

Intolerance among Different Islamic Sects in Pakistan: Causes and Solution

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Abstract

Intolerance has been a serious problem as an inter-communal problem and this problem exists in the form of inter-communal intolerance in Pakistan which leads to violence and bloodshed. Many factors contribute to this intolerance, including sectarian differences in belief and practice, political exploitation of sectarian differences, lack of education and understanding, and the influence of extremism. Due to which Pakistani people are facing many problems. There are many different sects of Muslims in Pakistan, each with its own set of beliefs and customs. These differences can sometimes lead to stresses and even violence between sects. For instance, the Sunni and Shia organizations of Islam have several views about the succession of the Holy Prophet (PBUH), and this has been a wellspring of contention between the two factions for a really long time. Misunderstandings and prejudices between sects can result from the fact that many Pakistanis lack Islamic knowledge. For instance, some individuals may be of the opinion that their particular sect is the only genuine Islamic sect and that all others are heretics. Intolerance and even violence can result from it. The aim of this research work is to

explain a comparative analysis of intolerance among different Islamic sects in Pakistan and as well as to find out its causes and solution under the Islamic context. In this study used a qualitative approach to its investigation. The information was gathered from a variety of sources, including websites, books, magazines, news pieces, and research papers. The primary and secondary both sources were used in references.

Any society that wants to sustain stability, moral development, and peace has to have a giving and tolerant relationship among its members of all religions and sects. To promote regional security, stability, peace, and order, it is equally important to behave with charity and tolerance. In Pakistan, where people of diverse countries, beliefs, and sects live, tolerance is especially important. There must be religious tolerance for people to coexist peacefully in society. Then the environment of society would be peaceful and calm.

Keyword: Intolerance, Islamic Sects, Pakistan, Islamic Teachings.

Introduction

One of Pakistan's biggest challenges is the issue of intolerance. Numerous more issues arise from this one. Islam disapproves of it. In Islam, harshness, radicalism, and intolerance are forbidden whereas patience, tolerance, and harmony are encouraged. Islam has tolerated diversity, yet it has outlawed violence, hatred against one another, and bigotry motivated by differences in thought. Tolerating one another entails being patient and tolerant towards one another while avoiding discrimination based on ideas and beliefs, race and color, nationality and language, etc. Respect and acknowledge the rights of those who adhere to other religions and ideas instead of harboring hatred against them. Human civilization and a high standard of polite culture are fundamentally based on civility.

Studying the principles of Islam reveals that, similar to what religion has given to humanity, tolerance is not only taught but actively practiced by Muslims. The Holy Quran states, "There is no compulsion in religion".¹ Analysing the life of the Holy Prophet (PBUH) reveals that, he consistently

acted in a tolerant manner towards opponents and non-Muslims. The past was also chronicled in glorious historical phrasing.² Another notable example of tolerance is that of the Rashidun Caliphs. In the valiant Islamic country of Pakistan, which has always upheld the truth and made numerous sacrifices for Islam since its founding. This rightist has always created issues that have been exploited by adversarial groups. Since they have never been able to destroy this country on the battlefield, the enemy has been attempting to undermine it by starting internal conflicts. They seek to do this by using differences in geography, ethnicity, and religion as justifications for fighting one another. Pakistan is experiencing an increase in the issue of intolerance, which is leading to instability and issues for the populace. People from all religions and sects living in a society must have friendly and giving relationships with one another in order to maintain regional peace, order, and security as well as moral growth and peace and order. It's critical to act in a way that is kind and tolerant in order to foster stability. Tolerance is greatly needed, particularly in a nation like Pakistan where people of all nationalities, faiths, and sects reside. Fostering religious tolerance is essential to a society's ability to support everyone living in harmony.

The absence of rebellion, uproars, conflicts, and disagreements is crucial as it is essential to respect the rights of others. The formation of diverse factions and denominations, who deem themselves superior to others based on ethnic, linguistic, or religious grounds, can lead to detrimental consequences for a society, ultimately leading to the downfall of all nations.³ This subject holds great significance, as tolerance resonates with the sentiments of all individuals. It echoes the voice of nature, and what the people of Pakistan require the most in present time is to live in amity and tranquility with one another. To achieve this, it is crucial to foster love and warmth among one another and to promote mutual respect while refraining from attacking anyone's religious beliefs.⁴ Considering the present circumstances, the Pakistani community has encountered numerous internal and external catastrophes repeatedly, and will confront several more obstacles and hardships in the times to come. In order to tackle these challenges effectively, it is crucial to emphasize the

significance, necessity, and usefulness of intercultural harmony and acceptance. Hence, this initiative aims to shed light on the prevalent issue of religious intolerance in Pakistan, its root causes, and elucidate ways to foster tolerance and eradicate intolerance by drawing insights from the Holy Quran and the Seerah of the Holy Prophet (PBUH).⁵

This research work is consisting on some sections as introduction, significance of the research, research objectives, research questions, research hypotheses, and statement of the problem are all parts of the first section of this research work. The second and third sections explain research methodology, and Analysis of the problem, the fourth section elucidates the causes of intolerance among sects in Pakistan, the fifth and sixth sections explicate possible method and solutions for promoting tolerance and result and findings, whereas the seventh section highlights suggestions and recommendations of this research work.

