamidullah mentions ten early Muslim societies in which some of the earlier regions belonged to Nubia, Malabar, Sindh, India, China etc.

The decision of Muslim societies to relocate to non-Muslim areas is contrary to the majority opinion of many jurists, according to which migration from Dar-ul-Islam to Dar-ul-Kufr is prohibited.^[46]

Nowadays, it is common for Muslims to migrate from Muslim-majority countries to non-Muslim countries. According to some jurists, "protection" and freedom to follow Islamic rites are the minimum conditions for declaring an area as Darul Islam.

How does this principle fit into the context of equal human rights in non-Islamic countries today?

A comparative study of human rights and civil liberties and justice, as well as the participation of the people of Muslim and non-Muslim countries (ie, Dar al-Kufr) and political organization and distribution, is both eye-opening and disturbing. The democratic participation of the people is also absent in Saudi Arabia, which makes long-standing claims of its Islamism, where civil liberties are restricted and economic affairs are based on interest. In Egypt, which is a Muslim country by population, sincere religious affiliation is called fundamentalism, where there are artificial appearances of democracy and human rights, equality and justice. And where religion is sacrificed in the so-called 'national' interest. Modern Turkey, whose architect was a lover of Western ideas and secular perfectionist Atatürk, also has a horrific cycle of uniform tyranny. At the behest of Western powers, the demands for democratic independence in Algeria and Turkey are being crushed by folly in

[42] Abdul Kareem Zaidan, *Ahkam Al-Zimyuon*, (Egypt: Darul Saadah, 1987) p, 232

[43] Abdul Kareem Zaidan, *Ahkam Al-Zimyuon*, p, 237

[44] Al-Jarimiya wal-Aqoobah fil fiqh Al-Islam, (Beirut: Darul Fikr, 2003) p, 273

[45] Hameedullah, Dr Muhammad, (Lahore: Muslim Conduct of Estate, , 1953), p, 23

[46] Islahi, Abdul Aleem, *Darul Islam aur Darul Kufr*, (India: Maktabah Al-Aqsa, Haider Abad), , p, 64

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

military uniform. Suharto is also violating religious and democratic values in Indonesia.^[47]

Compare this depressing situation of Muslim countries with the above-mentioned infidels of the United States, the United Kingdom and India, where religious freedom, human rights, civil liberties, equality and justice are all important values that are the capital of the Islamic system. Muslims and non-Muslims have the form.

Aren't these facts completely irrelevant in the eyes of Shari'a? Shouldn't this solid difference be counted in this jurisprudential classification? In the absence of an Islamic government, this classification is unrealistic and therefore absurd.

As stated, the above-mentioned jurisprudence classification recognizes the existence of an Islamic government but ignores the possibility of Muslim minorities in the non-Muslim population. Some contemporary scholars, who believe that this classification is permanent, insist that Muslims should be in constant conflict with the non-Islamic political system.

Is this a realistic analysis of the new situation, the pluralistic society, in which Muslims have no choice but to live in the company of others, in view of the fact that they have to live and thrive in the same society? There can be no practical alternative for them to be cut off from this society.

However, the fact remains that this classification contradicts the mission of the Muslim Ummar. The mission of the Muslim Ummar is to convey God's message to the people of the world. Along with other conditions for the fulfillment of this goal, an important condition is to have a loving attitude towards the people.

It is also important to note here that as a result of the insistence on this classification, its adherents and some of its current adherents have invented strange forms of Islamic values. In his zeal to apply this classification to today's societies, he changed some of the basic values of Islam and freed Muslims from the obligations of their daily lives. According to him, deception, dishonesty, arrogance and even theft are permissible in Dar-ul-Harb.^[48]

Surprisingly, they do not realize that violating these values is tantamount to demolishing the glorious edifice of Islam. They also refuse to accept the fact that this leave of values, even if we take them for granted, was a temporary leave given by the ancient jurists in the hope that things would change soon. But in the current context, when the Ummar has to live in a pluralistic society for a long time and change is not expected soon, it is likely that a temporary break in values will take the form of a semi-permanent justification that is dangerous to Islamic life.

