

Document

Paigham-e-Pakistan* (The Message of Pakistan) [II]

National Narrative Counter to Violence, Extremism, and Terrorism in an Islamic Perspective

Translated by MUHAMMAD AHMAD MUNIR**

Introduction

Islamic Research Institute (IRI) has prepared Paigham-e-Pakistan, a consensus-based policy document, in consultation with eminent Pakistani Ulama of all schools of thought. Paigham-e-Pakistan has so far been endorsed and ratified by over 5000 Pakistani scholars, Ulama, political leaders, and leading members of civil society. Several internationally renowned religious authorities including Imam-e-Kaabah, Sheikh Al-Azhar, Grand Mufti of Egypt, Head of Turkish Religious Affairs Directorate, Sheikh-ul-Islam of Thailand, Chairman Council of Muftis of Russian Federation, Mufti of Croatia, and Supreme Mufti of the Republic of Kazakhstan have also endorsed this document. To implement policy guidelines of this document “Paigham-e-Pakistan Center for Peace, Reconciliation and Reconstruction Studies” was established at IRI. The Center has initiated several projects focusing on reconstruction of Pakistani society in light of Islamic teachings. One of these projects is “Towards Advancing National Narrative Counter to Violence, Extremism and Terrorism in an Islamic Perspective,” by Professor Dr Muhammad Zia-ul-Haq, Principal Investigator and Mr Muhammad Ahmad Munir, Co-Principal Investigator. This project has been approved and sponsored by the Higher

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Education Commission, Pakistan, under National Research Program for Universities (NRPU), Ref. No. HEC/R&D/NRPU/2017/1084, dated 31 October 2017. Under this project of Paigham-e-Pakistan, another initiative has been taken to integrate non-Muslim citizens of Pakistan in peace-building process with the name of “Saiban-e-Pakistan.” Likewise, to highlight the contribution of Pakistani women to peace and reconstruction of Pakistani society “Dukhtaran-e-Pakistan” project is run simultaneously. Moreover, for training and engagement of Pakistani youth another program called “Memaran-e-Pakistan” has been going on for several months. All these efforts culminate in the wider framework of Paigham-e-Pakistan.

Message of His Excellency Mamnoon Hussain
President of the Islamic Republic of Pakistan

In dynamic societies intellectuals, religious scholars and the academia work in unison like think tanks collectively seeking solutions to challenges faced by the nation. The “Paigham-e-Pakistan” conference under the auspices of the International Islamic University was an excellent effort in which religious scholars from all schools of thought have issued a unanimous “Fatwa” on the issues arising from extremism. I have studied and examined the debates which led to the declaration of the unanimous Fatwa by the Conference. In my opinion, this Fatwa provides a strong base for the stability of a moderate Islamic society. Furthermore, we can seek guidance from this Fatwa for building a national narrative in order to curb extremism in keeping with the golden principles of Islam.

I congratulate the International Islamic University, its faculty and the organisers for the courageous scholarly activity.



Mamnoon Hussain
President
Islamic Republic of Pakistan

Preface

This unanimously agreed document titled “Paigham-e-Pakistan,” prepared in accordance with the injunctions of the Holy Qur’ān, the *sunnah* of the Prophet and the Constitution of Pakistan, reflects the collective thinking of the State of Pakistan. The Message identifies the problems faced by the State of Pakistan and provides basis to devise a strategy to achieve the goals of Objectives Resolution. Moreover, through this Message, Pakistan is being projected as a strong, united, developed, cultured and modern nation in the international community. This consensus-based document shall be helpful to reconstruct Pakistani society whose core values are tolerance, spirituality, justice, equality and balance in fulfilling rights and obligations.

This document was prepared with the assistance and support of state institutions of Pakistan and with the cooperation of the following:

- i. *Wafaq-ul-Madaris al-Arabiyyah.*
- ii. *Tanzim-ul-Madaris Ahl-e-Sunnat.*
- iii. *Wafaq-ul-Madaris al-Salfiyyah.*
- iv. *Wafaq-ul-Madaris al-Shi'ah.*
- v. *Rabitat-ul-Madaris Pakistan.*

Assistance in preparation of this document was also provided by the academia from prominent Pakistani universities and the eminent religious scholars of Pakistan from *Dar-ul-Uloom* Karachi, *Dar-ul-Uloom Muhammadiyah Ghausia* Bhera Sharif, *Jamia Binoria* Karachi, *Jamiat al-Muntazar* Lahore, *Jamia Ashrafia* Lahore, *Jamia Haqqania* Akora Khattak, *Jamia Muhammadiyah* Islamabad and *Jamia Faridiyah* Islamabad.