Definition of Tolerance

The definition of tolerance is that an individual, a community, or a government tolerates actions that they deem morally repugnant in their own contexts while taking into account the sentiments of others. If you don't like these things, then people who like them will adopt them and you will tolerate this action.⁶ It can also be terminologically defined as that it is the name of such an attribute that is opposite to prejudice, individualism, coercion, obstinacy and in which an action is permitted and permissible with exceptions. In which the concepts and ideas of people of other religions should be tolerated with patience.⁷ Tolerance is a term coined by researchers and scholars of various religions in the late eighteenth century. Ibn Ashur, who is a great researcher of the modern era, has discussed extensively on the subject of tolerance. Similarly, Allama Majid Gharbawi writes about the history of the word "tolerance" that the word tolerance as a term (17-18 AD) was introduced.

It is a true fact that tolerance refers to the adoption of amicable behavior between different religions. Some have defined tolerance as: "Tolerance means that a person leaves others open to express their freedom of opinion. And the famous philosopher (Goblo) has a

statement about tolerance that says: Tolerance does not oblige a person to leave his beliefs. Give or stop from expressing your beliefs, or stop from defending it, or act with prejudice towards others for your belief, rather tolerance obliges a person to share his opinions and thoughts with others. But do not apply with force, coercion and deception. (As well as tolerance) also teaches a person to respect the opinions of others, it is a personal and moral responsibility of a person".⁸ As if tolerance is a word that was adopted as a term by recent religious researchers at the end of the last century AD. Scholars derived this term from this hadith of the Prophet (PBUH): "Verily, I have been sent with the religion of Hanif, i.e. the true and moderate religion".⁹ In modern times, the term tolerance has been reserved for harmony between different religions, faiths, beliefs and concepts found in the world. Because in the past, the need for it was not so great, due to the differences between different countries and borders, which were the status of Eastern and Western countries. But nowadays the world has become a global village. It has become impossible for a country to live alone, or there were big empires in the past which have now been divided into different states and countries. Then the advancement of modern technology has reduced the distances to a minimum. That is why in the early period of Islam, wherever the word tolerance was used, it meant ease, tolerance, convenience, generosity. But now this term only refers to the interaction and connections between different religions, countries and regions.

How people with different beliefs and ideas tolerate the religious, political and territorial rights of other members of the society. Thus, in the case of "Tolerance and Sources of Tolerance" it is written: "The concept of tolerance started in the seventeenth and eighteenth centuries. When nations of different faiths and religions became aware of the terrible consequences of war. Because this was the time when different religious ideas and philosophical debates began to flourish within Europe in the middle Ages, in order to avoid conflict over religion, the church members considered a way to protect human rights and expression. It was the period when the clergy of the Church began to influence politics, bringing opinion to all people equally."¹⁰

According to the above term definitions, tolerance means that we tolerate people whose beliefs or actions are wrong in our opinion. We should take into account their feelings and do not criticize them in such a way as to hurt them and should not use coercive methods to dissuade them from their beliefs or prevent them from their actions. In this way, giving people freedom of belief and practice is not only a desirable practice but also necessary to maintain peace and security.

A Short Introduction of Pakistan

Pakistan (official name: Islamic Republic of Pakistan) is an independent Islamic country located in the defensively important part of South Asia, Northwest Central Asia and West Asia. It is the fifth most populous country in the world, with a population of approximately 242 million, and has the second largest Muslim population in the world. With 881,913 square kilometers (340,509 sq mi), it is the thirty-third largest country in the world. It has a 1,046 km (650 mi) coastline to the south that meets the Arabian Sea. Pakistan is bordered by India to the east, China to the northeast, and Afghanistan to the west. And there are Iran. Pakistan is separated from Tajikistan by a narrow Wakhan Corridor in the north, while the countries maritime border also shares with Oman. The areas of present day Pakistan were the earliest areas in the world that had the Mohenjo-daro and Indus Civilization Mehrgarh Taxila Ancient Sanskrit period and other under-explored archaeological sites such as Kandahara civilization. This area has also been ruled by ancient Chinese, Rajput, Iranian, Greek, Arab, Buddhist, Sikh, Mughal, Hun White and Turkish invaders. This area was home to various empires like Chandragupta Maurya, Achaemenid Empire, Umayyad Caliphate of Arabs, and Mughal Empire. It has been an important part of Mughal Empire, Durrani Empire, Sikh Empire and British Raj. After that, the Pakistan Movement under the leadership of Muhammad Ali Jinnah succeeded and on 14 August 1947, an independent and independent Islamic state was established in two parts of India, East and West. Pakistan made its first constitution in 1956, which was abrogated in 1958, after which the second constitution of Pakistan was presented in 1962, which was abrogated

