Muslim Theological Approaches on Maslihat for a Sustainable Multi-Faith Cohesive Society: An Evaluation

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Abstract:
Islamic teachings based divine commandments provides human beings without the distinction of caste, color, creed and religion. Islam has given the fundamental right of freedom to live according to their own sacred convention in a multi-faith society. Charter of Medina was the first written document which fulfills the criteria of establishment of the human rights. The religion of Islam teaches Muslims to respect the worship places even of the Non-Muslims as it is taken from Muslim Government in the name of God and worship purposes. This is an analytical study in which data is gathered from secondary sources that includes books, article and online sources. One of the significant factor of *Maslihat* an theological approach presented by Imam al-Ghazali rooted from teaching of Islam and conduct of the last messenger of Islam provides the principles that all the people follow the basic source, that is to respect the worship places and provide justice to the humanity. The present research provided the grounds of *Maslihat* , conceptual meaning of *Muslihat* in the view of Imam Ghazali, is to protect the Shariah laws, and later developed by Muslim theologians for better development of cohesive human society.
Keywords: Islamic teaching, Justice, Maslihat, Muti-faith cohesive society

Introduction

Islamic teachings are comprehensive in nature. It encompasses it teachings regarding spiritual relation with God and at the same time guides its follow how he lives in a society. Islamic law granted rights as a human

being to the Muslims equally as the Non-Muslims. Islam is in favor of a peaceful community. The element of respect is very important for the maintenance of a peaceful society. Islam teaches its followers to respect each other in their all legal matters of life.

Islam has given respect and dignity to the human beings without the fact of religion, caste, creed or sect. Every human being whether a Muslim or a Non-Muslim is considered honorable and possess all the basic rights.[1] As Allah Almighty stated in the Holy Quran:

"And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference".[2]

To clarify the element of respect granted to human being, on the command of Allah Almighty the angels prosteated Adam (A.S) who was the first man and prophet created by Allah.[3] The words of God are:

"And (remember) when We said to the angels: Prostrate yourselves to Adam. They prostrated (all) except Iblis (Satan), who refused".[4]

The above verse highlights the story of Adam that Allah Almighty created the first man, Adam and granted him knowledge and ordered His angels to prostrate in front of Adam to give honor and dignity to the human being. All the angels immediately acted upon the command of Allah Almighty except the *Seitan*.

In Islam, all the human beings are considered equal without the restriction of caste, color or creed etc. The respectable in the sight of Allah is one who is most virtuous. Therefore concept of dignity depends directly on the virtue of a person. As Allah Almighty states that:

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believerwho At-Taqwa. Verily, Allah is All-knowing, -Aware".[5]

Dignity belongs to human beings, religion and worship places

[1]Saleh Hussain, *The Rights of Non-Muslims in the Islamic world* (Dar Eshbelia publishers, 2002), 09.
[2] Holy Quran (17:70).
[3] Saleh Hussain, *The Rights of Non-Muslims in the Islamic world*, p10
[4] Holy Quran (20:116).
[5] Holy Quran (49:13).

The protection of religion is the utmost right which is given by Islam to the Non-Muslims. Islam is not spread by the way of sword so, it is against converting someone to other religion without the person's consent and inner satisfaction. As, Allah Almighty states that:

"And had our Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad then compel mankind, until they become believers?".[6]

Islamic history shows that the last prophet of Islam never force any one to change his religion. People who came in the legacy of Islam, came by their own will; influenced by the virtues of the last messenger and guidance which is granted by the Allah Almighty. When the event of conquest of Makkah took place, the last messenger allowed Non-Muslims to practice their own religion by signing a pact with them. Under the conditions of this pact, Non-Muslims living in Islamic states are referred as Dhimmis by paying the jazia tax[7]

As, Non-Muslims were given religious liberty in Islam, in the same way the protection of their worship places is also upon the Islamic state. The Text of the Quran says:

"Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah."- For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty".[8]

Allah Almighty condemns destroying the worship places belonging to Non-Muslims. The last messenger and the rightly guided caliphs practically implemented the provision of Allah Almighty in their reigns. The first caliph of Islam, Abu Bakr instructed ten things to UsamaibnZayd while sending him for jihad which includes:

You must not harm any adolescent, women or and old age man. The tree which produces fruit must not be pull down. You must not destroy any house or kill any animal other than the purpose of fulfilling hunger. Palm tree must not be cut off. Be brave and do not harm those people who devoted their lives towards the worship places.[9]

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6 Holy Quran (10:99)

7Saleh Hussain, The Rights of Non-Muslims in the Islamic world (Dar Eshbelia publishers, 2002),14.