The original draft of “Paigham-e-Pakistan” was prepared by research scholars of the Islamic Research Institute of International Islamic University, Islamabad and was first presented in a national seminar held on May 26, 2017 at the Institute with the title “Reconstruction of Pakistani Society in the light of *Meesaq-e-Madinah*.” The Honorable President of the Islamic Republic of Pakistan Mr. Mamnoon Hussain was the Chief Guest of the seminar. In this seminar a *joint declaration* and a unanimous *fatwā* was also issued by the eminent scholars and *muftīs* from all the schools of thought that exist in Pakistan. The joint declaration was read in the seminar by the Rector, International Islamic University, Islamabad, Prof. Dr. Masoom Yasinzai, whereas the unanimous *fatwā* was presented by Mufti Muhammad Rafi Usmani, Dar-ul-Uloom Karachi at the end of the seminar. This document was

further improved after consultation with ulama of all the *wafāqs* of Pakistan and faculty members of several prominent universities of Pakistan. Moreover, the *joint declaration* and the unanimous *fatwā* have also been made part of this document. Paigham-e-Pakistan has been prepared in the light of the fundamental teachings of the Holy Qur'ān and *sunnah* and the 1973 Constitution. This document is now published with the approval of the State of Pakistan to implement it as a basic national code of conduct.

Prof. Dr. Muhammad Zia-ul-Haq
Director General
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1. Islamic Code of Conduct

Despite being the progeny of a single couple Adam and Eve, human beings have been spreading in different parts of the world since antiquity in order to meet their financial needs. These scattered people have always lived in separate villages, towns and countries. For this reason, Allah, the Almighty sent prophets and messengers to those communities at regional level and not at global or international level; inasmuch as their messages were limited to the communities for which they were sent. Allah Almighty says in the Holy Qur'an:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ﴾ (الروم: ٤٧)

We did indeed send, before thee, messengers to their (respective) peoples.
(Qur'an 30:47)

However, the situation changed after Prophet Muhammad (peace be upon him) was sent as the Messenger of Allah. Now it became necessary that all the obstacles from the way of human intellectual growth be removed and the mankind be instructed to use their own mind, thinking, intellect, knowledge and vision. The international conditions of that particular era demanded that the entire world should now be reminded that they all are descendants of Adam and Eve. It was necessary to save them from narrow-mindedness, racism and other similar prejudices and a complete and perfect religion be presented for the whole humanity that transcends the boundaries of time and space and disregards castes, races and divisions. There was need for a religion that guarantees and protects individual and collective rights and demands fulfilling of obligations in a way where the objectives of the creation of human being are met.

To fulfill these needs Allah, the Almighty sent His Messenger (peace be upon him) with a complete and comprehensive message. Therefore, Allah, the Almighty addressed his beloved Messenger, Muhammad ibn Abdullah (peace be upon him) and said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ (سبأ: ٢٨)

We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin). (Qur'an 34:28)

While explaining the global status of the Messenger of Allah (peace be upon him) He also assigned the Prophet the duty of delivering the message to the whole world. Therefore, He said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ (الاعراف: ١٥٨)

Say: "O men! I am sent unto you all, as the Messenger of Allah. (Qur'an 7:158)

The Prophet (peace be upon him) was sent to the whole world as the last messenger of Allah who brought mankind the comprehensive message of God—Islam. Islam means peace and submission to the will of God. By accepting Islam one completely submits to the obedience to Allah and promises to spend his life according to the injunctions of the Holy Qur'an and Sunnah.

Islam is such a code of conduct whose injunctions started to be revealed to the Messenger of Allah (peace be upon him) at the age of forty in the year 610 CE. This is the religion that started off with Adam (Allah's mercy be upon him). Almost to every nation and in every region, messengers of Allah were sent and all of them brought revelation-based message of Allah to their nations for the welfare of humanity and all of them had prayed for the arrival of Prophet Muhammad (peace be upon him), as is mentioned in the Holy Qur'an:

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ (البقرة: ١٢٩)

Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise. (Qur'an 2:129)

The mission of the Messenger of Allah (peace be upon him)—like other messengers—was to guide humanity to the straight path. This was the path of the nation of Ibrāhīm (Allah's mercy be upon him), as the Holy Qur'an states:

﴿قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا لِآبَائِئِمَّةٍ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ (الانعام: ١٦١)

Say: "Verily, my Lord hath guided me to a way that is straight,—a religion of right,—the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah." (Qur'an 6:161)

