

## **Interfaith Harmony and Pakistani Laws: A Critical Analysis**

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### **Abstract**

In the present age, stronger relationships, compassion, and peace are needed across nations, religions, and communities than at any other time in human history. Hence, in this era of conflict and clash, interfaith harmony has emerged as the most important endeavour. Muslims make up the majority in the Islamic Republic of Pakistan, which is a multiracial and multi-religious country. All religious minorities, including Christians, Hindus, and Sikhs, are guaranteed religious freedom under article 20 of the Constitution of Islamic Republic of Pakistan that was adopted in 1973. Regrettably, radical minds in Pakistan appear to be striving to restrict the freedom of religion for people of other religions. The importance of interfaith harmony among Pakistan's religious minorities is the main topic of this study. This study also underlines the importance of encouraging interfaith unity among Pakistan's minorities. Data was collected by using secondary resource such as published documents, research articles. This study increases understanding between Pakistan's minorities and the country's diverse religious groups by addressing crucial topics related to interreligious harmony. The study finds that both the Constitution of Pakistan and Islam protect religious freedom for the nation's religious minorities. Lastly, this study makes some suggestions for feasible ways to bring Pakistan's various religious communities together.

**Key Words:** Constitution, Interfaith harmony, Minority Rights, Pakistan

### **Introduction**

The Cohabitation has developed into a legal, administrative, political, economic, and social prerequisite for advancement in a harmonious society and all aspects of life because it is obvious that there are numerous religions around the globe (Kruja, 2022). The teachings of Islam provide morally sound and practically applicable guidance for building such a perfect society. It is feasible and beneficial for individuals of different religions to coexist when they are guided by universal principles like those found in the Quran, the teachings of the Holy Prophet (PBUH), and the opinions of Muslim scholars. Interfaith dialogue appears to be opening up many new avenues for mutual learning and development. Islam is unique in that it espouses respect for human dignity, international peace, and wealth. Interfaith harmony refers to the positive encouragement of peace and quiet among individuals of different faiths (Akhter et al., 2022). Members of many religious beliefs communicate with one another on an interpersonal and institutional level, which promotes the perception of pluralism in international politics. Interreligious harmony fosters the concept of "live and let live" and permits peaceful cohabitation (Kewuel et al., 2019).

Despite the fact that it was established according to Islamic precepts, Pakistan is not solely composed of Muslims as a religious group. International law preserves people's right to alter their faith and practise it as they see fit, but propaganda aims to tarnish Pakistan by portraying a false picture of the nation and its treatment of minorities. In particular, no one's basic human rights can be trampled on under any circumstances. International law presently recognizes non-negotiable fundamental rights, including freedom of religion and the elimination of discrimination based on religion (Andrabi, 2020). Thus, everyone possesses the right to freedom of conscience, thought, and religion. It includes the liberty to teach, worship, observe, and practise one's religion or belief openly or secretly; with others in society or on one's own; and to change one's belief or religion (Universal Declaration of Human Rights 1948). Minorities in Pakistan, however, are no longer oppressed. Pakistan's constitution (Part II; Chapter 1: Basic Rights) protects the rights of non-Muslims (Article 20, Constitution of Pakistan 1973).

Religious unity in Pakistan is sought through interfaith cooperation. Through imparting the lessons of kindness, justice, compassion, harmony, and empathy, all religions work to foster interfaith harmony. By utilizing these common ideals, it is possible to counter the criticisms of interfaith harmony. Religious prejudice and sectarian bloodshed are the most recent and deadly tendencies in Pakistan (Ali & David, 2021). Despite the fact that no religion is based on horror and terror, today fear is the first emotion that comes to mind when we hear the word religion. Interfaith harmony is a current necessity. This genuine message of interfaith harmony must be disseminated so that contentious issues such as sectarianism can be addressed. Every individual, especially parents, educators, religious leaders, and political leaders, has a duty to do their share to advance religious harmony in Pakistan (Akbar & Yaseen, 2020). The population of Pakistan is diverse and consists of Muslims, Christians, Sikhs, Hindus, and Jews. Further divisions into sects and sub-sects exist within the Muslim population. The researcher asserted that Pakistan has become aware of the influence of foreign powers as a result of this stark cultural and religious split. Pakistan has a diverse population of ethnic groupings, however, due to interfaith harmony the issue of faith is never brought up in a gathering of individuals who practise various religions or groups (Jan & Rehman, 2019).

