

An Islamic Study on the Security of Life, Property, and Honor of Non-Muslim Citizens in Pakistan

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Abstract

The present study explores the Qur'anic, Prophetic, and juristic principles concerning the protection of non-Muslim citizens (dhimmī and mu'āhad) in an Islamic state, with a particular focus on the context of Pakistan. Grounded in the Maqāṣid al-Sharī'ah, especially ḥifẓ al-nafs (protection of life) and ḥifẓ al-māl (protection of property), the research examines how these objectives are reflected in both classical Islamic jurisprudence and the constitutional framework of Pakistan. Through a comparative analysis of Qur'anic injunctions, Hadith narrations, and constitutional provisions, the study demonstrates that Islam guarantees life, honour, and property to every human being irrespective of religion or ethnicity. Furthermore, it discusses the ethical and legal implications of violating these guarantees and proposes practical measures for promoting social harmony and interfaith coexistence in Pakistan.

Keywords: ḥifẓ al-nafs, Maqāṣid al-Sharī'ah, protection, constitution.

Introduction

Therefore, killing a person without cause, stealing their property, attacking their honour, or humiliating them, whoever they are and whatever their religion, is not only forbidden (ḥarām) but carries a dire warning of punishment for the offender. From multiple Qur'ānic verses and ḥadīth proofs it becomes clear that Islam commands protection of the life, property, honour and dignity of non-Muslim citizens. The Prophet, the leader of creation (ṣallā Allāhu 'alayhi wa-sallam), ordered good treatment of non-Muslim residents (ahl al-dhimma / non-Muslim citizens). It is the responsibility of an Islamic state (al-dawlah al-islāmiyyah) to guarantee protection of non-Muslim citizens from oppression and injustice. If a non-Muslim in an Islamic state suffers injustice and the state fails to secure justice for them, the Prophet (ṣallā Allāhu 'alayhi wa-sallam) declared that on the Day of Resurrection he will

stand as the advocate for such wronged people and make sure they receive their rights. The Prophet said:

أَلَا مَنْ ظَلَمَ مَعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسٍ، فَأَنَا حَاجِيهِ يَوْمَ الْقِيَامَةِ¹

“Beware! Whoever wrongs a non-Muslim under covenant (mu‘āhid), or deprives him of his rights, or burdens him beyond his capacity, or takes anything from him without his willing consent, I will argue his case on the Day of Resurrection.”

Another ḥadīth transmitted from ‘Abdullāh ibn Mas‘ūd (raḍiya Allāhu ‘anhu) states:

مَنْ آذَى ذِمِّيًّا فَأَنَا خَصْمُهُ، وَمَنْ كُنْتُ خَصْمَهُ خَصَمْتَهُ يَوْمَ الْقِيَامَةِ²

“Whoever harms a dhimmi (a non-Muslim under protection), I am his advocate; and whoever I am an opponent of, I will be victorious over him on the Day of Resurrection.”

From the Qur’ānic verses and these ḥadīth it is plain that no Muslim has the right to kill a non-Muslim citizen merely because they are non-Muslim. Islam not only guarantees the protection of their life, property, honour and dignity, it also extends protection to their places of worship.

Protection of the Life of Non-Muslims (Ḥifẓ ‘Anfus al-Ghayr al-Muslimīn):

Islam grants dignity and honour to all human beings and guarantees the sanctity of life (ḥifẓ al-nafs). In this regard, it explicitly declares the killing of non-Muslim citizens (ghayr al-muslimīn) as ḥarām (strictly forbidden). No individual holds the right to take the life of a non-Muslim citizen unjustly.

The Qur’ān (al-Qur’ān) states:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا³

(Man qatala nafsan bi-ghayri nafsin aw fasādin fī al-arḍ fa-ka-annamā qatala al-nāsa jamī‘an).

“Whoever kills a person, unless in retribution for murder or for spreading corruption on earth, it is as though he has killed all of humanity.”