in 1969 by Jazal Yahya Khan. In 1971, during a civil war, its eastern part seceded and became a new country, Bangladesh.¹¹ Pakistan runs under a federal parliamentary democratic state. It has four provinces and some federal government territories. This country is a region of linguistically and ethnically diverse nations and its geography also includes all kinds of regions. Pakistan is one of the most powerful countries in the world, as its army is the sixth largest in the world and it is the only nuclear power in the Islamic world and the second nuclear power in South Asia. Its economy ranks 23rd in the world. Pakistan's history is marked by military dictatorship, political instability and conflicts with neighboring countries. This country is an important member of organizations like World Islamic Conference, United Nations, Commonwealth of Nations, SAARC, Developing 08, Economic Cooperation organization.¹²

Intolerance among Sects in Pakistan

Pakistan finds it extremely difficult to deal with the issue of intolerance. Numerous more concerns stem from this one. In Islam, it is not recommended. Our faith teaches patience and tolerance, and it forbids extremism and hatred. While Islam accepts differences, it forbids conflict, hatred of one another, and discrimination based on differences in knowledge. Tolerating one another without discrimination on the basis of philosophy, creed, ethnicity, nationality, or language is what it means to be tolerant. Don't hate the followers of other religions and ideologies without accepting them and recognizing their rights. Civility is an important component of human civilization and is a high level of polite culture. This is such a wonderful charter that religion has given to humanity. In this regard, when Islamic teachings are studied, it is known that Islam not only teaches tolerance but is also its pioneer. In the Islamic world in general and in the subcontinent in particular, there are Masalik and jurisprudential religions, such as Jafari, Hanafi, Maliki, Shafi'i, and Hanbali, etc. Next in Hanaf are Deobandi and Bareilvi subdivisions. But these two terms belong to the same jurisprudence and school of thought. Like the Sunnis, the Shias also have sub-divisions. From the beginning, there were different schools of thought. According to

Sayed Abu- ul-Ala Maududi: "There are actually only three sects found in our country.

(1). Hanafis (who, despite being divided into Deobandis and Barilavis, agree on Hanafi jurisprudence.) (2). Ahl -e-Hadith (3). Shias."¹³ At the time of the establishment of Pakistan, there was religious tolerance despite differences in these issues. A relationship of mutual respect and courtesy was established. Different schools of thought followed their own beliefs and ideas in their own circles.

In the 1980s, using these differences for political purposes, violence and prejudice prevailed. Which took the form of sectarianism? The people could not understand the fact that the differences between them are not such as to exclude other religions from the circle of Islam itself. Hamid Kamal Uddin, in his article "What is sectarianism?", while uncovering the reality of differences in Islamic Masalik, writes in detail: The overwhelming majority of scholars and jurists of the Ummah, including Hanafi, Maliki, Shafi'i, Hanbali, Zahari and Ahl al-Hadith, etc. These are not many sects, they are actually one sect and all of them agree on one source of knowledge and Shariah. This belief has been maintained by scholars and jurists of the Ummah for centuries. If there is no major defect in belief, these jurisprudential religions are valid religions of the Ummah and despite the jurisprudential differences, they are one group and all of them come under the Ahl al-Sunnah wa al-Jama'at. There is a difference between them, which in the general sense has been recognized by the scholars of the Ummah. Basically, it is a difference in the understanding of the texts and the interpretation and investigation. There is a difference in ijtihaad issues. This difference is not negative, but in terms of terminology, this difference is not right".¹⁴ A brief introduction to schools of thought in Pakistan will be presented below.

Deobandi School of Thought

Muslims were struggling and becoming weaker politically, economically, and socially following the War of Independence in 1857. This time, a Darul Uloom was established at Masjid Chhata¹⁵ in Deoband, where Maulana Muhammad Qasim Nanotwi¹⁶ was staying, to educate and fortify Muslims

with religious studies.¹⁷ From which Sheikh Al-Hind Maulana Mahmood Hasan Deobandi, Maulana Khalil Ahmad Saharanpuri, Hakeem Ummat Maulana Ashraf Ali Thanvi, Muhaddith Kabir Allama Anwar Shah Kashmiri, Mufti Kifayatullah Dehalvi, Maulana Asghar Hussain Deobandi, Maulana Syed Hussain Ahmad Madani, Maulana Muhammad Ilyas Kandhalvi, Allama Iblarhim Kandhalvi, Maulana Shabbir Ahmad Usmani, Maulana Zafar Ahmad Usmani, Maulana Manazir Ahsan Gilani, Hakeem-ul-Islam Qari Muhammad Tayyab Deobandi and Mufti Azam Pakistan Muhammad Shafi Usmani were born. People of this sect are called Deobandi due to their relationship with Deoband. Deoband is a group of students of Shah Waliullah who are religiously Ahl as-Sunnat wa-ul-Jamaat and whose foundation is based on the Book and Sunnah, Ijmaa and Qiyas.¹⁸ This sect of Ahl al-Sunnah wal Jama'at imitates Imam Abu Hanifa in jurisprudence and acknowledges Imam Abu al-Hasan Ash'ari and Imam Abu Mansoor Matridi as their muqtada in beliefs. He pledges allegiance to all four lines of Sufism namely Qadri, Chishti, Naqshbandi and Suhrawardi.¹⁹ Darul Uloom Deoband plays a fundamental role in the Deobandi School. All the scholars and leaders of the Deobandi sect declare their intellectual and devotional relative Dar Uloom Deoband. It has roots all over India. It has affected the Muslims of India and Pakistan for more than one hundred years.