The United Nations General Assembly declared in Resolution 36/55 in 1981 that all forms of religious discrimination and judgement based on religion are prohibited (United Nations, 1981). Unfortunately, religious intolerance has become one of the most pervasive issues in the modern world; despite the adoption of UN resolution in 1981. Every group believes that its particular religion is superior to all others. The most important aspect that contributes to religious intolerance is the empowerment of religion. Religious organizations are reshaping traditional nationalist thinking as well as the socio-cultural patterns of the world (Zulkarnain & Samsuri, 2018). In Pakistan, discrimination on the basis of religion is becoming more prevalent in everyday life, and sectarian ghettos are growing in size and number on a daily basis. Religious intolerance is being used for political and economic gain to collect followers of one religion who are opposed to that of another. Religious intolerance is the division of people based on differences in opinion in various contexts, such as politics and religion, which frequently lead to negative views towards various religions. Religious disputes in Pakistan typically relate to attacks and violence against individuals who are motivated by hostility against the opposing religious viewpoint. Pakistan is struggling against several different dimensions at once, all of which have taken control of the State (Jan et al., 2013). Since 1979, Pakistan has been hit by sectarian conflict on a regular basis. All regions of the nation have been impacted by religious terrorism, which poses a serious threat to the nation's security (A. Ahmed, 2016).

In this paper, the researchers will identify the elements that support interfaith harmony as well as the characteristics that contribute to people's strong religious interests. Islam teaches peace and tolerance; it's puzzling that some Muslims seem to have lost their patience with those who practise other faiths.

## **Literature Review**

### **Concept of Interfaith Harmony**

Interfaith or interreligious harmony refers to the positive relationships that exist between people of many religious and philosophical backgrounds. The fundamental idea comes from the World's Parliament of Religions in 1893 (Easley, 2007). The goal of contemporary interfaith harmony is particularly difficult to define because there are so many diverse people and groups involved, as well as some common goals. Most representatives of other religions and beliefs accept one another's viewpoints while still promoting their own. They possess the capacity to respect, uphold, and welcome the strengths of other world religions. People's beliefs are scarcely altered by elaborate interfaith conversation (M. A. Farooq, 2018). There have been limited attempts at interfaith conversation in places with a high concentration of different religions, such as India, Pakistan, and several North American cities, but the initiative is relatively new on a global scale. Although there are many different forms of interfaith conversation such as "polemical," "cognitive," "peace-making," and "partnership", it is fundamentally a sensible choice to build a bridge of considerate, respectful, peaceful, and amicable connections among religious communities.

### **Interfaith Harmony: Islamic Perspective**

Islam's epistemological principles are founded on compassion, love, kindness, and forgiveness. Islam thus greatly supports religious liberty. Pakistan is an Islamic nation that achieved freedom in the