The jurists also ignored the important distinction between the Ummar and the Islamic government. Islamic rule is a temporary period while the Muslim Ummar is a permanent reality. A government can be formed in certain

[47] Darul Islam aur Darul Kufr, p, 64

[48] Darul Islam aur Darul Kufr, p, 64

temporal and spatial circumstances, but the Ummar will remain after the government is gone. Undoubtedly, it will always be active for this purpose, that is, to establish the political system on the basis of high and lofty values. But the question is, what will she do in a pluralistic society in this transitional period? The path of da'wah is very long and difficult and it does not have to be successful in an Islamic government.

Mention of the life of many prophets in the Holy Qur'ān sheds light on this issue. For example, like many other prophets, Jesus and Moses did not succeed in establishing a political system. However, they continued the call to Allah. What attitude did he take towards the nation in this long and tireless struggle for Da'wah? Despite the nation's indifference to his eternal message and the atrocities perpetrated on his followers, he did not sever his ties with the nation. All hopes of a positive outcome were dashed. The life of the prophets is a shining example of how believers should combine invitation and social interaction with the society to which they belong.

An important side effect of this classification is that it divides humanity into four levels. Dhimmi, military, Muslim and non-Islamic government embassies. This classification also includes the presence of the Islamic government. In this classification, non-Muslims are hardly seen in the category of those who are the main addressees of the call to Allah. Nowadays, all these categories are basically the part of the human race that is addressed to the invitation. Far from this interpretive situation through the ancient jurists, today a non-Muslim is your shadow, co-worker, compatriot and your partner in trade, industry and other economic activities in various capacities and with the government. Partners with you in matters. More importantly, he is a human being like us and a part of mankind. He has all the pleasures, comforts, needs and wants that you have. He is just as affected by social and political changes as you are. Inequality, injustice, poverty, hunger and disease affect them equally. These circumstances are beyond our power to change at will. Instead of seeing non-Muslims as addressees of the call to Allah, this classification introduces us to issues that are completely different from the mission of this Ummar. Are related. Issues such as trading with non-Muslims, or collaborating with them in government, or greeting non-Muslims, and the myriad discussions of the same tribe based on a few unrealistic and erroneous assumptions of history, are discussed by scholars in isolated religious schools. In some jurisprudential circles, debates and intellectual rifts are still going on in some jurisprudential circles, completely detached from the basic goals of the Muslim Ummar, and in daily life, Muslims continue to interact with people of different religions and faiths. Ignoring the ground realities will lead to nothing but confusion in the point of view of Muslims and a duplicity between Islamic values and the actual attitude of Muslims. And the inevitability of the situation must also create a state of anxiety. But even more serious is the issue of undermining the purpose of the invitation.

The Muslim Ummah has changed its priorities under the spell of this classical jurisprudential sophistication. The priorities for which Allah had sent them.

The Limits and Scope of Religious Pluralism in Present Era: A Critical Study in the Light of Islamic Teachings

The tendency created by the above classification will certainly not allow the urge to liberate man from the bondage of human beings and to acquaint him with the place of being the noblest creatures of the Creator. Nor is it conducive to fulfilling the role of a just, compassionate and passionate group called the Ummar of the Middle Ages.

In his book "In the Quest for Meaning: Developing a Philosophy of Pluralism", TāriqRamadān speaks of promoting mutual respect and tolerance among people of different religions and views in a pluralistic society. He says that the world is shrinking like a global village. Europe and America are no longer distant worlds, now Muslim intellectuals are realizing that they are living in a world where different religions, philosophies and ideologies are alive. Believers are living.^[49]

Since 9/11, the terrorist attacks, and in the aftermath of Afghānistan and Iraq, public interest in religious pluralism has grown. There has been a tremendous increase on both sides of the Atlantic. Religious diversity has become more visible, and so has religious issues. According to the growing multicultural culture of Muslims, Hindus, Buddhists, and other faiths, the population, as well as none, acts. The development of new age spiritual abilities and more individualistic practices outside the organization completes the religiously different picture. Is. In this new context, traditional political conflicts between some religious communities become more silent, especially in Protestant and Catholic Northern Ireland. At the same time, the new form of identity politics has become more important in the Netherlands due to events such as the assassination of Theo van Gogh and the bombings, extremist Muslim groups in Madrid and London, etc. These are all indications of growing religious tensions in society. There is a need to think of a way to prevent this which can lead to world peace. The Holy Prophet ﷺ says:

"O Ā'ishah! God is gentle and loves to be gentle in everything".^[50]

Gently, O Ā'ishah! Be gentle, avoid harsh and harsh words. (Bukhārī on Ā'ishah (RA)) Explanation: In these Ḥadīth s, Umm Al-mu'mīnīn was asked to be lenient by addressing Hazrat Ā'ishahṢiddīq (R.A). Allama Manawi has mentioned the reason for this in his commentary on Al-Jami 'Al-Saghir. First, you rode on a camel which had some difficulty. Secondly, the Jews began to scold him. When the Jews called him Al-Saam Alaikum, which is an insulting word, Ā'ishah became angry and said, "Curse and curse be upon you."^[51]

In the current era, Muslims are ridiculed for their extremism and extremism. The problem is not that Muslims have Islamic rules and regulations regarding tolerance and good behavior with people of other religions in a pluralistic and multicultural society. There are no teachings, but the problem is something

[49] Ramadān, Tariq. The Quest For Meaning Developing a Philosophy of Pluralism, (Penguin,2010), p,22

[50] Kanzul Ummāl , Hadith no, 239

[51] Kanzul Ummāl , Hadith no, 238

else. The problem is not religious but social and psychological. The West wants to teach Muslims tolerance so that Muslims can tolerate people of other religions, but the West itself is intolerant of Muslims. Islam does not tolerate other religions, it calls for good treatment of them, but in a world where the whole Muslim world has been thrown into the fire of war, and the role of the West is clear, to appeal to Muslims. They find it irrational to have a tolerant attitude.

Conclusion

As we know, meeting two or more people together creates a family, and a few families together form one society by living together in one place. In the same way, this process takes on the form of a global society, taking on a region, country and then global. Society is like the human body, just as a perfect and healthy body requires that all its organs are natural. Stay connected to each other. Likewise, for the formation of a strong society, it is essential that unity and harmony between different people be maintained.

In the texts of the Qur'ān and Sunnah, the most important attribute of the society which has been declared as the desired society of God is that it imprints the worship of Allah on the obedience and worship of Allah. Individual and collective agreements should be enforced; the spirit of witnessing the truth is alive and the collective existence of Muslims is the title of martyrdom of truth in the world, regardless of personal or group interest and without taking into account the reproach of an offender; The needs of parents and honors should be respected; the rights of the orphans are protected; prostitution and indecency are a taboo thing and arrangement to block all avenues of promotion; Always be vigilant and avoid such forms of tyranny and other forms of repression on the life and death of such criminals. God-ordained sentences should be imposed without exception; a general atmosphere for inviting goodwill and preventing evil is established in society, and society at all levels is sensitive in this regard; Be judged on the basis of justice; no superiors can exploit or infringe on their rights; opportunities for people to develop their academic skills to the best of their ability and showcase their abilities in the field of their own tastes. Be available; the system of wealth distribution should be just and fair and remove the inequities arising out of it collectively. Always be dynamic for crying; God's law is fully organized at every level and no fear, interest, greed or pressure can be obstructed in its implementation; brotherhood, brotherhood, sympathy and Behaviors are common and people should not mock one another for personal or group displeasure, to preach to each other, or to engage in racial discrimination; full respect for religion and religious ideology

Recommendations

1. The Pakistani government should manage to create an environment of harmony which ensure the real religious pluralistic society.
2. The educational curriculum should be developed in such a way that the different dimensions of pluralism should be taught at the beginning level in the educational institutions, so that every child has a clear

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perception of the pluralistic society and his/ her duties and responsibilities.

3. There should be a regular system of training inside the homes in which the aspect of morality and tolerance in the interaction with the people of the rest of the religion should be taught to children at home how to deal with people of other religions.
4. Globally, lawmakers or human law institutions should make legislation that is equally effective for the religious pluralistic societies of all the world and should be strictly implemented so that there is no right of disposal of any pluralistic society or any minority.
5. If there is injustice with humanity anywhere, all Islamic states should unite and raise their voices against the offenders.

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