When it was time for the world to shift from localism to globalism, Allah, the Almighty converted the general guidance sent through His messengers into a comprehensive and complete code of life and sent it down

through His last Messenger Muhammad ibn Abdullah (peace be upon him) as mercy and blessing as Allah said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (الانبيا: ١٠٧)

We sent thee not, but as a Mercy for all creatures. (Qur'an 21:107)

Allah, the Almighty further states:

﴿فِيمَا رَحْمَةً مِّنَ اللَّهِ لَبِئْسَ لَهُمْ ءَوَكُوتٌ فَظًّا غَلِيظَ الْقَلْبِ لَا نَقُضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (ال عمران: ١٥٩)

It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). (Qur'an 3:159)

High moral character of the Prophet (peace be upon him) had central role in the success of his call for Islam. He was always kind and merciful to mankind. The Messenger (peace be upon him) used to invite people to the religion of God in an appealing and courageous way. He liked justice, granted rights to everyone, supported the weak and vulnerable and invited the people to Islam with love, affection and serenity. These were his traits that attracted people to Islam and they started to accept it.

Allah, the Exalted had sent His Messenger (peace be upon him) as a blessing to the world. He presented such a system of worship, spirituality, morality and dealings that brought people back into the folds of honour and respect, particularly those who had gone far below the dignity of humanity and had forgotten the values. He introduced a new social contract that respected one's rights and ensured that the person fulfilled his obligations to others. The social pillars of Islam transcend all boundaries of bigotry and rests upon the principles of respect for all human beings as stated by Allah, the Almighty:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَجَعَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ رِزْقًا فَهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الاسراء: ٧٠)

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. (Qur'an 17:70)

The Messenger of Allah (peace be upon him) provided such a comprehensive system of worship that not only satisfies the human nature but

also addresses the very reason of creation of mankind. Through the prayers and fasting, not only the bond between man and Allah was strengthened but these prayers also helped in developing the body, the soul and wisdom of every individual Muslim. Muslims cherish the bounties of their Lord through charity and pilgrimage. These prayers not only reinforce mutual bond between humans but also provide a lesson encouraging the spirit of sacrifice for the sake of other fellow Muslims. These prayers also provide an opportunity for Muslim Ummah to get united into a single body and be part of the sufferings and pains of others. This has been quoted in the Qur'an in the following manner:

﴿إِنَّ هُدَىٰ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الأنبياء: ٩٢)

Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other). (Qur'an 21:92)

The aim of Islamic system of worship is to raise the spirit of being subservient to Allah, the Almighty on the one hand, and to promote such high moral values that are reserved for welfare, national unity through fulfilling the rights and obligations, upholding a just system in the society, peace and tranquility, social harmony, fulfillment of promises, helping the weak and protecting the honour and progeny of all human beings on the other hand. Moreover, Islam seeks and asks to refrain from responding the evil with an evil; instead it encourages the use of good deed in correcting an evil, as said by Allah, the Almighty:

﴿وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِىَ أَحْسَنُ فَأِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ﴾ (فصلت: ٣٤)

Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! (Qur'an 41:34)

The Messenger of Allah (peace be upon him) started to implement revelation-based just system in Medinan society in 622 CE. Therefore, in order to ensure the peace and security of Yathrib during the first year of *hijrah* and to bring in order the affairs of the inhabitants of that land, He took several important measures. Due to such measures the Aws, Khazraj, immigrants and other non-Muslim Arab clans became united under the political leadership of Prophet Muhammad (peace be upon him). Under this situation, the Jews were the only people who were outside the sphere of this social system. When the Prophet (peace be upon him) invited Jews to this social system, it became

impossible for them to reject the offer for their own survival and other security reasons.

Through this approach, *Anṣār* the Helpers (Aws and Khazraj), *Muhājirīn* the immigrants (Banū Umayyah and Banū Hāshim), Arab clans and Jews (Banū Naḍīr, Banū Qurayzah, Banū Qaynuqā‘) all units of Medinan society gathered and agreed on the Treaty of Medina (*Mithāq-i Madīnah*) and this Treaty became de facto constitution of the newly established state of Medina. According to this constitution, citizens of this state were given equal social rights. Security was ensured and religious independence and personal affairs were not only left to be decided in accordance with their own beliefs but also suitable circumstances were provided to facilitate such processes. The Treaty of Medina is one such first draft in the history of constitutions that was documented. It consists of 52 articles and it is one of the best examples of legal dictionary. This constitution was a guarantee of security for Muslims on the one hand and it provided equal rights to non-Muslims on the other hand. For example, amongst the Jewish clans “Banū Qaynuqā‘,” who were goldsmiths, were considered the most honourable and “Banū Qurayzah” who were of lesser social value in the society and their blood money was less than that of Jews of Banū Qaynuqā‘ and Banū Naḍīr, the Messenger of Allah (peace be upon him) abolished this injustice and equalised the blood money of Banū Qurayzah with the other clans of Jews.

