

Qno: 7 How is it possible to eliminate the religious and political extremism in Pakistan in the light of teachings of Holy Prophet (PBUH)?

At Medina, the Quran established Muslims as a 'median community' against the rigid formalism of Judaism and the liquidity of Christianity. This is how Islam introduced collectivism as there is no personal salvation in it. Falaḥ or Khusrā is determined by the community's efforts to build a moral social order. From building first multi-religious political system in Medina to making alliances with nearby tribes, the collectivistic approach of building an egalitarian order has dented over time. The use of religious and political extremism has locked Pakistan in a toxic mix. Thus, the teachings of Prophets in both his peace treaties and acts of war are a perfect guide to deal with this menace in today's Pakistan.

(1) Promotion of Religious Tolerance

In Pakistan, there is a dire need to respect people of other faiths. This can be done by promoting interfaith dialogues and community engagement activities among diverse religious groups. The Prophet (PBUH) himself stood up in respect of the passing of a Jewish funeral procession - when informed that the deceased was Jewish, he responded, "Was he not a human?"

"There is no compulsion in religion" - Surah Al-Baqarah.

2) Condemnation of Terrorism

In Pakistan, terrorism should be widely criticized by both civilian and religious leadership in clear words. The Paigham e Pakistan initiative in 2022 to declare terror acts as Haram by religious clerics has forged a narrative against it. Prophet (PBUH) too warned:

"Beware of extremism in religion,
for it destroyed those before you." — Hadith.

3) Forgiveness and Reconciliation

National reconciliation efforts should be encouraged to seed political unity among different political factions. Moreover, rehabilitation programs for former militants can reintegrate them into society. Even Prophet (PBUH) provided amnesty to his fiercest enemies after the conquest of Makkah in 630 CE. Prophet (PBUH) set a unique example for his followers to exhibit patience and tolerance.

"But if the enemy incline toward peace, then you also incline toward peace." — Surah Al-Anfal.

4) Equality and Respect for all

In his final sermon, the Prophet (PBUH) declared the equality of all humans regardless of their faith, caste, creed, or

Cast. Thus the principle of equality and respect should be followed in the letter and spirit in Pakistan, too, to eliminate the twin monsters of religious and political extremism. The Prophet rejected all forms of racial and ethnic superiority.

"None have superiority over another except by piety and good action" — Prophet's sermon

(E) Implement Inclusive Governance

In Medina, Prophet created the first political system based on religious pluralism and mutual coexistence. The Constitution of Medina (Mithaqat Madina) served as a social contract that unified Muslim immigrants and local Muslim supporters and the Jewish tribes into a single political unit. Similarly, Pakistan should implement the laws to protect religious minorities.

(6) The Principle of Shura

Pakistan should establish consultative bodies across all levels of government from both religious and ethnic communities. This principle of mutual consultative has been emphasised by Prophet (PBUH) to promote a more inclusive, pluralistic and peaceful society. In the Battle of Badr and Uhud, Prophet (PBUH) took suggestions from his companions, particularly Salman al-Farsi's advice of digging a trench around Medina, inspiring citizens and leaders alike to adopt similar approaches in society.

"The Prophet used to consult his companions in matters of importance, even when he had divine guidance!" — Sahih Muslim

(7) Promote Interfaith Dialogue

Incorporating interfaith studies into educational curricula to promote understanding and respect among different faiths should be adopted as a national policy. Even Prophet (PBUH)

initiated the first inter-faith dialogue in the Islamic history with the Christians of Najran (Muhajila) to encourage mutual respect. They engaged in a constructive dialogue and later the Christians opted for peaceful negotiations.

(8) Gradualism in Political Reform

After his (PRUH) migration from Makkah to Medina in 630 CE, Prophet (PRUH) prioritized socioeconomic stability (first fulfilling migrants' needs) before political consolidation. He had an incremental approach to leadership. He initiated Mukhawat (Pairing Muhajirs and Ansars) and then introduced Constitution of Medina to promote a sense of peaceful coexistence.

"Do not go to excess in your religion". — Al-Quran

Prophet (PRUH) waited two years after the conquest of Makkah before abolishing the Pre-Islamic intercalation system (nasi), allowing society to adapt to the change.

(9) Community Learning Hubs in Mosques

The government of Pakistan should set up community learning hubs in mosques that prioritize religious literacy, civic responsibility, and social cohesion. Such a system equips learners not only with knowledge but with the ethical foundation to challenge and dismantle radical narratives.

"Prophet (PBUH) created the suffah

within Masjid-e-Nabawi for

migrants and students."

— Introduction to Islam
by Dr. Kamidullahi

(10) Embrace Peace-Making Treaties

Pakistan should embrace peace-making pacts and treaties to deter war and fear-mongering tendencies by extremists.

At political and religious platforms, Pakistani politicians, civil society and religious

clerics should commit to dialogue and peace, shunning all divisive and radical

rhetoric. Even before Prophethood (PBUH),

Prophet (PRUH) embraced Ull al-Bal
(a peace-making pact to resist all kinds of
injustice in Arab society regardless of
tribe, faith or class) and encouraged it
as a positive model for societies to follow

"Do not let the hatred of others
prevent you from justice" - Al-Quran.

Conclusion

Thus, it could be concluded that Prophet (PRUH)
did not just preach, but modelled moral
values and principles practically. The country,
Pakistan should follow prophetic models of
peace and dialogue in the letter and spirit to
defeat political and religious extremism.

These twin monsters should be shunned
with peace treaties and defensive tactics
(when needed). Thus, Prophet's life is
an Usnah-e-Hasna (perfect example) for
Muslim countries to follow to bring
peace and justice for sustainable moral development.