Beliefs of Deobandi School of Thought

Al-Muhind Ali Al-Mufand is considered one of the basic books in the statement of beliefs in Ahl al-Sunnah (Deobandi). This short book consists of Khalil Ahmed Saharanpuri's answers and also some of the scholars of Harmaan Sharifin on some of their questions. These answers have been supported by the great religious scholars of Deoband of all ages. In the same book, Khalil Ahmed Saharanpuri briefly describes his sect as follows: "It should be known that we and our Mashaikhs and our entire congregation, praise be to Allah, follow the teachings of Hazrat Imam Hammam, Imam al-Azam Abu Hanifa Numan bin Thabit, and follow Imam Abul Hasan Ash'ari and Imam Abu Mansoor Matridi in the Sufi ways. We have the attribution of the chain of Alia Hazrat Naqshbandiyya and the method of Zakiya with the

Chisht and the chain of Bahiya Hazrat Qadiria and the method of Marziyya with the Mashaikh Sahrur Diyah".²⁰ There are two groups of Ahl al-Sunnah wal-Jamaaat in matters of belief as Ashaira and Matriddi.²¹ These two elders have done a great deal of research and research in the principles of religion, the related problems of religion and belief, and by proving the beliefs of Islam with rational arguments and simulations, they refuted the objections and doubts of the Muslims and Zanadaqah with reason and simulation.

By which the religion of the Companions and followers became very clear. This is the reason why the religion of Ahl as-Sunnat wa-ul-Jamaat became confined to these two elders. There was no difference between these two elders in the principle of religion and the problems of religion. After Imam Abul Hasan Ash'ari and Imam Abu Mansoor Matriddi, the companions of Imam Malik, Imam Shafi'i and Imam Ahmad called themselves Ash'ar and the companions of Imam Abu Hanifa started calling themselves Matrid. In fact, the creed of these two groups is the same which has been established by the Companions, Tabeeen and Imams Mujtahidin.²² Muhammad Idris Kandhalvi writes about Imam Abul Hasan Ash'ari and Imam Abu Mansoor Matriddi in his book "Aqeed al-Islam: "Between these two elders, there is only a difference in twelve issues. And that dispute is not a real dispute, but a verbal and formal dispute, and they are also such issues that have no concept in the Book and Sunnah, and there is no mention of it from the Companions." The obvious thing is not transferable".²³ Deoband does not mean only that circle which is Darul Uloom Deoband in which education and teaching or preaching or writing and compilation are going on. The theory of all of them is connected with the wisdom of Hazrat Imam Shah Waliullah Dehlvi. The Ulama of Deoband are all Ahl al-Sunnah wa Jama'at in terms of their religious disposition.

Which is based on the Qur'an and Sunnah and the jurisprudence of the Imams. Its origin and principle is monotheism and greatness of Prophethood, which has been the religion of all the prophets. The first principle of Deobandism emphasizes the monotheism of Allah (SWT), with whom no shirk or falsification of shirk can accumulate and no one other than Allah

participates in it. In Deobandism, while staying within the circle of Quran and Sunnah, it is invited to ban the teachings of good deeds. Illicit rituals are discouraged. In this regard, his scholars have made academic and active efforts.

Barelvi School of Thought

Barelvi is one of the Hanafia schools of thought in Pakistan. The foundation and organization of the beliefs held by the Barelvi ideologues was done by Mujaddid Ahmad Raza Khan Barelvi of the Barelvi school of thought and this is also the reason for the name of Barelavi. A group of Ahle Sunnat Wal-Jamaat in the Indian sub-continent who accept Ahmad Raza Khan Barelvi as their Imam in their thoughts and beliefs.²⁴ Historically, this group came into existence as a reaction to the movement of Muhammad bin Abdul Wahab Najdi²⁵ and the movement of Ulama of Deoband. These people agree with the ideas of Shaykh Abdul Haq Muhaddith Dehlavi²⁶ among the predecessors and present his sayings in support of their beliefs.²⁷ Maulana Ahmed Raza Khan, the founder and leader of Barilavit, was born in a scholarly family on 10 Shawwal 1272 AH corresponding to 14 June 1856 in the city of Bareilly in Uttar Pradesh (UP) of India.²⁸ Muhammad Ayub Qadri writes about the Barelvi School and its relation in Tazkira Ulamae Hind: This religion is the creation of the followers of Fazil Barelvi Maulana Ahmed Raza Khan. His devotees remember him as Aala Hazrat and Fazil Barelvi. Maulana's forefathers were Pathans of the Barhij tribe of Kandahar, Afghanistan. India and Pakistan came during the Mughal period. Maulana Ahmad Raza Khan acknowledges Barelvi (1856-1924) as his preceptor.²⁹