The aḥādīth (Prophetic traditions) also emphasize the inviolability of non-Muslim life. The Prophet (ṣallā Allāhu ‘alayhi wa-sallam) said:

مَنْ قَتَلَ مَعَاهِدًا فِي غَيْرِ كُنْهَةٍ، حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ⁴

“Whoever kills a non-Muslim citizen (mu‘āhid) unjustly, Allah has forbidden Paradise for him.”

In another ḥadīth, the Prophet (ṣallā Allāhu ‘alayhi wa-sallam) declared:

مَنْ قَتَلَ مَعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رَجَحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا⁵

“Whoever kills a non-Muslim citizen (mu‘āhid) will not even smell the fragrance of Paradise, though its fragrance can be perceived from a distance of forty years.”

This means that one who unjustly kills a non-Muslim will be kept far away from Paradise, so far that even its scent will not reach him.

Commenting on this ḥadīth, ‘Allāmah Anwar Shāh al-Kashmīrī, in Fayḍ al-Bārī, writes:

“The Prophet (ṣallā Allāhu ‘alayhi wa-sallam) said: ‘Whoever kills a non-Muslim citizen will not even smell the fragrance of Paradise.’ O listener! The essence of this ḥadīth reveals the enormity of killing even a Muslim, for its evil nears disbelief which leads to eternal punishment in Hell. Similarly, killing a non-Muslim citizen is by no means a trivial sin. The

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killer of such a person will also be deprived of the fragrance of Paradise, which implies he will be cast into Hell.”⁶

(a) Protection of Diplomats (Ḥifẓ Ḥayāt al-Safaratkāṛ)

Islam forbids the killing of non-Muslim diplomats as well. Islam teaches peace and tolerance in both national and international affairs. According to the Qur’ān and the Sunnah, even the worst enemy’s envoy, if he comes on a diplomatic mission, must not be killed. The Prophet (ṣallā Allāhu ‘alayhi wa-sallam) received many envoys from non-Muslims; he personally treated them with good conduct and instructed the Companions (aṣḥāb) to do the same. Even the envoys of the false claimant Musaylima al-Kadhdhāb, who openly declared apostasy, were treated courteously by the Prophet because they were envoys.

Ḥadhrat ‘Abdullāh ibn Mas‘ūd (raḍiya Allāhu ‘anhu) reports that when this man (‘Abdullāh ibn Nawāḥah) and another came as envoys from Musaylima, the Prophet asked them: “Do you both bear witness that I am the Messenger of Allah?” They (persisting in their denial) said: “We testify that Musaylima is Allah’s messenger” (may Allah protect us). The Prophet replied: “I believe in Allah and His messengers. If I were one who killed envoys, I would have killed you both.” Yet he did not kill them; he granted them safety.⁷

(Notice: despite the followers of Musaylima openly professing disbelief and apostasy at the Prophet’s presence, the Prophet showed restraint, no punishment, no imprisonment, no killing, simply because they were envoys. Some reports even use the word rasūl (رسول), meaning whether a single envoy or an entire diplomatic mission, killing them is not permissible. From the Prophet’s words and conduct it is established that protecting foreign envoys and diplomats is part of the Prophetic way, sunnah-i-nabawiyah.)⁸

(b) Protection of Religious Leaders (Ḥifẓ Qullāb al-Adyān)

Just as killing non-Muslim envoys is forbidden, so is the killing of non-Muslim religious leaders. Ḥadhrat ‘Abdullāh ibn ‘Abbās (raḍiya Allāhu ‘anhumā) reports that the Messenger of Allah (ṣallā Allāhu ‘alayhi wa-sallam), when sending out his armies, would say:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ جَيْوشَهُ قَالَ: لَا تَغْدَرُوا وَلَا تَغْلُوا وَلَا تَمُوتُوا وَلَا تَقْتُلُوا الْوِلْدَانَ وَلَا أَصْحَابَ الصَّوَامِعِ⁹

“Whenever the Prophet (ṣallā Allāhu ‘alayhi wa-sallam) dispatched his armies he would say: ‘Do not betray, do not deceive, do not mutilate, do not kill children, and do not kill the people of monasteries (religious men).’”