The Holy Prophet (peace be upon him) invited people to such a comprehensive religion that also declared belief in early prophets, messengers and their books as obligatory as the belief in Allah, the Almighty and His Messenger Muhammad (peace be upon him).

Allah, the Exalted says:

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَيْكَتِهِ وَكِتَابِهِ وَرُسُلِهِ لَا نَفَرٌ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ (البقرة: ٢٨٥)

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. “We make no distinction (they say) between one and another of His messengers.” And they say: “We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys.” (Qur’ān 2:285)

The Holy Prophet (peace be upon him) laid the foundation and established such a society in the city of Medina where Muslims, Jews and non-Muslim Arabs developed relationship based on justice, equality and fulfillment of rights and obligations with no discrimination; he (peace be upon him) was sent as a harbinger of good tidings and warner. Allah, the Almighty says:

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ (فاطر: ٢٣)

Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).
(Qur'an 35:24)

The Qur'an taught all religious denominations including Muslims to adopt common principles. The Qur'an says:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: ١٢٢)

Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,—any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve. (Qur'an 2:62)

As per the teachings of the Holy Prophet (peace be upon him), Islam, in fact, is the continuation and completion of the previous rightly guided religions and there is no contradiction between the revealed religions. The type of religious education the Messenger of Allah (peace be upon him) imparted, freed human being from the evils of sectarian bigotry. The golden principle “*There is no compulsion in the religion*” was, in fact, first introduced by Islam.

Reconstruction of Pakistani society demands that Pakistanis neither demean other religions nor humiliate the founders of other religions. It is imperative for Muslims to bring others to Islam only through convincing argumentation, while practicing their own religion independently and freely. The Holy Qur'an affirms this methodology by stating:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيِّ هِيَ أَحْسَنُ إِن رَّبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (النحل: ١٢٥)

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. (Qur'an 16:125)

No religion should be degraded as per the Holy Qur'an:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ﴾ (الانعام: ١٠٨)

Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did. (Qur'an 6:108)

The Messenger of Allah (peace be upon him) established such equal and just system where the weak and vulnerable were protected against the mighty and powerful. This system was for Muslims as well as for non-Muslims and others. Enmity or hatred towards someone could not hinder in delivering this justice. Allah, the Exalted says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اٰۤءِدِلُوا ۗهُوَ اٰقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿ (المائدة: ٨)

O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do. (Qur'an 5:8)

At another place He, the Almighty mentions:

﴿اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُوَدُّوا الْاٰمَنِيْنَ اِلٰى اٰهْلِيْهَا ۗ وَاِذَا حَاكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا ﴿ (النساء: ٥٨)

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who beareth and seeth all things. (Qur'an 4:58)

In this system of social justice, non-Muslims, women and children are specifically protected. Tyranny, arrogance, oppression, intolerance and other such acts are evil and are declared prohibited in Islam, whereas humbleness, modesty, kindness, tolerance and other such attitudes are lauded and declared Islamic moral values in accordance with the injunctions of Islam. Human beings are directed to walk on earth with humbleness and invite people to the religion wisely and intelligently. Allah, the Almighty has said in His Book:

﴿وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۗ ﴿ (الاسراء: ٣٧)

Nor walk on the earth with insolence. (Qur'an 17:37)

Islam teaches that even if you have the ability to take revenge you should forgive and be good with the others as it is preferable command of the Holy Qur'an:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ (الشورى: ٤٠)

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong. (Qur'an 42:40)

It is proven through religious teachings that the fundamental lesson of Islam is the protection of human dignity and preservation of human life. It is stated that whoever kills a soul it is as if he slew the entire mankind. Killing of a human being is a grave sin as said by Allah, the Almighty in the Holy Qur'an:

﴿مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾
(المائدة: ٣٢)

On that account: We ordained for the Children of Israel that if any one slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land. (Qur'an 5:32)

Islam, through the personality of the Messenger of Allah (peace be upon him), established such a society where mutual respect, balance in affairs and modesty were the prominent features of Muslims. The Holy Qur'an mentions:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (البقرة: ١٤٣)

Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves. (Qur'an 2:143)

Moreover, Allah, the Almighty says:

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾ (الحج: ٤٨)

And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this

(Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector—the Best to protect and the Best to help! (Qur’ān 22:78)

Thus, the Qur’ān and *sunnah*, the Treaty of Medina and the last sermon of the Holy Prophet (peace be upon him) provide us with ample examples from Islamic injunctions about Islamic doctrines, payers, ideology, society and interaction among the human beings.