Beliefs of Barelvi School of Thought

Muhammad Sarfaraz Khan Safdar has described the beliefs of the Barelvi sect in his book as follows: "The basis of the Muslims of Ahl-e-Sunnah wal-Jama'at is the Islamic beliefs, that is, the monotheism of Allah (SWT), the prophethood of the Prophets and their life after death, all the inspired books and scriptures, angels, the Day of Judgment (reward and punishment, heaven and hell) and good and evil. Believes in fate. Literacy, respect and reverence are the main elements in the religion of Ahl al-Sunnah. To believe that Allah

(SWT) is pure from every defect, the infallibility of the Messenger and the Prophets, the greatness and purity of all the Companions and all the Ahl al-Bayt Athar, the honors given to the saints and the peacemakers of the Ummah in the presence of God (such as blessings, inspiration and disposal, etc.). Acknowledging Religion is a must for Ahl al-Sunnah. For the Messenger of Allah (SWT), he believes in the knowledge of existence and existence by the grace of Allah (SWT).³⁰ The Hanafi al-Maslik Barelvi school of thought of the twentieth century has mostly been interested in various sub-and secondary issues. Some of which are the concept of Sheikh and Istmad Ahlul-Allah, for example, or Sheikh Abdul Qadir Jilani, Qiyam Milad and there will be two places where imagining the presence of Qiyaam, various rituals such as reciting Fatiha, Chehnam, Niaz of the eleventh year, Urs, etc. are included. Ahlus Sunnat Barelwi is the follower of Hazrat Imam Abu Hanifa. Those practices of the Muslim Ummah which are proven by the texts of the Qur'an and Sunnah are considered permissible and recommended.

Ahl al-Hadith School of Thought

Shaykh Ibn Taymiyyah³¹ while praising the Ahl al-Hadith says: Ahl al-Hadith does not mean those people who are limited only to listening to hadith, writing hadith and narrating hadith, rather they mean those who are committed to memorizing hadith, knowing it, understanding it and following it.³² The Ahl al-Hadith have this attribute that they are the most searching for the sayings of the Prophet (PBUH) and following the commandments of the Prophet (pbuh) is dear to them and whatever is against it, they oppose it. Imam Ibn Taymiyyah writes about the Ahl al-Hadith school of thought that this is not a popular religion or a modern sect, rather it is a religion before the Imams of the Arba'ah and the companions of the Prophet (PBUH) used to follow it, and in fact these people are the Ahl al-Hadith. There are Sunnahs who follow the sayings and actions of the Prophet (PBUH).³³ The people of Hadith of the present age consider Muhammad bin Abdul Wahab Najdi as their leader. They are also called Muhammadans, Wahhabis and Salafis. These Imams do not follow any of the four Imams, so they are disbelievers of the Saints and are against attending shrines and consider all these things as shirk.

In India, Maulana Muhammad Hussain Batalvi made him famous as Ahle Hadith.³⁴ The first foundation of the Ahl al-Hadith school of Hadith is the Holy Quran and after that the Hadith, these two things are the basis of the Ahl al-Hadith school and these two things are not modern, but the initial foundation of Islam is laid on them.

Ahl al-Hadith refers to the sect of Muslims that was born between the end of the second century Hijri and the third century Hijri (i.e. the end of the eighth and ninth centuries AD). Ibrahim Mir Sialkoti states in his famous book History of Ahl al-Hadith that: "This particular creed was present in the time of the Holy Prophet himself and continued to exist in every age".³⁵ Explaining the view of the scholars of Ahl al-Hadith, they write that: "This is not a new movement, but it is the same movement of the Book of Vasant that has been going on since the era of the Prophet and the era of the Companions."³⁶ This is the reason why the Companions of the Tabi'in and the followers of the Tabi'in are called Salaf or Salaf al-Salih, and the Ahl al-Hadith prefer their understanding to the understanding of the scholars of later periods and are called Salafis. Those who use the Qur'an and Sunnah directly and are not convinced of imitation. At the beginning of the twentieth century, the Ahl al-Hadith sect spread in the form of a movement in the Indian subcontinent; so, a nationwide organization named All India Ahl-e-Hadith Conference was established in Delhi, which popularized the Ahl-e-Hadith movement and school of thought throughout the country through the establishment of schools and pedagogies, sermons and meetings of preachers. Before the Ahl al-Hadith movement in the subcontinent, the Ahl al-Sunnah were followers of the Ash'ari and Matridi schools of thought.