From this ḥadīth it is clear that killing the religious leaders of any people, even in times of war, is not permitted except under exceptional, clearly justified circumstances. The instruction explicitly protects clergy and custodians of worship-places from targeted killing.

(c) Protection of Life from Retaliatory Killing (Ḥifẓ al-Ḥayāt min al-Intiqām)

According to the Qur’ān and ḥadīth, every individual is responsible for his own deeds. Whoever commits injustice deserves punishment according to law, but no one else can be punished in his place. The guilt of one person cannot be transferred to his family, friends, or nation. The Qur’ān declares:

﴿وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾¹⁰

“Every soul earns only for itself, and no bearer of burden shall bear the burden of another.

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Then to your Lord is your return, and He will inform you of that wherein you differed." Islam does not permit that peaceful citizens be punished for the crimes of others. Imām Abū Yūsuf stated:

"لَا يَعْاقَبُ أَحَدٌ مِنْ أَهْلِ الذِّمَّةِ بِجُرْمِ غَيْرِهِ مِنْ أَهْلِ الذِّمَّةِ"¹¹

"No (peaceful non-Muslim) citizen shall be punished for the wrongdoing of another member of his community."

Hence, those terrorists who, out of revenge, kill members of another nation, plunder their property, or destroy their assets, are acting in open defiance of the Qur'ān and the Sunnah of the Prophet (ṣallā Allāhu 'alayhi wa-sallam). Islam provides absolutely no justification for such acts.

(d) Protection of Personal Honor (Ḥifẓ 'Izzat al-Nafs)

Just as it is forbidden to violate the honor and dignity of a Muslim, it is equally forbidden to dishonor a non-Muslim citizen (dhimmī). No Muslim is allowed to insult, slander, or falsely accuse a non-Muslim citizen, nor to speak ill of him. Islam also forbids mentioning any personal defect of a non-Muslim that concerns his lineage, body, or character.

It is narrated that during the governorship of 'Amr ibn al-Āṣ (raḍiya Allāhu 'anhu) in Egypt, his son unjustly punished a non-Muslim. When the matter was brought before the Caliph, Amīr al-Mu'minīn 'Umar ibn al-Khaṭṭāb (raḍiya Allāhu 'anhu), he publicly had the governor's son punished by that same Egyptian and then uttered words that have echoed through history, some historians even call them the spiritual spark of the French Revolution. He said:

مذكم تعبدتم الناس وقد ولدتهم أمهاتهم أحراراً¹²

"Since when have you enslaved people, when their mothers bore them free?"

To hurt a non-Muslim citizen, by word or by deed, by insult or by physical harm, is just as unlawful and sinful as doing the same to a Muslim. Protecting a non-Muslim from harm is wājib (a religious duty), and backbiting him is ḥarām (forbidden), just as it is for a Muslim.

'Allāmah Ibn 'Ābidīn al-Shāmī writes concerning the rights of non-Muslim citizens:

لأنه بعقد الذمة، وجب له ما لنا فإذا حرمت غيبة المسلم حرمت غيبته بل قالوا: إن ظلم الذمي أشد¹³

"Because through the 'aqd al-dhimmāh (the covenant of protection), the non-Muslim acquires the same rights as we do. Thus, when backbiting a Muslim is forbidden, backbiting him is also forbidden, indeed, the scholars have said that wronging a dhimmī is an even graver sin."

These reports and legal opinions make it clear that protecting the honor and dignity of non-Muslim citizens is a binding duty upon all Muslims.

(h) Protection of Qīṣāṣ and Diyah

Islam has made qīṣāṣ, the law of just retribution, obligatory upon anyone who commits intentional murder, whether the victim is Muslim or non-Muslim. In cases of unintentional killing (qatl al-khaṭā'), Islam has prescribed diyah (monetary compensation) as mandatory to uphold justice and restore balance in society.