name of Islam (Karim et al., 2014). In Pakistan, there are numerous communities and religions. The freedom to practise one's faith is a fundamental human right. Islam fully permits adherents of other religions to practise their religion and to worship as they see appropriate. There is religious freedom in Pakistan for followers of other faiths and communities. There is no coercion in religion, according to the Qur'an. The Holy Qur'an states in 2:256, "From now on, the correct road is different from wrong. This passage makes it abundantly apparent that no one has the right to coerce another individual into accepting Islam. Any person who does this is guilty of sin (Pallavicini, 2016). It is enlightening to talk about how this verse also commands Muslims to defend others' fundamental rights, especially their right to freedom of religion. Individuals are free to embrace or reject Islam as a religion. Islam also teaches people to evaluate and investigate it logically before accepting it. Many times in The Holy Qur'an (2: 164; 5: 58; 13: 4), humanity is urged to reflect, consider, and observe. As a result, Islam requires that believers adopt their faith firmly and after careful empirical investigation and investigation. Although the Qur'an encourages people to believe in God, it never forces them to do so (Wagay, 2022). The Qur'an recognizes that it is impossible to unite all people under a single faith and that this is not what God intended. According to the Holy Qur'an, verses 118–119, "If it had been your God's wish, He would have made mankind one country; but they continue to differ, save for him whom your Lord has pity, and for that, He did make them." About the rights of religious minorities, the Prophet Muhammad (PBUH) warned: "Watch, if someone wrongs a contracting man, or lessens his right, or drives him to work harder than he can, or takes from him anything without his agreement, I shall plead for him on the Day of Judgment" (Abu Daud, Hadith No: 3052). By saying: "Whoever killed a person having a treaty with the Muslims, shall not smell Paradise, though its smell be sensed from a distance of forty years," the Prophet Muhammad (PBUH) recognized the worth and dignity of the lives of the minority who do not accept Islam (Al Bukhari, Hadith No: 3166). Islam "has a very soft corner towards minorities residing in an Islamic State," (Aleem et al., 2022). Islam prohibits all forms of discrimination and upholds the rights to life, property, honour, and religious freedom for everyone, including Muslims and non-Muslims. The teachings of Islam claim that if Muslims would stop treating non-Muslims unfairly, a truly worldwide brotherhood could be developed (Ismail & Uyuni, 2020).

## **Material and Methods**

A study technique known as secondary research makes use of data that has already been collected. This study utilises secondary qualitative research method to collect the data about interfaith harmony in Pakistan. Data was collected using online sources. Another excellent source for searching for data for this project is public libraries. For secondary research, local newspapers, journals, research articles, publications, and magazines are excellent sources of information.

## **Religious Minorities in Pakistan**

In Pakistan, although Muslims make up the majority of the population, members of other religious minorities also have the same rights and responsibilities as Muslim citizens. The Islamic Republic of Pakistan's 1973 Constitution guarantees its citizens "basic rights, equality of status, freedom of expression, economic and political equality, freedom of opinion, worship, faith, belief, and association, as well as equality before the law and public ethics (Fuchs & Fuchs, 2020). According to Pakistan's Constitution, minorities have equal rights. They are able to practise their religion and way of life. Minorities are free to carry out their religious duties and to create or preserve their institutions. Inside their religious institutions, they are free to teach their religion. There is no discrimination based on religion, caste, or creed in Pakistan thanks to the 1973 constitution, which safeguards all individuals' fundamental rights. In addition, the Constitution stipulates that everyone's script, language, and culture would be protected, regardless of their religion or expressed belief. Both the Constitution and Islam do not interfere with the ability of minorities to freely exercise their social rights (Rais, 2007). With regard to the problem of minority groups, Pakistan is subjected to very rigorous inspections. Minorities were frequently singled out for discrimination, and events like this damaged the State's reputation. Minorities in Pakistan have been called "suffocated land" by critics. These assaults, however, cannot be referred to as state-sponsored discrimination. Minorities have rights and are granted freedom of religion under Pakistani law. Minorities are allowed to participate in all national activities and are permitted to practise their religion. The fundamental principles of human rights are non-discrimination and fairness (Mehfooz, 2021). Rights are described as "interests that can be protected and acknowledged by law."

According to Rahman (2012), there was severe and widespread discrimination, violence, and intimidation directed at Pakistani minorities. Approximately thirty attacks of varying degrees of seriousness were carried out to harm Christian and other minority communities. Thirteen Christians were taken hostage, and at least seven houses of worship sustained damage. The government practically never takes any form of action in reaction to the kidnapping of members of minority groups, despite the fact that this occurs on a regular basis. In Pakistan, there is a lack of common sense among the public, religious misunderstandings, unfair and unjust election procedures for minorities, wrong interpretations of Jehaad, incomplete and biased religious discourse, emigration of non-Muslims from Pakistan, especially Hindus, insecurity of minority holy sites, uneven distribution of socioeconomic resources, lack of non-Muslim literature in the national curriculum, and abuse of defamation laws, to name a few (Curtis, 2016). Diverse minority groups each have unique qualities and diverse importance. A revolutionary change in social ethics and economics would result from promoting interfaith cooperation, which would also benefit the public's religious concerns. The need of fostering interfaith harmony must therefore be recognized by all facets of Pakistani society. Many organizations and initiatives, such as conferences, community events, universities, and forums, greatly contribute to the promotion of interfaith harmony in Pakistan (Joshua & Zia, 2020). It is crucial to discuss these topics and assess them in the context of reputable Islamic teachings.