The Muslim culture has been established in the light of Islamic code of conduct. The edifice of Islamic civilization was built on peace, love, harmony and tolerance instead of the use of force. Islamic culture and civilization provided guidance to the millions of people for maintaining balance between the religious and worldly life. In addition to the daily teachings and sermons, Prophet Muhammad (peace be upon him) introduced formal education and training of the people through Friday sermons. In this manner, an example was set for the ruler of an Islamic State to unite the Muslim Ummah and to avoid discrimination in the society. Unfortunately, this tradition has weakened and become very rare among the ruling class of an Islamic State. Keeping in view the existing situation, it is imperative to revive *sunnah* of the Holy Prophet (peace be upon him) as per the guidance of an Islamic State. This revival shall strengthen the ideological foundation of Pakistan.

The great Islamic civilization began in 622 CE and almost in a century it influenced far flung areas to a great extent. This civilization adopted the principle of revival and had no hesitation in accepting positive developments from other ancient civilizations. Due to deviation from the Islamic traditions, this civilization could not maintain its supremacy among the world civilizations and its downfall began. The element of unity among Muslim societies diminished and the downfall that began in the fifteenth and sixteenth centuries reached to its pinnacle during the nineteenth century. Consequently, by 1930, no Muslim country could maintain its independence except Turkey and Afghanistan.

2. Islamic Republic of Pakistan

2.1 Background of the Creation of Pakistan

Muslims ruled subcontinent for centuries but they never tried to convert its inhabitants to Islam by coercion. At the time when Muslims took over the rule in the subcontinent, during their reign and after the end of their rule in the region non-Muslims remained in majority. British colonialism snatched the right to rule from Muslims over subcontinent; consequently, colonial powers always considered Muslims their enemies. Muslim rule collapsed in the

subcontinent after the fiasco of War of Independence in 1857 and the region went under absolute colonial rule. British government either abolished the entire political, defense, social and economic institutions of Muslims or made them defunct. This process made rulers ineffective and humiliated and consequently they lost their power to British. This whole situation had negative impact on Muslim civilization in the subcontinent and pushed Muslims to backwardness. During the third decade of the twentieth century, when British colonial powers showed interest in leaving the region by introducing British democracy model in the subcontinent, Muslims of the region realized that this scenario would result in Hindu rule in the subcontinent making Muslims once again subjects of a non-Muslim government. To avoid this situation, Muslims started their struggle to achieve an independent state where Muslims could live their lives as per their own culture. The idea of such a state was conceived by Allama Muhammad Iqbal and on his request Muhammad Ali Jinnah started his struggle from the platform of All India Muslim League to establish this state. As a result of this struggle, on 14 August 1947, Pakistan was created as an Islamic Republic. This state was first of its kind after the state of Medina that was created in the name of Islamic heritage and civilization and had the objectives of restoring Islamic values.

2.2 Creation of Pakistan

Muslims of the Indian subcontinent created Pakistan so that they could lay foundation of such a modern, developed and cultured Muslim society that was to be a true reflection of Islamic teachings. Pakistani society was to prove that even today humanity needed Islam and it was possible to establish a robust Muslim country that held tight the true teachings of Islam and also met the requirements of a modern nation. This concept has also been explained by Allama Muhammad Iqbal in the shape of “reconstruction of religious thought.” Immediately after the creation of Pakistan, Quaid-e-Azam and his team embarked on a mission where a modern, democratic Islamic country could be built. They were of the opinion that in Pakistan legal system based on positivism and common law would be guided by the teachings of the Holy Qur’ān and *sunnah* and consequently such legal system, where *ijtihad* played a vital role, would be established. This legal system shall help establishing a society that considers peace, tranquility, security, economic and social development and social similarities their basic traits. This society shall also protect the rights of non-Muslims and vulnerable communities of Pakistan. Moreover, local cultures and languages will be embedded in Pakistani culture in the light of Islamic principles.