8 Holy Quran (22:40).

9Tarikh At-Tabari, (2019). Vol.03.

As, Islam consider the worship place of any religion very respectable place and avoid harming the worship places or people belonging to these worship places. In case of war, Islam also recommended it followers not to target the worship places of the Non-Muslims but in case, if Non-Muslims show aggressive attitude and dis-respect the worship places of Muslims by targeting it then the Non-Muslims are considered responsible for the consequences because it is obvious that no one is able to tolerate the disrespect of their religion or worship place. If in case, Non-Muslims realizes their mistake and consider it as a coward act of targeting the Muslims worship place then in that case, Muslims must resist from harming the worship places of the Non-Muslims.[10]

Liberty to follow religious laws

The religion of Islam has given liberty to Non-Muslims to spent their life by indulging in their own religious laws. In an Islamic state, Non-Muslims are free to conduct their marriage ceremonies and divorces etcaccording to their own religious regulations, with only exception of the criminal felonies like stealing, infidelity, smuggling etc which were dealt by the laws prevailed in the state.[11]

Non-Muslims were given liberty to establish their own courts in an Islamic state which help them to solve the disputes of Non-Muslims according to their own laws. On the other hand, Non-Muslims were also given liberty that they can settle their disputes by consulting the Muslim court if they will. In that case a very important obligation is placed upon the Muslims; that to judge between them justly and honestly.Allah Almighty states in holy book that:

"(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly".[12]

Maintenance of justice

It is the legal right of Non-Muslims given by Islam to maintain justice with the Non-Muslims in all walks of life. It is against the Islamic

[10]QayyimJawziyya, Ahqamahl al-dhimma (2014), 712, vol.02.
[11]Hussain Abduallatif, Tolerence: The west and Muslims (Dar ibn-Al-Jozy publishers, 1999), 93.
[12]Holy Quran (5:42).

teachings to harm them or to exploit their rights. The concept of justice is that, they must be given all basic rights and similar type of punishment which is given to Muslim in case of any crime or immoral act; would be given to dhimmi. It means that if the punishment of stealing is to cut off the hand in Islam then a similar type of punishment must be given to dhimmiif he steals but giving extreme punishment which is not given to Muslim in case of crime. The concept of justice that is introduced by Islam can be seen by the evidence that once a Muslim murder a Non-Muslim very unjustly. On hearing this, the Last Messenger (S.A.W) ordered of killing that Muslim because life of every human being is consider very honorable in Islam.[13]

There exists a very important evidence in the Islamic history about maintaining justice with the Non-Muslims that once a suit of mail of Hazrat Ali (R.A) was stolen when he (R.A) went on battle with Mawayiyah. After the battle, when Hazrat Ali (R.A) went to Kufah, he (R.A) saw a Jewish man selling that suit of mail which belongs to Hazrat Ali (R.A). The fourth caliph of Islam goes towards him and demanded his suit of mail back; on which the Jewish man rejected to give it back. They brought their case towards the Muslim judge who demanded proof from the fourth caliph of Islam. Hazrat Ali (R.A) presented the testimony of his son which the Muslim judge rejected by saying that the evidence of son is not applicable in law. So the judge gave decision in favor of the Jew. On seeing the justice of Muslim judge, Jewish man accepted his theft and embraced Islam.[14]

Liberty of life, property and religion

The right of life, property and religion are the most important and basic rights in Islam which are provided to every human being without the fact that to whom religion he belongs to. The religion of Islam is against depriving anyone from their legal rights. On the other hand, in case of any criminal offense such as murder, only court is allowed to deprive someone from his legal right.[15] As Allah Almighty says in the Holy Quran that:

"Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty- We

[13]Nazir Hussain, TahiraParveen, Tayyaba Syed and Ayesha Kanwal, "Religious Minorities Rights: Myth and Realities", Academic journal of social sciences, (July-September 2017): 220, vol.1, Issue.3.
[14] Ibid. pg.220.
[15] Ibid. pg.220.

provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand".[16]

Khutba Hajjutul Widah the messenger (S.A.W) is remarkable in history. In his last sermon, the prophet (S.A.W) instructed the believers to respect the life, honor and property of the other persons without the restriction of caste, color, creed and religion. The rights of Non-Muslims can be witness by the words of the last messenger (S.A.W):

"The one who will kill a dhimmi unjustly, he will be unable to smell the fragrance of the heaven".[17]

Protection from External Enemy

The Non-Muslims who lived in the Islamic state as (*dhimmi*), their protection is mandatory upon the Muslims. As dimmi pay *jazia*, so their life, property and honouretc are under the protection of the Islamic state. It is also the responsibility of the Islamic state to protect the dhimmis from the external enemies. As the scholar of Islam Ibn-e-Hazm said:

It is considered as the responsibility of the Islamic state to stand up against the violence against the dhimmis in the Islamic state and to protect them from external violence.[18]

Muhammad peace be upo him instructed Non-Muslims to protect Non-Muslims and do not harm them. he said:

"Dhimmis must not be harmed. The one who will harm dhimmi, I will be his opponent on the day of judgement".[19]

Socio-ethical behavior towards Non-Muslims

Islam preaches the message of love and peace and commanded to deal people nicely and justly. Islam not only commanded to behave justly with Muslims but also with those Non-Muslims who do not fight with the Muslims and Islam. As, Allah Almighty states that:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَ تُقْسِطُوْٓا اِلَيْهِمْ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ۝

[16]Holy Quran (60:08).
[17]SahihBukhari, 52.
[18]Al Faruq, The Islamic view of Non-Muslims in Muslim society (2006), 14, vol.03.
[19]Al-Jamia-As- Saghir , Hadith no 8270.

"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity".[20]

Allah Almighty strictly prohibits Muslims to be friend of those Non-Muslims who fought with Muslims regarding their religion and those Muslims who rejected the command of Almighty Allah and became friend with Non-Muslims are referred as sinners.[21]

"It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers those who disobey Allah)".[22]

The questions here arise that what is meant by dealing kindly with the Non-Muslims. It means to fulfill the problems of the deprived Non-Muslims, helping them, providing them with food and clothes and taking care of them against the aggression. There exist many examples in the history about the kind treatment of last messenger Once a Christian deputation came to visit Medina. The last messenger treated these Non-Muslims in a very good manner and allowed them to perform their religious obligations in the mosque.[23]

Similarly, once a Jewish woman offered super cooked poisoned meat to the prophet. The last messenger of Allah accepted the gift but later on came to know about the about the inclination of a Jewish women. The prophet inquired from the Jewish women the reason behind it; on which she apologies to the last prophet and the last messenger accepted her apology.[24]

The last messenger used to visit the sick Non-Muslims and also respected their funerals.

"It is narrated from ibn-e-Abi Laila that Sahal-bin-Hanif and Qas-bin-Saad were sitting together and a funeral of pagan crossed him. They both stand up. A Muslim person near them inquired the reason of their giving respect to the funeral of a Jew. On this they said that once a funeral of a Jew crossed the last messenger and people near them asked reason of

[20]Holy Quran (60:08).
[21]Al Faruq, The Islamic view of Non-Muslims in Muslim society (2006), 14, vol.03.
[22]Holy Quran (60:09).
[23]Al Faruq, The Islamic view of Non-Muslims in Muslim society (2006), 14, vol.03.
[24]SaifRehman, Islam and Non-Muslim citizens (Maktabahkhaddam-al-Ahmadia publishers, 2015), 40.

his standing, as the funeral is of Non-Muslim. On this the last messenger replied that: Jew is also a human being".[25]

This is evident that the last messenger respected people as a human being and fulfill all their rights. On the other hand, he commanded believers to take care of the basic rights of the Non-Muslims.

