

THE NON-MUSLIM'S RELIGIOUS AND ECONOMY FREEDOM IN PAKISTAN

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HUMAN RIGHT

While Islam presents itself as the only way of life for people to achieve salvation in the after-life, it also teaches its followers to live up to high standards in conduct with other human beings, regardless of their religion, ethnicity, race, language or culture. The Holy Quran is highly critical of Christian beliefs in Trinity and regarding Jesus (peace be upon him) as a deity. The Holy Book is also very critical of the Jews for not accepting Jesus and Muhammad (peace be upon them) as messengers of God. At the same time, however, it asks Muslims to establish a social association special only to Christians and Jews. Examples of such association are permission of marrying chaste women among them and giving explicit permission to eat their food.

The verses in the Holy Quran forbid Muslims to insult anything that is viewed as a deity by any religion, regardless of whether it is a person, a stone, a stick or a tree. The verse 2:256 of the Quran says.¹

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And Allah hears and knows all things.

Islam wants its adherents to be just for every human being.

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12. Holy Quraan Soray Zariyat (51:19).
13. Holy Quraan Soray Shoura (42:38).
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16. Historical Gurudwaras in Pakistan :Gateway to Sikhism [allaboutsikhs.com/gurudwaras/gurud_44.htm - 53k] Abdullah Mustapha Muraghi, *Islamic Law Pertaining to Non-Muslims*, Library of Letters, Egypt. Undated

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5. Abdullah, Najih Ibrahim Bin, *The Ordinances of the People of the Covenant and the Minorities in an Islamic State*, Balagh Magazine, Cairo, Egypt, Volume 944, May 29, 1988; Volume 945, June 5, 1988.
6. Last address the Holy Prophet (Peace be upon HIM), delivered on the occasion of the Farewell Hajj, Muhammad Rafi-uddin Hashmi, *Khutbat-e-Rasool*, Page No.108, November 1999.
7. Holy Quraan Soray Noor (24:27).
8. Holy Quraan Soray Nesa (4:148).
9. Allama Jalal-uddin Seyuti, *Tareth-e-Khulafa*, Madina Publishing Company Karachi, Pakistan volume 1, Page No. 136, April 1976.
10. Holy Quraan Soray Aalay Imran (2:256).

women; however, non-Muslims still are barred from voting for Muslim candidates who run for general seats.¹⁵

CHRISTIANS CELEBRATED EASTER:

Christian communities in the many cities celebrated Easter with great religious favour and enthusiasm on Sunday April 17, 2006. Easter is the culmination of the 40-day Lent, which is a time of fasting, giving alms and repenting.

SIKHS RELIGIOUS CEREMONY:

THE GURUDWARA NUNKANA SAHIB IN HASSAN ABDAL:

Every year thousands of Sikhs come from India calibrate their religious practices Nunkana Sahib, Hassan Abdal in the month of April. They do freely all their religious activities. The Pakistan Government provides lot of facilities and the people are love and support to them.

Historical Gurudwaras in Pakistan:

There are few Gurudwaras Name:¹⁶

- i) Gurudwara Nunkana Sahib
- ii) Gurudwara Chhevin Patshahi, Gujrat City
- iii) Gurudwara Janam Asthan
- iv) Gurudwara Guyru Kotha, Wazirabad
- v) Gurudwara Malji Sahib
- vi) Gurudwara Chhevin Pashahi, Rasul Nagar
- vii) Gurudwara Kiara Sahib
- viii) Gurudwara Chhevin Pastshahi, Hafizabad City
- ix) Gurudwara Bal Lilah
- x) Gurudwara Iccha Parak, Vinni, Hafizabad
- xi) Gurudwara Pattit Sahib

the population with 2.44 million adherents. Their leaders claim an actual membership of around 4 million. Most Hindus live in Sindh, where they comprise approximately 8 percent of the population. Parsis, Sikhs, and Buddhists each have approximately 20,000 adherents, while the Baha'i claim 30,000. The tiny but influential Parsi community is concentrated in Karachi. Some tribes in Balochistan and NWFP practice traditional animist religions.¹⁴

They are absolute freedom in Pakistan. No any restriction religious practices in their temples, Church and Godwaras. Synagogues etc.

Christian scriptures and books are available in Karachi and in traveling bookmobiles. Hindu and Parsi scriptures are freely available. Foreign books and magazines may be imported freely, but are subject to censorship for objectionable religious content.

The Government distinguishes between Muslims and non-Muslims with regard to political rights. In national and local elections, Muslims cast their votes for Muslim candidates for a specific geographic locality, while non-Muslims may cast their votes only for at-large non-Muslim candidates. Government officials state that the separate electorates system is a form of affirmative action designed to ensure adequate minority representation, and that efforts are underway to achieve a consensus among religious minorities on this issue.

Many Christian activists state that the separate electorates are the greatest obstacle to the attainment of Christian religious and civil liberties.