The Qur'an declares:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾¹⁴

"And there is (a guarantee of) life for you in qīṣāṣ, O people of understanding, so that you may refrain (from bloodshed and corruption)."

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The Prophet ﷺ affirmed equal rights of diyah for non-Muslims, stating:

قال: دية اليهودي والنصراني والمجوسي مثل دية المسلم¹⁵

"The diyah (compensation) for a Jew, a Christian, and a Magian is equal to that of a Muslim." 'Abd al-Raḥmān ibn Baylamānī (raḍiy Allāhu 'anhū) narrated:

A Muslim killed a man from among the People of the Book, and the case was brought before the Prophet ﷺ. The Prophet said, 'I am the most responsible for upholding the rights of non-Muslim citizens.' He then ordered the Muslim murderer to be executed in qīṣāṣ, and he was put to death accordingly.¹⁶

Imām al-A'ẓam Abū Ḥanīfah (raḥimahū Allāh) stated:

دية الرجل من أهل الذمة مثل دية الحر المسلم¹⁷

"The diyah of a man from among the Ahl al-Dhimmah (Jews, Christians, or Magians) is equal to that of a free Muslim."

From these aḥādīth and the juristic consensus (ijmā'), it is evident that Islam grants equal protection to both Muslims and non-Muslims in matters of qīṣāṣ and diyah. This principle reflects Islam's unwavering commitment to the sanctity of all human life.

As the jurists further explain:

إنما بذلوا الجزية لتكون دماؤهم كدمائنا وأموالهم كأموالنا¹⁸

"They (non-Muslim citizens) pay the jizyah so that their blood may be protected like our blood and their wealth like our wealth."

Within the Islamic state, the property of non-Muslim citizens enjoys the same inviolability as that of Muslims. The protection is so comprehensive that if a Muslim destroys the wine or swine belonging to a non-Muslim citizen, he is liable to pay compensation.

As stated in al-Durr al-Mukhtār:

ويضمن المسلم قيمة خمرة وخنزيره إذا أتلفه¹⁹

"If a Muslim destroys the wine or swine belonging to a non-Muslim citizen, he must compensate for its value."

In essence, Islam accords non-Muslims full protection of their lives and property, recognizing them as equal members of a lawful society. The sanctity of their blood and wealth stands safeguarded under the same principles that protect Muslims, upholding justice as a universal divine mandate.

(a) Enforcement of Islamic Punishment (Ḥadd) for the Protection of Non-Muslims' Property

Islam unequivocally prohibits theft and prescribes a severe punishment for it. The implementation of this ḥadd (fixed punishment) is not limited to the protection of Muslims' property alone; it equally applies to the property of non-Muslim citizens living under the protection of an Islamic state.

Imām al-Nawawī writes in his *Sharḥ Ṣaḥīḥ Muslim*:

فإن مال الذمي والمعاهد والمُرتد في هذا كمال المسلم²⁰

"Indeed, the wealth of a dhimmī (non-Muslim citizen under protection), a mu'āhad (treaty-bound non-Muslim), and even a murtadd (apostate) holds the same legal sanctity as that of a Muslim."

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Imām Ibn Qudāmah al-Ḥanbalī also affirms:

The ḥadd for theft applies to anyone who steals from a non-Muslim citizen, just as it applies to one who steals from a Muslim.²¹

Likewise, Ibn Ḥazm states that there is unanimous agreement (ijmāʿ) among scholars that if a Muslim steals the property of a non-Muslim citizen, the ḥadd al-sariqah (punishment for theft) must be enforced upon him.²²

In matters of property protection, Islam makes no distinction between Muslim and non-Muslim citizens. If a Muslim steals from a non-Muslim, the ḥadd is applied; if he unlawfully seizes (ghaṣb) a non-Muslim's property, he faces taʿzīr (discretionary punishment). The respect for non-Muslim property in Islam extends even to items that Muslims themselves do not consider lawful wealth, such as wine (khamr) or swine (khinzīr). While these have no legal value for Muslims, they are recognized as property for non-Muslims. Therefore, if a Muslim destroys a non-Muslim's wine or pig, he must compensate for it, because those items are regarded as wealth in the non-Muslim's legal framework.