During the early years of independence, Pakistan faced several challenges. The division of India became violent and resulted in huge bloodshed. Many areas of Pakistan were merged with India. India unjustly occupied the territory of Kashmir. Pakistan was ripped of its economic and financial rights but with the untiring efforts of the founders of Pakistan the country started to regain its prosperity and kept getting stronger day by day.

The first Prime Minister of Pakistan Nawabzada Liaqat Ali Khan presented the Objectives Resolution on 12 March 1949 in the first constituent assembly of Pakistan. This Resolution is now part of the constitution and it has been declared in it that Allah, the Almighty is the Supreme and Sole Authority of the world. People of Pakistan have authority to govern and decide matters within the boundaries prescribed by Allah, the Almighty. The Objectives Resolution also provides a framework for the constitution of Pakistan and establishes that the principles provided by Islam such as democracy, freedom of speech, equality, tolerance and social justice shall be the foundations for the constitution so that people of Pakistan could live their individual and social lives in accordance with the injunctions of the Holy Qur'ān and *sunnah*. Rights of Muslims and non-Muslims are guaranteed in the Objectives Resolution and it has been decided that all citizens of Pakistan shall enjoy equal status and everyone should have equal opportunities to excel and progress. Social, economic and political opportunities shall also be provided on equal grounds without any discrimination and everyone shall be equal before the law. All this is to ensure that Pakistan shall progress as a modern Muslim state and become prominent in the world community.

2.3 Achievements of Islamic Republic of Pakistan

In contemporary world, Pakistan is a country where maximum legislation took place according to Islamic teachings and principles. One such example is 1973 Constitution that has "Objectives Resolution" as its preamble, a resolution that provides Islamic foundations to the Constitution. Apart from this, "Islamic Provisions" have been made part of the Constitution. No law shall be passed which is against the teachings of Islam and existing laws shall also be brought in conformity with the injunctions of Islam. To ensure this, Federal Shariat Court, Council of Islamic Ideology and Islamic Research Institute were specially created. The Constitution of 1973 ensures prosperity of Pakistan which is Islamic as well as liberal in nature representing all segments of Pakistani society. 1973 Constitution is the guideline for the future of Pakistan.

The youth are usually misled by the anti-state elements by deluding them that governing system of Pakistan is un-Islamic and constitution of Pakistan is

not in accordance with the teachings of Islam. This awry thought is farfetched from the reality. We have already mentioned that the Objectives Resolution is the base for Pakistan's Islamic and democratic identity. Not only this, but in the Constitutions of 1956, 1962 and 1973 the country was named "Islamic Republic" and it was declared that no law shall be enacted against the teachings of the Holy Qur'ān and *sunnah*. To bring existing laws in conformity with the Holy Qur'ān and *sunnah* Council of Islamic Ideology—a constitutional body—was established in 1962. In 1997, the Council submitted its final report to the Government of Pakistan and declared that in 95% of existing laws of Pakistan there is nothing against the Holy Qur'ān and *sunnah*, whereas to Islamize the remaining laws the Council submitted its recommendations. Since 95% laws of the country are already Islamic, therefore, declaring Pakistani laws un-Islamic shall not only be misleading but also is a proof of their ignorance of the Constitution.

Despite several achievements of Pakistan, we are still far from achieving our goals and objectives that were set in the Objectives Resolution. There are some challenges to achieving our goals that we have highlighted in ensuing paragraphs.

3. The State of Pakistan and Challenges Faced by Pakistani Society

3.1 Waging War against an Islamic State

Teachings of the Holy Qur'ān and *sunnah* and the practice of the Companions of the Prophet (peace be upon him) tell us that the use of force, armed escalation against the state, terrorist activities and all forms of anarchy that our country is facing, are strictly prohibited in *shari'ah* and considered rebellion. This sort of war is not only against an Islamic State but also against Allah and His Messenger (peace be upon him).

Anti-state forces rebelled against the State of Medina, immediately after the death of the Prophet, which Abū Bakr (may Allah be pleased with him) crushed successfully. In the era of the fourth Caliph 'Alī (may Allah be pleased with him) some extremist elements tried to declare 'Alī's political strategy infidelity and declared the killing of those who accepted his strategy legitimate. For such kind of rebellions, the term of Khawārij was used. Khawārij used to kill innocent Muslims by declaring them infidels up to the extent that 'Alī (may Allah be pleased with him) himself was martyred by those rebels. Unfortunately, the same thought prevails these days among extremist elements and they are declaring bloodshed of Muslims permissible. These people are waging war against state institutions of Pakistan. According to the principles of *shari'ah* these elements are rebels and committing heinous

crime of *hirābah* (waging war against society). Their punishment is clearly mentioned in the Holy Qur'an:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ
أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ (المائدة: ٣٣)

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter. (Qur'an 5:33)

Therefore, it is imperative on Muslims in general and the people of Pakistan in particular that they do their own struggle against those elements who are fighting against Pakistani armed forces. Muslim jurists are of the opinion that terrorism is one such crime that is punishable under the category of *hirābah*. In their opinion, if a group challenges the writ of the government, that group is also committing the crime of *hirābah* and is liable to the same punishment that is mentioned in the Holy Qur'an.