Similarly, once the second caliph; Umar the second caliph of Isalm was passing from a house that he saw an old blind Jewish man who was begging and was not in a favorable condition. mar inquired from him the reason of his pathetic condition and he replied that his that condition is all because of his age factor and payment of jazia to the Islamic state. On hearing this Umar helped him by giving money and ordered to not to take jazia payment from him.[26]

The last messenger clearly states while addressing his last sermon that the life of every human being whether Muslim or Non-Muslim is considered sacred in the sight of Islam. It is not befitting for the people to snatch the rights of others or deprive someone from their basic rights. Similarly, in fourth hijri; Prophet Muhammad declared some instructions and guidelines to the Christians and all the priests which are as follow:

Muslim Rulers are responsible to guard the worship places as well as the houses of the priests from the external and internal opponents. Muslim rulers are not allowed to charge extra tax on the Christians as well as, they are not allowed to replace the position of their priest with someone else. No force conversion will be taken place in case of religion and no worship place of Christians will be destroyed or replaced with Masjid. Similarly, if they are in dire need of Muslim's help in any task of their religion then Muslims are instructed to help them. Helping them does not means the banishment of Muslim from his religion but these are the rights which were given by Allah Almighty to the Non-Muslims.[27]

Conduct of Prophet of Islam towards Non-Muslims

The conduct of the last messenger was totally in favor of the last revealed book. He was considered as the moving Holy Quran as his all acts and morals are in accordance with the last revealed book of Allah Almighty. When last messenger migrated towards the state of Medina after getting rid of the aggressive behavior of Non-Muslims, he (S.A.W) not

[25]Sahih-al-Bukhari, Book 23, Hadith 70.
[26]Al Faruq, The Islamic view of Non-Muslims in Muslim society (2006), 14, vol.03.
[27]SaifRehman, Islam and Non-Muslim citizens (Maktabahkhaddam-al-Ahmadia publishers, 2015), 41.

only declared the constitutional rights of Muslims as well as of the other citizens of the state. The last messenger instructed the religious freedom for the Non-Muslims, as it is the right which is given to them by the Creator of the world. He granted religious freedom to Non-Muslims as well as prohibited Muslims to destroy their worship places.[28]

Despite of facing all the injustices, the last messenger behavior with the Non-Muslims was up to the mark and full of justice. His behavior became the role model for all the Muslim and Non-Muslim states which should be taken in to deliberation while interaction with the minorities. In-depth study of the history of Islam shows that the last messenger was in favor of religious freedom and never gave such commandments which came in the way of the religious freedom of Non-Muslims or which hurts the religious sentiments of the Non-Muslims. In short from the people of book to the pagans; he had given religious freedom to all the Non-Muslims without any discrimination.[29]

The evidence of religious freedom is very important to state here that before the establishment of Islam as a sovereign religion in the state of Medina, there exist a worship place of Jews known as "Bait-ul-Madaris". The fact is that; it is not only a worship place but also a teaching centerfor the children of Jews. After Islam became the sovereign religion in the state of Medina, the Jews were fearing that their worship place would be demolished but the last messenger ordered to do not demolish the worship place of Jews.[30]

Similarly, other document available in the world cannot compete it. It is the first ever document which talks about human rights without the discrimination of religion, caste, color or creed. It considers man as a human being first and a follower later. In this pact, the last prophet (S.A.W) granted religious freedom to all the human beings whether a Muslim, Christian, Jew etc without any discrimination. On the other hand, they were also given liberty to visit their worship places as well.[31]

Non-Muslims under the regime of Muslim Caliphs and their Rulings

[28]Sanaullah Bhutto, Saifullah Bhutto and Muhammad TufailChandio, "Protection and Respect for the places of worship in Islam",2017, Maarif Research Journal, no.02.

[29]Ibn-e-Qayyum-al-Joziyya, Ahkam-ahl-Dhimma (Saudia Arabia: Ramaghe-ul-Nashar publications, 1997), 64.

[30]Hameedullah, Introduction to Islam (Lahore: Bacon Books Urdu Bazar, 2010), 240.

[31]Ibn-e-Hisham and Abdul Malik, Al-Seerat-al Nabaviyya (Cairo: Shirkat Maktabawa Matba' MustafaAhlabi, 1995), 501.