Protection of Life and Property of Non-Muslims in Pakistan

Safeguarding the lives and property of non-Muslim citizens is one of the fundamental obligations of an Islamic state. Islamic history bears testimony to the fact that Muslim rulers consistently upheld this principle by ensuring the protection and freedom of non-Muslim communities under their governance.

Following this same tradition, the Islamic Republic of Pakistan has not only enacted legal safeguards for the rights of non-Muslims but has also demonstrated, through practical measures, its commitment to protecting these rights.

In contrast, history also records numerous dark episodes where Muslims, as minorities, faced severe persecution and injustice. India, despite claiming to be a secular state, continues to witness violence against Muslims. Extremist groups there have lynched and even burned innocent people alive under false accusations such as eating beef. The demolition of the Babri Masjid in Ayodhya, the Gujarat riots, and the Samjhauta Express massacre stand as stark reminders of such brutality.

The irony lies in the selective activism of the so-called defenders of human rights: they raise their voices only when non-Muslims are minorities, but remain silent where Muslims suffer. Regions like Syria, Myanmar, Kashmir, and occupied Palestine reveal horrifying scenes where Muslims are slaughtered like animals, yet global powers watch in silence.

In Pakistan, the same narrative is often repeated, debates around minority rights are reignited time and again, while the Constitution of Pakistan already guarantees full protection to all religious minorities, ensuring their safety, dignity, and freedom as equal citizens of the state.

Protection of Life and Property of Non-Muslims in the Context of Pakistan

The Founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, assured the complete protection of minority rights long before the creation of Pakistan, basing his vision on the principles of an Islamic state. Jinnah was endowed by Allah Almighty with remarkable qualities, he was a humane statesman who understood deeply that the real prosperity, strength, and peace of a country depend on the fair and secure protection of all its law-abiding citizens, irrespective of religion.

He consistently emphasized the importance of justice, tolerance, and goodwill towards non-Muslims residing in Pakistan. Addressing the All India Muslim League session at Madras in April 1941, he declared:

No government can succeed unless it instills in the minorities a sense of confidence and security. If the policy and program of any government towards minorities are unjust, unfair, or oppressive, that government can never achieve success. The minorities in our country will soon realize that our traditions, heritage, and Islamic teachings are not only fair and just but also generous and benevolent toward them."

Likewise, in his presidential address to the All India Muslim League session in Delhi on April 24, 1943, he stated:

The minorities should be fully protected. Our Prophet (ﷺ) set the clearest example by treating non-Muslims not only with justice but with generosity."

Addressing the annual session of the All India Muslim Students Federation at Jalandhar on November 15, 1942, he affirmed:

Our religious teachings command us that in a Muslim government, every non-Muslim minority must be treated with absolute justice and fairness."

And in a speech at Ismailia College, Bombay, on February 1, 1943, Jinnah directly addressed the Hindu leaders of the Congress, saying:

We will treat your minorities better than any civilized government has ever done, for the Holy Qur'an commands us to deal justly and kindly with them."

During his presidential address to the All India Muslim League session in Karachi on December 24, 1943, he emphasized the moral responsibility shared by both future states of the subcontinent:

It is the sacred duty of both India and Pakistan to treat the minorities in their respective territories with justice, fairness, and protection."²³

After the establishment of Pakistan, Prime Minister Liaquat Ali Khan upheld these very principles in practice. In the first cabinet he formed, he appointed Joginder Nath Mandal, a Hindu, as Minister for Law, demonstrating Pakistan's commitment to inclusivity. In 1950, during his visit to India, Liaquat Ali Khan signed the Liaquat, Nehru Pact, aimed explicitly at safeguarding the rights and security of minorities in both nations.

The 1956 Constitution of Pakistan, drafted under the Muslim League, enshrined several provisions for the protection of life, property, religious freedom, and welfare of minorities, declaring them a "sacred trust."