The Holy Qur'an clearly states that it is imperative on believers to obey Muslim ruler. It says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (النساء: ٥٩)

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination. (Qur'an 4:59)

Muslim scholars are in agreement that even if a ruler is reluctant to implement *shari'ah*, still no one has the right to do armed struggle against him. The one who disobeys the ruler is called rebel, the Holy Qur'an mentions:

﴿وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيَّ إِلَى أَمْرِ
اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (النساء: ٩-١٠)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those

who are fair (and just). The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy. (Qur'an 49:9-10)

3.2 Terrorism against State Institutions and General Public

Muslim scholars are in agreement that targeting innocent citizens through terrorist acts is strictly against the teachings of Islam. Eminent '*ulamā*' are of the opinion that non-Muslims who enter a Muslim state with the permission of its authorities are innocent and such people even could not be killed during war. Slaying them in peace time is a sin of greater degree, therefore strictly prohibited.

Allah's Messenger (peace be upon him) saw a killed woman in a war and said, "She wasn't a warrior and should have not been killed." Then He said to someone: "Go to Khālid and tell him not to kill women and non-warriors."

After the death of the Prophet (peace be upon him), when Abū Bakr (may Allah be pleased with him) became the Caliph he sent troops to Levantine and instructed them not to kill any woman, child or old person and not to cut fruit trees, not to destroy any population center and not to kill or injure any animal unless they need it for their food.

These days, in order to take revenge from their opponents, extremists are conducting suicide attacks on innocent people and against general public. In accordance with the teachings of Islam, these acts fall under dual crime; suicide and killing of innocents. Suicide is prohibited (*ḥarām*) in Islam. Allah, the Almighty said in the Holy Qur'an:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (البقرة: ١٩٥)

And make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good. (Qur'an 2:195)

Terrorism and suicide attacks have no place in Islamic history. Such cruel and inhumane attacks started in 1789 during French revolution but in 1973 they were declared crime as per International Law. In the opinion of '*ulamā*', terrorism-related crimes fall in the category of "*ḥirābah*" and those practicing it shall be punished according to the Holy Qur'an.

3.3 Sectarianism and Trends of Declaring Someone Infidel

Surge in sectarianism is another challenge for Islamic Republic of Pakistan. Although the Constitution of Pakistan allows people to follow their own juristic school but this privilege should not be used to spread sectarianism. Juristic schools are symbols of diversity in Islamic jurisprudence but when

such differences become unchangeable and inflexible beliefs then they cause deep divides in the society. Consequently, every sect consider themselves the only righteous sect, which leads to anarchy in a harmonious Muslim society. To curtail such tendencies, the state should use its powers to eliminate these elements and maintain social harmony and juristic diversity. Likewise, the use of Friday sermons to propagate one's own sectarian motives is dangerous for our society and is adversely affecting the unity of the nation. Arrangements should be made to use the occasion of Friday sermon for the welfare of the society and to promote high moral values. 'Ulamā' must play their role, where sectarianism and grouping are discouraged and all the mosques and *madāris* are used only either to perform prayers or to disseminate education to our young generation in the light of the Holy Qur'an and *sunnah*. The Holy Qur'an clearly mentions that those who create sectarianism are not from the community of the Prophet (peace be upon him):

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا أَلَسَتْ مِنْهُمْ فِي شَيْءٍ﴾ (الانعام: ١٥٩)

As for those who divide their religion and break up into sects, thou hast no part in them in the least. (Qur'an 6:159)

Likewise, Muslims are warned that sectarianism is the practice of idol worshipers and not of Muslims. The Holy Qur'an says:

﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۚ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۗ كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فِرْحُونَ ۗ﴾ (الروم: ٣١-٣٢)

Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,—Those who split up their Religion, and become (mere) Sects,—each party rejoicing in that which is with itself!. (Qur'an 30:31-32)