The founder of the Wahhabi sect was related to the Hanbali scholars of Damascus. He was influenced by the teachings of Ibn Taymiyyah and Ibn Al-Qayyim al-Jawziyya. Therefore, the principles of the Wahhabi faith are the same for which this Jalil-ul-Qadr Hanbali scholar fought throughout his life. Initially, the Ahl al-Hadith scholars did not take any other point of view on this matter, but gradually they adopted the approach of Imam ibn Taymiyyah and Imam Ibn Qayyim in their beliefs and speech. In the middle Ages, he

presented his ideas on the reformation of beliefs. People of this sect do not accept the principle of opinion and speculation in religion. And they consider God free from all forms of illusion and doubt.

Beliefs of Ahl al-Hadith School of Thought

Ahl al-Hadith call themselves Ahl al-Sunnah in practice and Ahl al-Hadith in religion. Their principle of Sunnah is to follow the way of the Companions of the Prophet (PBUH) and to follow their example and to abandon bad faith. Because every innovation is misguidance. Sheikh Muhammad Ikram in his book "Moj Kawsar" while analyzing the beliefs of Ahl al-Hadith writes that: "This Jamaat is at the forefront in maintaining Islamic traditions, fighting other religions and rejecting shirk and heresy. This party has also done a great job in saving Muslims from wasteful rituals, preventing wasteful spending on marriage, circumcision and funerals, and removing the defects of idolatry and grave worship. And if these people devote themselves to fundamental reforms and correctness of customs and morals instead of focusing on partial differences and individual matters. And if they do not issue fatwas of disbelief on minor matters, then they will have great success in their name. And let their status be elevated in the national life.³⁷ Ahl al-Hadith are performing jurisprudence, academic and research services in the vicinity of Pakistan.

Shia School of Thought

The term Shia refers to those people who believe that Hazrat Ali (RA) is more entitled to the Caliphate after Hadrat Muhammad (PBUH). According to their opinion, the Holy Prophet (PBUH) had prescribed the caliphate of Hazrat Ali, so the Imamate will always remain in his descendants. It cannot go to other families. In the term of early and late jurists and scholars, "Shia" refers to the followers of Hazrat Ali and his descendants.³⁸

Shia Ahlul Shia is the largest country of Muslims after Ahlul Sunnat. Regarding Shia, this question is very important, how did it originate? And for what reasons did Shia take the form of a religion and passing through different periods of history, this religion is still present in the entire Islamic world. Imam al-Shaari has given the most comprehensive definition of Shia

beliefs. He writes: The Shia sect refers to those who are the followers of Hazrat Ali. They are convinced of text and will especially regarding Imamate and Khilafat. And their belief is that Imamate is not permissible for anyone except their children. If someone else is made an imam by oppression and injustice, then it will be oppression. They say that Imamate is not based on expediency, which is accepted by the people, but it is a member of the religion and a principled order.³⁹ Syed Abul Ali Maududi writes in his book "Khilafah wa Malukite": "The group of supporters of Ali was initially called Shia'an Ali, later they came to be known simply as Shi'a".⁴⁰

Beliefs of Shia School of Thought

Shias refer to the Qur'an and Sunnah in beliefs and jurisprudence, and in all matters the Imams refer to the Ahl al-Bayt. From the Shia point of view, Islam is a collection of certain beliefs and actions whose basic beliefs are called principles and basic actions are called promotion and members of Islam. The principles of Shia religion are five: "The basic beliefs of Actual Deen are Tawheed, Prophethood, Justice, Imamate and Maad (afterlife)".⁴¹ Al-Kashif Al-Ghita writes: "As far as the Twelver beliefs are concerned, their basic principles have been found. (1). A Knowledge of the creator (2). Recognition of his preacher (3). Recognition of problems of worship and practices (4). Achieving virtues and avoiding evil (5). Belief in retribution and punishment".⁴² Imam Jafar Sadiq's intellectual and practical elevation has an important place in the promotion of Shia religion. The greatness of your teaching circle can be estimated from the fact that jurists and hadith scholars like Imam Abu Hanifah, Imam Malik bin Anas, Sufyan bin Ainyah, Sufyan al-Thawri, Shuba bin Hajjaj and Fazil bin Ayyad attained high positions in the field of knowledge.