On June 28, 2001, the Supreme Court ruled that non-Muslims may vote for any candidate at the Union Council level for seats reserved for mayor, deputy mayor, laborers, farmers, and

- 5) Zimmis are not permitted to broadcast or display their ceremonial religious rituals on radio or television or to use the media or to publish any picture of their religious ceremonies in newspaper and magazines.
- 6) Zimmis are not allowed to congregate in the streets during their religious festivals; rather, each must quietly make his way to his church or temple.
- 7) Zimmis are not allowed to join the army unless there is indispensable need for them in which case they are not allowed to assume leadership positions but are considered mercenaries.

FREEDOM OF NON MUSLIM IN PAKISTAN: RELIGIOUS DEMOGRAPHY IN PAKISTAN:

The country has an area of 310,527 square miles, and its population is approximately 154 million. Official figures on religious demography-based on the most recent census, taken in 1998-deem approximately 96 percent of the population or 148.8 million people to be Muslim, 2.02 percent or 2.44 million people to be Hindu, 1.69 percent or 2.09 million to be Christian, and 0.35 percent or 539,000 to be "other," including Ahmadi.

Non-Muslims are officially 4 percent of the population, although their leaders claim the actual figure is approximately 10 percent. Christians, officially 1.69 percent of the population or 2.09 million, claim actually to have 4 million members, 90 percent of whom live in Punjab. The largest Christian denomination is the umbrella Protestant Church of Pakistan, a member of the Anglican Communion. Catholics are the second-largest group, and the remainder belong to various evangelical denominations. The Roman Catholic diocese of Karachi estimates that 120,000 Catholics live in Karachi, 40,000 in the rest of Sindh, and 5,000 in Quetta, Balochistan. A few tribal Hindus of the lower castes from interior Sindh have converted to Christianity. Hindus are officially 2.02 percent of

Islam is the only true religion, they claim. Therefore, to protect Muslims from corruption, especially against the unforgivable sin of *shirk* (polytheism), its practice is forbidden among Muslims, because it is considered the greatest abomination. When Christians practice it publicly, it becomes an enticement and exhortation to apostasy. It is significant here to notice that according to Muraghi, *Zimmis* and infidels are polytheists and therefore, must have the same treatment.

According to Muslim jurists, the following legal ordinances must be enforced on *Zimmis* (Christians and Jews alike) who reside among Muslims.⁴

- 1) *Zimmis* are not allowed to build new churches, temples, or synagogues. They are allowed to renovate old churches or houses of worship provided they do not allow to add any new construction. "Old churches" are those which existed prior to Islamic conquests and are included in a peace accord by Muslims. Construction of any church, temple, or synagogue in the Arab Peninsula (Saudi Arabia) is prohibited. It is the land of the Prophet and only Islam should prevail there. Yet, Muslims, if they wish, are permitted to demolish all non-Muslim houses of worship in any land they conquer.
- 2) *Zimmis* are not allowed to pray or read their sacred books out loud at home or in churches, lest Muslims hear their prayers.
- 3) *Zimmis* are not allowed to print their religious books or sell them in public places and markets. They are allowed to publish and sell them among their own people, in their churches and temples
- 4) *Zimmis* are not allowed to install the cross on their houses or churches since it is a symbol of infidelity.
- 5) *Zimmis* are not permitted to broadcast or display their ceremonial religious rituals on radio or television or to use the media or to publish any picture of religious ceremonies in newspaper and magazine.

daughter of Muhammad, had committed this crime, I would have amputated her hand."

THE RIGHT TO PARTICIPATE IN THE AFFAIRS OF STATE:

It states in the Holy Quran.

*"And those who obeyed the command of their Lord and established prayer and their affairs are decided by mutual consultation and they spend something out of Our provision in Our way." (42:38)*¹³

The "Shura" or the legislative assembly has no other meaning except that the executive head of the government and the members of the assembly should be elected by free and independent choice of the people. Lastly, it is to be made clear that Islam tries to achieve the above mentioned human rights and many others not only by providing certain legal safeguards but mainly by inviting mankind to transcend the lower level of animal life to be able to go beyond the mere ties fostered by the kinship of blood, racial superiority, linguistic arrogance, and economic privileges. It invites mankind to move on to a plane of existence where, by reason of his inner excellence, man can realize the ideal of the brotherhood of man. The faults of the article above are entirely my own. All correct information gathered and written in the article above are entirely attributed to Allah. For He, in His Mercy and Kindness, shows these slave of His, the Right Path. A thousands blessings and Salams go to our hero, Prophet Muhammad (Peace be upon HIM).

NON-MUSLIMS OR ZIMMIS AND RELIGIOUS PRACTICES:

Muslims believe that the *Zimmis* are *Mushrikun* (polytheists) for they see the belief in the Trinity as belief in three gods.