### **Religious Minorities and Law**

In Pakistan, discrimination against religious minorities was made official in the 1956-adopted first Constitution, and it was further legitimised in the 1962 and 1973 modifications. According to Article 25 (1) of the Pakistani Constitution, "all citizens are equal before the law and are entitled to equal protection of the law." According to article 5 "adequate provision shall be made for the minorities to freely profess and practise their religions and to develop their cultures," and according to article 33 "it shall be the duty of the State to discourage provincial, parochial, racial, tribal, and sectarian prejudices among the people," These rules, however, have never been completely put into operation and are in conflict with other Constitutional clauses. Secondly, according to articles 2 and 31, the government is obligated to support the Islamic way of life. Article 2 further specifies that "Islam shall be the State religion of Pakistan." Article 227 (1) states that "all existing laws shall be brought in conformity with the Injunctions of Islam as laid down in the Holy Qur'an and Sunnah, in this Part referred to as the Injunctions of Islam, and no law shall be enacted which is repugnant to such Injunctions," and article 41(2) states that "a person shall not be qualified for election as President unless he is a Muslim." While Article 20 of the Pakistani Constitution guarantees every individual the "right to profess, practise, and propagate his religion," it also states that "every religious denomination and every sect thereof shall have the right to establish, maintain, and manage its religious institutions," which runs counter to Pakistani law and practise protecting religious minorities (Wilson, 2020).

### **Interfaith Harmony in Pakistan**

In 2017, Brahman Kumaris spoke at the United Nations meeting during International Interfaith Harmony Week to discuss the need for religious tolerance. She defined tolerance as respecting and accepting people's differences of view. It takes tolerance to open your mind to other people's points of view (Tahir & Ali, 2022). Nobody has the right to challenge other people's beliefs. No one may question someone's behaviour with regard to their religion. People will find it easier to accept who they are with the aid of this perception. Individuals who live and work together with the idea that religious diversity is a natural occurrence have the ability to tolerate it. Qureshi (2017) emphasized the need for unrestricted religious liberty in his writing. He emphasizes that Pakistan needs interfaith harmony and peace. The institutes should host conferences and seminars aimed at fostering mutual respect and understanding. Sectarian components must be eliminated in order to put an end to major human rights violations. The State must take action to protect the rights of all sects (Regina & Wijayanti, 2022). In order to advance religious tolerance in Pakistan, ullema and scholars from all religions must play a vital role.

The goal of interfaith harmony in Pakistan is to ensure that no one disputes another person's religious beliefs and to advocate for greater religious freedom for all. The teachings of Islam encourage people to live in harmony with one another and to be tolerant of others. Although the world is moving quickly and ingeniously in other spheres of life as well as information technology in the twenty-first century, religious inequalities still exist (M. Farooq et al., 2021). Everyone has always thought that his or her own religion is the only one that is genuine and close to ALLAH. The problem needs to be addressed by encouraging a

more ethical approach to disagreement. The safeguarding of adherents of all faiths is the primary goal of interfaith dialogue (Aleem et al., 2022). This is comparable to a conference or gathering of religious leaders. By talking things out at the table, issues are resolved. These interfaith gatherings are organized in Pakistan in an effort to lessen conflicts and hostilities between the various religions.