The 1973 Constitution of Pakistan continues this legacy by granting equal citizenship rights to minorities and ensuring the elimination of all forms of discrimination or exploitation against them. From the early days of Pakistan's creation, both in law and practice, the protection of non-Muslims' lives, property, and freedoms has been recognized as a fundamental state obligation, one deeply rooted in the Qur'anic injunctions, Prophetic Sunnah, and the foundational vision of Pakistan's leadership.

Protection of Life and Property of Non-Muslims in Pakistan Since Independence

Since the creation of Pakistan, and throughout its subsequent history, laws have consistently been enacted to ensure the protection of the *jān-o-māl* (life and property) of non-Muslim citizens. In practice, substantial measures have also been implemented toward this objective.

Although a few regrettable incidents have occurred, they have not been directed solely at non-Muslims; rather, members of all communities have occasionally been victims of such violence. The perpetrators of these acts are not representatives of any religion, they are, in essence, enemies of humanity itself.

According to Article 36 of the Qānūn-i-Asāsī (Constitution) of Pakistan, the State is bound to protect the ḥuqūq (rights) and interests of minorities. Furthermore, under Article 8, any law inconsistent with the ḥuqūq-i-asāsī (fundamental rights) shall be considered null and void. Pakistan is also a signatory to the Charter of Human Rights, thereby affirming its international commitment to the protection of all citizens. As an Islāmī Jumhūriyyah (Islamic Republic), Pakistan guarantees ḥurriyyah (freedom) and amān (security) to all individuals in accordance with ta'limāt-i-Islām (Islamic teachings).

Like all civilized societies, the Pakistani Constitution places the highest value on the sanctity of human life, regardless of religion, caste, color, or ethnicity. No one's life can be taken except in accordance with due process of law. Under Article 9 of the Constitution, every person is guaranteed security of life, and no individual may be deprived of life or liberty except in accordance with the law. Thus, within the bounds of law, every citizen in Pakistan enjoys full freedom.

The 1956 Constitution guaranteed equal protection of the ḥuqūq of all citizens without discrimination. Similarly, the 1962 Constitution reaffirmed equal protection for all Pakistanis, Muslim and non-Muslim alike, ensuring their ḥuqūq dīnī, mu'āshirātī, wa-siyāsī (religious, social, and political rights), along with security of life and property.²⁴

In spirit and implementation, the promise of equal rights under the 1956 Constitution was largely fulfilled, as every effort was made to ensure the amān (safety) and full protection of minorities' lives, properties, and all other rights. Likewise, the 1962 Constitution upheld minority rights without distinction of religion, which were successfully implemented across the nation.

The 1973 Constitution further strengthened these protections, explicitly guaranteeing the security of life and property for all non-Muslims. It also safeguarded the ḥaqq al-milkīyah (right to property), stipulating that even the government cannot seize the land or possessions of non-Muslim citizens without due compensation or lawful cause.²⁵

Indeed, the 1973 Constitution remains the strongest guardian of minority rights. Beyond general ḥuqūq, it ensures full protection of minority-owned properties. Non-Muslims in Pakistan have not only been guaranteed security but have also enjoyed respect and honor in public life. Justice A. R. Cornelius, a Christian, served for several years as Chief Justice of the Supreme Court of Pakistan. Justice Rana Bhagwandas, belonging to the Hindu minority, also rose to the position of senior judge of the Supreme Court, later becoming Chairman of the Pakistan Civil Service Commission due to his integrity and distinguished service in the cause of 'adālat (justice) and the rule of law.

Government measures for the safety of non-Muslims have often been proactive. When Taliban insurgency endangered the Sikh community in Bajaur and Malakand, the State swiftly ensured their safe evacuation and supplied essential provisions. Similarly, whenever disputes between Muslims and Sikhs arose, the government intervened before matters could escalate. For instance, when disturbances broke out among students in Nankana Sahib, firm state action was taken immediately, and the culprits were arrested and imprisoned.