Causes of Intolerance among Sects in Pakistan

Cultural and Social Reasons

In simple words, culture or tradition is such a complex but interconnected phenomenon that includes language, sciences and arts, behavior, temperament, literature and manners, even differences, tensions and above all the complete concept of life and universe. Contrary to popular belief, religion is also a part

of culture. In the last two centuries, much has been written and thought about culture and its various aspects. Several theories have been developed, ranging from intercultural alienation to the globalization of human attitudes and preferences and the clash of cultures. Regardless of the subtle ideological entanglements, one thing is very clear that while there is much diversity and differentiation among different cultures and nationalities, there is also much that the various and complementary beliefs retain their distinctiveness. According to Kroeber and Klukohn, "Culture consists of the overt and elaborated or latent and overt patterns, including everything from social behavior, symbols, and material tools and arts the attitudes, traditions, beliefs and practices that develop as a result of historical continuity." Values are especially a part of it. Cultural systems are, on the one hand, the result of historical and social processes, and on the other hand, they are also the basis of expected and unpredictable future processes. In short, not religion but culture is a complete code of life. In today's societies, life and human existence are being expressed in various ways, in which writing, speech, pictures, icons, images, various media and social media are just a few methods.⁴³ Beyond the classical theoretical definitions and concepts for the understanding of culture, a few facts are very clear:

More or less all states in the world are multi-cultural or multi-lingual and multi-religious. The era of peninsular, isolated primitive tribal cultures and languages, so popular in early anthropology, is over. Minority and majority are merely additional terms and not permanent categories, the majority of one country can be the minority of another country and vice versa and it can be related to the history or background of any state and society. Inferior or superior status and position is an ideological rather militant attitude and self-concept of the dominant group and not a fixed identity belonging to a minority or majority as some people think. Globalization, universal means of communication, trade links and the media have increased the means and opportunities for communication within and between different cultures tremendously, but sadly, instead of the spread and acceptance of different

cultures, racial and religious prejudices in the world have increased. And the incidents of mutual conflict are also increasing.

Religious Diversity and Social Cohesion

Although it is difficult to understand social cohesion as a cultural phenomenon and issue, we can simply define it as a 'human value' that creates theoretical, practical and emotional compatibility between different individuals and groups. It can give rise to the same emotions and feelings. In other words, it is or can be a combination of moral values that try to create a harmonious balance between all communities that influence each other in negative and positive ways, be it religiously or politically why not be against.⁴⁴ In South Asia, past and present, religious identity has played an important role in every respect even the cause or reference to the horrific carnage between Muslims, Sikhs and Hindus during the partition of India and Pakistan in the mid-twentieth century. To a large extent it was religion - and even after partition there have been incidents of religious riots and terrorism in India, Pakistan and to some extent Bangladesh. After a long political struggle, India and Pakistan came into existence as two states in which Hindu majority and Muslim majority but secular states were to be established or at least in the minds of their founders, especially Gandhiji, Nehru and Jinnah. I was the outline of a separate but secular state after the separation from Pakistan in 1971, similar aspirations and efforts were initiated in Bangladesh. But against the vision of the builders of the above mentioned states, the three states have completely failed to provide equal civil and human rights to their respective religious and cultural minorities and truly religious and freedom of expression and protection. Christian missionaries in India to spread Christianity, abuse and violence by Christian communities in Shantinagar, Gojra and Yohanabad (Pakistan) and behave of prejudice towards Hindus in Bangladesh and Buddhists in Chittagong, intimidation or beating. Like such the State behavior is very specific examples. In South Asia, after religion to some extent, history or different interpretations of historical events, language and culture have also been used to create identity politics and mutual distance. Often times, such an act includes exaggeration and storytelling, and

some people, due to their lack of knowledge, exaggerate the total or partial differences between any cultural group or sub-groups in order to fuel differences and conflicts. Although the hidden interests are only political or economic or academic and historical misunderstanding. There is no doubt that the region in question is suffering from religious or cultural and to some extent linguistic conflicts. But at the same time it is also true and attention-grabbing that in this region various religious, linguistic and cultural communities and groups have been living and flourishing with their similarities and contradictions and despite their apparent differences, hidden or overt. Many characteristics have been common and all have been enjoying their own customs and traditions, moods and styles and distinctions and privileges in their own way. In this background, our mystical, spiritual and philosophical movements are taking the lead in creating an atmosphere of mutual peace, harmony and human equality. If differences are emphasized instead of commonalities, they help to instill in the hearts of different communities a sense of respect for each other, and keeping in touch with all kinds of people and appreciating similarities reduces feelings of alienation.

Moreover, the hesitation decreases and the tendencies of acceptance begin to increase. Instead of seeing people from one side, the desire to understand them increases; distances decrease; friendships, relations, relationships, and love increase. As a result, “people come to like for others what they like for themselves.” Overall, in any multi-ethnic country, increased relationships and connections can be a guarantee of peace and prosperity. In the opinion of Alice Boulding, an intellectual who works on peace and harmony, it is very important to maintain and consciously develop the relationship between peace and harmony in different cultures, no matter what the state and society are going through. The struggle to strengthen the traditions and possibilities of peace and tranquilly should be continued. It is very important to dream of peace in order to achieve peace, in his opinion, according to the alternative theory of peace and harmony, no matter how unrealistic it may appear. Its propagation is important because it plays a key role in social change. As South Asia is the world's most religiously and culturally diverse region,