After the demise of the last messenger (S.A.W), his (S.A.W) task does not stop but it was continued by the rightly guided caliphs of the Islam. The rightly guided caliphs were the witness of the practices of the last messenger (S.A.W) which were the sharia rulings. So, the caliphs implemented the rules and regulations and followed the footsteps of the last prophet (S.A.W). During the time period of the first caliph of Islam; Hazrat Abu Bakr Siddique, the territory of Heera was conquered by Hazrat Khalid-Bin-Waleedand in that territory Non-Muslims were feared about their religious liberty. So, Hazrat Khalid-Bin-Waleed had written an agreement whose words are as follow:

The people of Heerah are free to spent their life in accordance with their religious rulings as well as their worship places are under the protection of Islam.[32]

Similarly, the people of Damascus were also given religious liberty by Hazrat Khalid-Bin-Waleed in the following words:

The people of Damascus will be given all their basic rights as a human being. Their worship places will be protected and their wealth, honor and dignity will be protected.[33]

The reign of second caliph of Islam; Hazrat Umar (R.A) was also very remarkable as many places were conquered in his time period and many reforms were made by him. Hazrat Umar (R.A) also followed the footsteps of the last messenger and protected the rights of Non-Muslims in all the legal circumstances. He never preferred the legal right of Non-Muslim over a Muslims. During his time period, the territory of Syria was conquered by HazratUbaida (R.A). They were also feared, like all other Non-Muslims about the status of their worship places but this fear was overcome by the following words:

The community centers of the people of Syria will enjoy the same status and they will be protected.[34]Umar during his time period, concluded a treaty with the people of Jerusalem. In accordance with the words of the treaty, the people of Jerusalem would be given all their basic rights as a human being. They will be given religious liberty and their worship places will be protected. Moreover, no one will be compelled for the conversion of his religion.[35]

32Ahmed bin yahya, Futuh al-Buldan (Beyrut: Dar al-kutub al-Ilmiya,1983), 244.
33Ahmed bin yahya, Futuh al-Buldan 128.
34Abu Yousuf, Kitab-ul-Khiraj (Cairo: al-Matba' al-Salafiyya, 1382), 80.
35Muhammad bin JareerTabari, areekh al-Umamwa al-Mulook (Beyrut: Dar al-kutub al-Ilmiya, 1987) , 2/449.

Similarly, during the reign of Hazrat Umar (R.A), an incidence of injustice took place with the Non-Muslim on which he (R.A) acted justly. Some Muslims take over the land belonging to Non-Muslim forcibly and constructed mosque on that land. When the second caliph came to know about the whole incidence, he became very angry and ordered to demolish mosque and return that land to the Non-Muslim owner.[36]

Non-Muslims under the administration of Muslim Rulers

The later Muslim rulers after taking guidance from the life of the last messenger (S.A.W) and rightly guided caliphs; also protected the rights of Non-Muslims living in an Islamic state. It can be witness by the event that a Christians church was dominated by Waleed bin Abdul Malik Umvi and its status was changed in to the mosque but when Umar bin Abdul Aziz came in to power; Christians complained him about the injustice act of the Umvi. On hearing this Umar bin Abdul Aziz became very angry and ordered to change the status back in to the Church.[37]

During the time period of Banu Abbas and BanuUmmayyads many churches were erected by the Christians.[38] Caliph Haroon Rasheed also permitted Christians to build their two worship places in Baghdad during his time period. [39]Similarly, rulers permitted Non-Muslims to build their worship places. In short many Muslim rulers following hadith of the last messenger (S.A.W) and Muslim caliphs provided rights to Non-Muslims and gave them religious freedom.[40]

1. The life of all human beings are considered sacred in Islam.
2. Non-Muslims were granted religious freedom by Islam.
3. The worship places of all the religions were considered very respectable in Islam.
4. The conduct of the prophet is as per the teachings of Islam.
5. The rightly guided caliphs and pious Muslim rulers followed commands of the messenger and implemented Islamic teachings.

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[36]Ahmed bin yahya, Futuh al-Buldan (Beyrut: Dar al-kutub al-Ilmiya,1983), 131.
[37] Ibid. pg. 131.
[38]Alkharbooti, al-Islam waAhluz-Zimmah (Cairo: al-Majlis al-A'laLish-ShunilIslamiah, 1969), 139.
[39]HamaviYaqoot, Mujam al-Buldan (Beyrut: Dar Sadir, 1399), 670.
[40]Abu Yousuf, kitab-al-khiraj208.