Hanif and Chawla (2020) stated that religious leaders can help counteract extremism and terrorism. Islam is being demonized as a violent faith, and hate is being spread in its name. Our religious scholars have a responsibility to purge our faith of radicalism and intolerance. People should think about the kind of society they are helping to create, and whether or not their actions are further polarising the country and its people along religious lines. If we want people to have faith in our justice system, the government must promote a culture of compassion and decency. Mehfooz (2021) discusses the effect of State policies on Islam in Pakistan. Pakistan is in ruins due to religious extremism. The country is falling apart because of the violent and irrational Islamists in charge. Nonetheless, research demonstrates that the country's security measures have spawned an increase in regional conflicts. Pakistan has nationalized Islam, a move that has tricked both Muslims and those who do not practise the faith. The state's predisposition for specific confidence has contributed to the current state of affairs in Pakistan, with its atmosphere of interfaith enmity. The failure to rein in the extremists has awoken Pakistan's moderate Muslims and non-Muslims. Mukhtar et al. (2019) writes in "Threats to national security of Pakistan an analysis" that some of Pakistan's most pressing problems include ineffective leadership, fragile institutions, a faltering economy, and more. Another threat to Pakistan's national security is the ongoing struggle against radicals and militants. The events of 9/11 had a profound impact on Pakistan's safety. Several of Pakistan's present foreign concerns have their roots in internal issues, such as extremism, sectarian violence, political turmoil, economic uncertainty, terrorism, and feudalism. A State's internal stability can be drastically changed by improved governance and a strengthening of the rule of law.

According to Julius (2016), religious minorities are frequently pressured into accepting Islam. Issues with being forced to convert to Islam are faced by religious minorities. Most of the time, non-Muslims' religious convictions and faith are undervalued. The majority of religious minorities have problems because their places of worship are less accessible. According to a 2010 report by a parliamentary human rights group, religious minorities face threats and lack the freedom to practise their religion. Khan et al. (2017) claims that Pakistan is still a dangerous area where religious minorities experience abuse and insecurity. In Pakistan, the right to freedom of thought and speech is seriously threatened. Targeted killings have increased over the previous few decades, and violence against religious minorities has increased. This is due to a particular sect of religious scholars that advocate for such violence and attacks in their sermons and the media.

Haq (2010) discusses the function of religious sages in fostering religious unity in Pakistan. It is past time to teach our country's youth the value of tolerance for a shift in perspective. Islam is a religion of peace that teaches tolerance and forgiving one's enemies. The writer claims that our leaders are not interested in a peaceful State; hence these initiatives must be promoted all around the nation. Respect, love, and forgiveness should be tolerated in our culture; intolerance should not. The author claims that developing empathy is at the heart of religion.

In today's globalized society, it is crucial that people of different faiths treat one another with dignity and respect, and that existing relationships among them be strengthened and deepened (Ispahani, 2017). The beliefs and practices of different faiths are worthy of respect (Rahman, 2012). Hence, in this setting, the notion that all practitioners of religions, whether Buddhist, Muslim, Christian, or Hindu, are required to respect one another, particularly with regard to beliefs, ideologies, festivals, and religious teachings, is in direct opposition to the respect that people have for one another (Thames, 2014). It is crucial to uphold the ideals of cooperation, respect, understanding, benevolence, and tolerance if one wants to prosper in a religious and multicultural community.

### **The Initiatives Undertaken in Pakistan**

A multi-religious society's ability to maintain harmony and unity depends on its citizens appreciating the various religious traditions that make up its culture (Tahir & Ali, 2022). If most Muslims, for instance, accepted members of other religious groups like Hindus, Christians, and Buddhists, it would promote interfaith relations. Also, the Pakistani community has a responsibility to recognize and celebrate

religious diversity. Many initiatives and programs put forth by the government of Pakistan can make a significant contribution to preserving religious tolerance in the country. The government introduced a variety of initiatives, laws, and programs such as ("Paigham-e- Pakistan" and Article 51 (2A) of 1973 constitution of Pakistan) to make sure that Pakistani society's members from all religious and ethnic origins had the chance to connect with one another (HOSSAIN, 2018). For the past decade, keeping the peace among its citizens has been at the top of the State's national goal. The Supreme Court of Pakistan ruled that a National Council for Minorities' Rights must be created. The Supreme Court of Pakistan recommended the establishment of a National Council for Minority Rights in its verdict under Paragraph (IV). The National Council for Minorities is tasked with making sure minorities in Pakistan enjoy the constitutional safeguards and privileges to which they are entitled (Akbar & Yaseen, 2020). The Commission would also insist that provincial and federal governments formulate their policy proposals in a way that upholds and protects minorities' rights (Supreme Court of Pakistan: Original Jurisdiction 2014). Unfortunately, substantial consideration of this vital endeavor did not begin until 2018.