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In Lahore, the small Sikh community, only about twelve families, testifies to a sense of belonging. Bishan Singh, a local resident, reports that Muslims invite them to weddings and religious ceremonies, treating them as part of their own community. His son Trilok remarks: "This is our city. I doubt I could find peace anywhere in the world the way I do in Lahore." Economically too, non-Muslims in Pakistan have often been prosperous; several have owned textile mills and vast agricultural estates.²⁶

According to the Hindu writer Uttar Chand, approximately fifty thousand Hindu families live in Sindh, and throughout history they have coexisted peacefully with their Muslim neighbors.²⁷

Despite episodes of anti-Muslim violence in India, Hindus in Pakistan have remained safe and secure. Even during the Gujarat riots, which witnessed horrific destruction of Muslim lives, property, and places of worship, Pakistan remained entirely calm and peaceful.

There is no doubt that minority rights in Pakistan are well-protected, and their safety is ensured. Non-Muslims freely practice their religious and social customs without fear or coercion. Wherever minorities live in Pakistan, they do so securely. They celebrate their religious festivals with enthusiasm and freedom. In truth, minorities in Pakistan are safer than in most parts of the world. The recent verdict of the Supreme Court in favor of Āsiyah Masīḥah has once again demonstrated that the lives of minorities are secure under the supremacy of the Qānūn (law) and the Dastūr (constitution).

Indeed, Islam itself grants the most comprehensive protection (ḥimāyah) to minorities, more than any other religion or legal system. In accordance with these Islamic principles, minorities in Pakistan live with full security and dignity.

Where Pakistan has granted its minorities equal citizenship, legal protection, and respect for their sacred places, these very minorities have, in turn, played a vital role in national life, serving in defense, foreign affairs, finance, law, education, industry, trade, social welfare, and administration. Their loyalty to the homeland has never been questioned; like the Muslim majority, they too are devoted Pakistanis.

Findings of the Discussion

1. Dīn al-Islām and the Dawlat-i-Pākistān guarantee protection of jān, māl, and 'izzat-o-āb rū (life, property, and honor) to all individuals living in society, regardless of their religion, color, or ethnicity.
2. In the light of ta'limāt-i-Islām and the Dastūr-i-Pākistān, it is ḥarām to kill a non-Muslim citizen.
3. Both Islamic teachings and the State of Pakistan strictly prohibit the killing of non-Muslim diplomats.
4. The killing of non-Muslim religious leaders is also forbidden in Islam.
5. According to the Qur'ān and Ḥadīth, every person is accountable only for his own deeds, and it is impermissible to exact retribution from one non-Muslim for the wrongdoing of another.
6. It is equally unlawful to violate the honor of a non-Muslim citizen.
7. Al-Islām has prescribed qīṣās (equal retribution) upon any person, Muslim or non-Muslim, who unlawfully takes another's life.
8. Islam and the Islamic State also guarantee the protection of non-Muslims' property,

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- declaring theft, robbery, or unjust seizure of others' wealth to be ḥarām (prohibited).
9. These legal injunctions and penalties are not confined solely to Muslims; their scope extends equally to non-Muslims residing under the protection of the State.
 10. The Ā'in-i-Pākistān explicitly provides full protection of life and property to non-Muslim citizens.
 11. Within the State of Pakistan, non-Muslims enjoy both legal and practical safeguards for their jān-o-māl (life and property).

Recommendations

1. Proper public guidance from minbar wa miḥrāb (the pulpit and mosque) should be provided to educate the community regarding the protection of non-Muslims' lives and properties.
2. It is necessary to organize seminars, symposia, and conferences on the rights (ḥuqūq) of non-Muslims to promote awareness and interfaith harmony.
3. The government and administration must ensure strict implementation of all laws enacted under the Ā'in-i-Pākistān concerning the safety of non-Muslims' life and property.
4. During legislative processes related to non-Muslim citizens, adequate representation should be given to them in policymaking bodies.
5. The media should play a strong and positive role in promoting (kind conduct) and fostering healthy social relations between Muslims and non-Muslims.

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