"*Maslihat Gharibat*" is that interest which is un-known in Islamic law. Imam Ghazali clearify this concept by explaining a situation in which Non-Muslims used to attack Muslims by using a shield of Muslim prisoners. In that situation if Muslims want to get triumph over the Non-Muslims then it is important that Muslims first kill the Muslim prisoners that were used as a shield by the Non-Muslims because it is obvious that if Muslims do not kill those Muslim prisoners that were used as a shield by the Non-Muslims to get triumph over the Muslims then after getting triumph, Non-Muslims will ultimately kill those Muslim prisoners.The question arises here that is it legal for the Muslims to kill their Muslim brothers in that situation or they must avoid and allow Non-Muslims to get triumph over them.

Non-Muslims used to protect themselves by hiding themselves behind the Muslim prisoners. If Muslims donot resist their attack they will take hold over the Dar-ul-Islam and ultimately will kill all the Muslim prisoners after fulfilling their desire of triumph but if Muslims will attack Non-Muslims then in that case they will kill the innocent Muslim prisoners.

Imam Ghazali is known as Hujat-ul-Islam because he always preferred Allah's will over the human wills. Imam Ghazali is of the view point that it is very important for the Muslims to fight back with the infidels in case they attack Muslims. Muslims are duty bound to protect their religion but it is proved by any mean to kill innocent Muslims. There exist no valid proof for it on which Qiyas can be done.It is referring to a ambiguous one, knowing essentially that it is projected to be devastating, not with one proof and an explicit misguidance, but rather with proof outside the urban context.Imam Ghazali stipulated three conditions for the reliability of this type of interest which is as follow:

1. The one is surrounded in such a difficult situation that there is no way out.
2. The one is sure that it can be helpful in saving the sharia laws.
3. It must not be restricted to some particular group of Muslims but to all the Muslim community.
4. And if the Non-Muslim captures the fort and uses Muslims to defend themselves then in that case I is not legitimate for the Muslims to kill those captured Muslims and Muslims must avoid to attack the fort because I n that circumstance, Muslims are not sure that they may get triumphed.

And it does not mean a group in a ship. If they throw one of them, they would have survived, or they would have obscured as a whole, because it is not a sum that would result in the devastation of a condensed number, and it is not a slip like the whole of the Muslims, and because it is not necessary for one to drown except that it is necessary by lottery and it does not go astray.Some people misunderstood the concept of Muslihatbilkhasus, Mursal and Gharibah that is explained by Imam Ghazali. According to the misunderstood concept of these people they think that Imam Ghazali allowed the killing of innocent Muslims. To remove this misconception from the mind of people, the core concept of Imam Ghazali is explained as follow:

Firstly, it is very important to understand that whenever Imam Ghazali uses the word Maslihat it does not means gaining benefit and avoiding disadvantage as most of the people think. It is only the literal meaning of Muslihat but according to the conceptual meaning of *Muslihat* in the view of Imam Ghazali, it is to protect the Shariah laws. As for the significance, it is originally a phrase of bringing a advantage or repelling harm, and by that we do not mean slip. Imam Ghazali is considered as the best and foremost commentator of *Maslihat*.

A derision of the false principles, such as whoever thinks that it is a fifth law has erred, because we have returned the interest to preserving the purposes of the law, and the purposes of the law are known by the Qur'an, the Sunnah and consensus. It has been shed out, and whoever comes to it has already started, just as he who likes it has already started.

Conclusion

Islamic teachings promote the concept of love, social justice, peace and harmony. It teaches not to differentiate between the people on the basis of caste, color and creed. The religion of Islam provided all the basic rights to the human beings such as life, honor, wealth and religion. Fundamental right is the self-determination to exercise their religion. Muslims rulers are to protect the dignity, wealth and scared places the Non-Muslims who are living in an inter-faith society under an Islamic state. Non-Muslims isto pay *jazia* for the fulfillment of their responsibilities towards state. The last prophet of Islam provided such guidelines which are in favor of the religious freedom of the people mostly Non-Musli1ms and never gave such commandments which came in the way of the religious freedom.