A minority commission, however, has not been constituted and is not autonomous. On January 8, 2019, the Pakistani Supreme Court nominated Dr. Shoaib Suddle as the chairman of this panel in reaction to the failure to follow the Supreme Court's instruction and order (Abbas et al., 2021). The committee instructed the government to implement the following seven directives in order to "take all necessary steps to execute" the judgment rendered by the former Chief Judge Tassaduq Hussain Jilani on June 19, 2014:

- Create appropriate curriculum for college and high school levels of education to advance social tolerance and religious harmony.
- Establish a government task committee to develop a plan for fostering religious tolerance. Create a national council for minorities' rights
- Stop hate speech on social networking sites
- Create a specialized police force with specialized training to guard minority faith centers.
- Assurance that the applicable policy directives for minority quotas in all service sectors are enforced at the federal and provincial levels.

When the constitutional rights of religious minorities are abused or their places of worship are desecrated, swift action must be taken, including the filing of criminal prosecutions (Curtis, 2016). It is important to remember that religious harmony is crucial for maintaining interreligious relations. A National Story (Paigham e Pakistan) for Peaceful and Moderate Pakistani Society Based on Islamic Values was presented under the supervision of government authorities on January 16, 2018, in Islamabad, as part of the government's efforts to preserve a peaceful community. Paigham-e-Pakistan has been working to prevent religious extremism by promoting religious harmony and unity in diversity through workshops, seminars, and conferences held in academic institutions, colleges, and universities since 2018 (Naveed et al., 2021). In January 2019, the Paigham-e-Pakistan Centre for Peace and Reconciliation Studies released a fatwa (verdict) signed by over 1800 Pakistani religious scholars condemning bomb attacks, armed uprisings, and other acts of terrorism committed in the name of Islam. Integration of a country's population is crucial to its continued existence, and the Paigham-e-Pakistan story describes how this is accomplished through a sense of national cohesiveness, prosperity, wealth, strength, and unity (Akbar & Yaseen, 2020). The promotion of religious peace requires safeguards against religious extremism and fanaticism. It is damaging and dangerous for the globe when religion is used to encourage hostility or even terrorist acts.

### **Issues Regarding Interfaith Harmony in Pakistan**

All political and religious groups in Pakistan agree that the country could grow and get better if people from different faiths could talk to each other and work together (Shah & Ishaque, 2017). But, the terrible truth of the situation is that many religious, ethnic, and political factions continue to be confused and unaware of the method, purpose, and goals of the argument. On the other hand, the religious minorities who live in Pakistan have shown the same lack of concern. They disagree with laws that punish blasphemy instead of publicly condemning it. Blasphemy is forbidden by all religions (Shafiq et al., 2019). The sad truth is that many people who are falsely accused of disrespecting others leave the country rather than fight back. Due to widespread hostility sown by political and religious forces, relations between individuals of different religions have worsened in recent times. A constructive outlook on interfaith harmony is essential for fostering peace in the current religious, political, and social climate of Pakistan (Mukhtar et al., 2019).

In Pakistan, it is hard for people of different religions to work together. Following are some issues behind the lack of interfaith harmony in Pakistan.

### **Lack of Interest**

The main issue is that no one is interested in religious unity. Also, according to the research's findings, young people are not sufficiently aware of how minorities are persecuted in Pakistan or the political and legal strategies employed to do so (Z. S. Ahmed, 2018).

### **Inadequate Knowledge**

Political instability and inadequate acknowledgment of religious conflict are two of the main problems with Pakistan's interfaith conflict. The majority of contemporary interfaith activities in the country center on the funding of religious leaders who discuss deep philosophical matters that may not be relevant or accessible to the majority of young Pakistanis.

### **Intolerance**

Information about Pakistan's different religions that are based on a weak understanding of that religion's literature can lead to confusion and hesitation (Lahore & Nazly, 2020). When someone chooses a religion, they tend to think that all other religions are less important. Their skewed way of thinking comes from their history of being in charge and building religious empires. Ideas like this make it harder for people of different faiths to get along.