Allah, the Almighty has completed His guidance on the mankind in the form of the Holy Qur'an and the *sīrah* of the Messenger (peace be upon him). There is no space for sectarianism or disagreement for the sake of disagreement. The Holy Qur'an says:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ (آل عمران: ١٠٥)

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty. (Qur'an 3:105)

3.4 Misinterpretation of *Jihād*

Terrorists do not differentiate between *jihād* and traditional wars. The concept of *jihād* is monumental; which encompasses personal and social aspects of Muslim's life. This process continues throughout the life in various forms. One of which is *qitāl*, which under specific circumstances is the responsibility of the State. On the other hand, for traditional warfare the Holy Qur'an has used the term "*ḥarb*." Life of the Holy Prophet (peace be upon him) teaches us that *qitāl* is an exception, whereas, peace and reconciliation shall prevail under normal circumstances.

Islamic jurists are of the opinion that *qitāl* is not mandatory under normal situations. Rather, it is partially obligatory (*farḍ kifāyah*). Therefore, it is required that *qitāl* should only be declared by the State. The Treaty of Medina reflects the same example in which the authority and announcement of war was in the hands of Prophet Muhammad (peace be upon him).

According to Islamic jurists, no activity leading to war can be initiated without the consent of the state ruler or his appointed commanders. A soldier cannot attack the enemy in his personal capacity without the permission of his commander.

Islamic jurists also say that war cannot be waged without the permission of the government. Moreover, it cannot be started just to overcome the enemy.

It is right of the government to allow fighting or waging war which is further subject to the vulnerable security situation of the state.

The Holy Qur'an states:

﴿وَإِنْ جَاءَ السَّلَامُ فَأَجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (الأنفال: ٦١)

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things). (Qur'an 8:61)

In light of the above-mentioned Qur'anic verse, Muslim jurists do not justify every type of war. They specifically warn against waging war only to gain power, as terrorists are doing nowadays, even though they bring far-fetched religious arguments in support of their actions.

3.5 Trend of Taking the Law into One's own Hands in the Name of Commanding Good

Some fundamentalist and extremist groups gain power to achieve their political goals in the name of Commanding Good. For this, the Qur'anic injunction of helping others in the matters of good and piety is completely

ignored. There is no doubt that it is imperative to forbid from evil but this has to be done through the people of wisdom. It is totally unacceptable in Islam that a certain group takes the law into its own hands, declares people infidels, starts killing them in the name of commanding good and forbidding from evil. These trends, in any given society, lead to anarchy and chaos. Islam has clearly set the path for commanding good and forbidding bad by upholding the rule of law. Only the State has right to implement punishments on citizens and regulate their characters in accordance with law.

It is necessary to revive the institutions of *mu'ākhāt* (brotherhood) and *mu'āmalāt* (fair dealing) that were established at the time of Prophet Muhammad (peace be upon him) to promote cooperation between people.

3.6 Trend of Disregarding National Citizen Charter

Some segments, in the name of Islam, oppose the national citizen charter and International contracts and few even disregard geographical boundaries and become part of an armed insurgency in another country. According to Islamic teachings, this behavior is categorized as breaking covenants or betrayal.

Islamic teachings highly value charters and covenants and fulfillment of these is commanded by the Holy Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾ (المائدة: ١)

O ye who believe! fulfil (all) obligations. (Qur'an 5:1)

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾ (النحل: ٩١)

Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them. (Qur'an 16:91)

Breaking of promises is equated with treason in various *ḥadīths*. In common language, it implies betrayal and treachery. It is mentioned in one *ḥadīth* that on the Day of Judgment behind every traitor a flag shall be raised to highlight the degree of his betrayal so that everyone may know the severity of his crime.

The Holy Qur'an highlights the importance of charters and covenants when it says:

﴿وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ﴾ (الأنفال: ٤٢)

But if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. (Qur'an 8:72)

In the light of the above verses of the Holy Qur'ān, it is obligatory for every citizen of Pakistan to respect its Constitution and international treaties rectified between Pakistan and other countries and not to violate geographical boundaries in the name of helping other groups outside Pakistan as it is not allowed to disrespect national charter.

It is important to mention here that according to the teachings of Islam, during war and peace, Islamic state is bound to respect international treaties. In modern times, Pakistan has entered into several international agreements and treaties which aim to protect fundamental human rights. Moreover, the five objectives of *sharī'ah* also guarantee these fundamental rights. These rights include (1) preservation of life, (2) preservation of religion, (3) preservation of intellect, (4) preservation of progeny and (5) preservation of property. Therefore, any attack on innocent people that violates the above-mentioned ends of *sharī'ah* is prohibited and constitutes a crime.