### **Misconceptions**

People's belief that they need to "dumb down" or hide their religious beliefs to fit in with society is another problem. When a deadlock is talked about, a solution is found. In a perfect world, conversations between people of different faiths would help people understand how their own faith is unique and important. People of different faiths should respect and learn about the faiths of others while they follow their own. The Prophet Muhammad (PBUH) was in a similar situation when he tried to make a deal with people who didn't believe in God (Wagay, 2022). When Muhammad had worshiped his God for a year, the non-Muslims persuaded him to turn to their gods for the following year. In the Quran, there is a verse that says, "For you, your religion, and for me my religion".

### **The Un-Fair Use of Religion**

When religion is used well, it reveals its true nature and value, and when it is misused, awful things happen. The unfettered use of religion by some individuals, who push their beliefs over those of others, has erred dangerously. This trend has grown, especially when considered in light of the post-9/11 situation and the War on Terror's global viewpoint. This has not only hurt Pakistan's international standing but also cast doubt on the character of the Pakistani people, who have been taught and have shown a commitment to embracing racial and ethnic diversity (Jan & Rehman, 2019).

### **Conclusion**

It is concluded that Pakistan is a religious State in which people of different faiths generally dwell peacefully with one another. Pakistan is home to a Muslim majority, but smaller communities of Christians, Hindus, Sikhs, Parsis, and Baha'is also call the country home. Humanitarianism and social and economic development in this multi-religious nation depend on the protection of minority rights and the promotion of interfaith harmony. Violence towards members of different faiths is not sanctioned by any religion. But, the government must intervene because of other variables at play here. As religion is so intrinsic to being human, the study also delves into the argument that ideological variations in religion account for ideological differences in belief rather than genuine disagreements between people. Islam, the religion of peace and harmony practiced by the majority of the population, is the subject of this article. The vast majority of individuals maintained their service and efforts to foster religious harmony. Many individuals and organisations like PTI in Pakistan are working to foster mutual respect and acceptance among the country's diverse religious communities. In order to effectively educate the public and inform them of their basic

rights as citizens, representatives from all faiths must participate in the policymaking process. In order to include all citizens in the decision-making process, the State must employ cultural change and positive presentation. As a result of their active participation in governmental affairs, they have earned the right to lead respectable lives. A person's right to authorize land and to demand a certain job description are equally inalienable. The government must take religious extremism seriously and act accordingly. Pakistan has a rich cultural and historical legacy, and as a result, it is home to several Hindu, Sikh, and Christian holy sites. That's why it's so important for business, the arts, and education to exist in a culturally and religiously diverse community. It is the responsibility of the State to safeguard the extraordinary religious traditions and cultures of non-Muslims in order to preserve their strong and peaceful presence in the State. Religious observance and economic success go hand in hand in Pakistan. Yet, the overall effect of the connection is negative for the State. The religious practices of the majority of the population have slowed progress in Pakistan, as demonstrated by the data and reasoning presented above. Because it erodes society's social fabric, religious practice alters prevailing fashions and styles. Due to Islam's incomplete explanations, the good side of Islam has also been left behind.

### **Recommendations**

This world should be the kind of place that everyone is currently hoping for, and more importantly, States should work to make it a place where people of all religions and cultures can live in harmony.

- It must be considered that the State can only effectively address the issue of politics if it also addresses the issue of interfaith unity in Pakistan (Haq, 2010).

- The State would have to give up the fundamental idea of a society that was imparted to us by divine knowledge if it were completely secular, as proposed by several responders (Karim et al., 2014). The state may encounter issues with men and women in secular civilizations, serious economic issues in the form of super loans and super interests, biological gender imbalance, a lack of respect for the concept of equality, and many other issues. As we are supposed to live in a community, the only solution is for us to respect every other faith. If we can spread the message of interreligious cooperation, the State will be able to serve the public with fairness.

- Pakistan must ensure that all edicts are in line with its duties under the Resolution on the abolition of all Contrary Forms of Judging in all Religions. In order for the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights to be implemented and endorsed, the State of Pakistan must act immediately.



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