understanding and promoting its old and new religious and cultural traditions to maintain public order can be fruitful. Separatism such as that of the Taliban, Rashtriya Vishwa Parishad, and Contrary to the recent killings and hatred of violent and nefarious groups, peace, brotherhood, and love have been part of various cultures and societies here. Their beauty and influence have been recognised all over the world.⁴⁵ But unfortunately, in spite of such deep traditions, in the meantime or in the recent past, Pakistan, Bangladesh, and India have been suffering from serious problems like Georgianism, sectarianism, extremism, and religious intolerance. All such incidents and bad ideas are just a few. Groups or political parties are the result of incitement, seduction, and inflammatory statements so that they can shine their political and economic business by throwing people into the fire of hatred, but even in these situations, there is a need to strengthen such forces that all sects, religions, and bridge cultures. In such situations, contrary to the general tradition, it is very helpful to describe all the periods and situations in social and cultural history when love relationships and mutual happiness were common, and the fact is that history. There have been more periods of peace and order than war and conflict, but the mood or greed of the historians' subject to the general and royal mood has not only become a narrative of war and battle, but the entire history has become a mirror of war and conflict. Even the informal meaning of history has become a narrative of warriors or warriors. People living together, whoever they are, wherever they live, are always less different and have more shared values, so in modern times, it is the responsibility of every citizen to find common social and moral traditions, ideas, and attitudes and to publicise them in formal and informal ways. There is an urgent need to increase and spread tolerance and mutual respect in all spheres, by all means.

All the states of the region have such beliefs, aesthetics, and philosophies of existence and cosmos that weave the fabric of peace and harmony. According to Hindu mysticism, the colourful interpretations of 'wholeness in difference' and 'oneness' reflect a loving God and diverse nature. Islamic mysticism, Vedanta, Gautama's Gathas, even minority religious thought such

as Zoroastrianism, Baha'iism, and similar concepts are popular and well-known in Sikhism, according to which human differences and distinctions are apparent and the dual truths of life and universe are the same. And such concepts have been creating tolerance, wideness of heart, and open-mindedness.

In this context, it is important to mention that the mystical attitude of total peace has been embedded in our poetry, literature, folk heritage, art and architecture. Bhagat Kabir, Guru Nanak, Sachal Sarmast, Shah Latif, Khwaja Ghulam Farid, Ghani Baba, Mast Tawakli, Taj Muhammad Tajal and Bulleh Shah's poetry is filled with sentiments of humanity, social justice and love of the divine. They envision a God who is infinite and who treats all human beings equally and loves them equally.

Promotion of Democracy and Peace

Formal elections every five years or earlier and apart from political parties, the real spirit of democracy lies in the protection of minorities, minority culture, beliefs and their identity. Some two and a half hundred years ago today, James Madison, the creator of the American democratic constitution, said in 1787. It was said that the most important duty of democratic governments is to protect minorities from the oppression of the majority. The power and authority of the Executive and the Legislature need to be kept practically separate so that the minorities can be protected against any excesses and exploitation. Although the democratic system being practiced in our country or to some extent in neighbouring countries is not ideal in any respect, it is still much better than the authoritarian system. Because it is only the democratic framework that allows all identities and can accommodate all viewpoints and diverse ideas despite the fact that the race for national economic development, the obsession with individual material prosperity, and the astonishing technological revolution have created many social, cultural, and moral crises along with conveniences. But within the same framework there is also the capacity to give due place to religious and cultural diversity, linguistic and social virtues and distinctions. Interaction, dialogue, expansion of relations and liberalism to improve social morals and attitudes. Traditional

cultural resources, which are rich in potential, can contribute to the development of contemporary cultural architecture and assist spread emerging cultural trends. Colourism and cultural conceptions as a crucial foundation for progress and stable democracies in modern times many additional cultural manifestations, including indigenous heritage, are considered as crucial links to development, particularly in emerging nations.⁴⁶ It includes cultural, practical, spiritual, ideological and emotional aspects along with various beliefs and values. That is why lasting peace and socio-economic development is not possible without taking into account the religious and cultural preferences of all communities. It is culture that not only helps people to understand conflicts and their underlying causes, but also directly through dialogue, it also paves the way for straight and direct development. Through the knowledge of agitated people, joys and emotions, culture paves the way for peace and reconciliation with the healing of social, distance and conflict wounds, but also creates new paths. In any democratic process, if linguistic, religious and cultural identities are ignored, then social and fair development will be possible. In short, inclusive development based on human rights and endless peace efforts, it is inevitable that cultural currents should be involved in the concern.⁴⁷ In a meaningful development framework, it is imperative to respect and respect the ideals of all citizens, irrespective of their sect, creed or linguistic group. All democratic and developmental initiatives fall on success when peace and harmony will become in society. The meaning is that peace and just social development are necessary for each other.⁴⁸

Historical heritage, places, artefacts and cultural artefacts also play an important role in social development. Given the growing economic importance of South Asia, cultural tourism also plays an important role in economic development as well as bringing people together. It can play a significant role in bringing closer and creating mutual cohesion, as has been done in Pakistan by opening the ancient Jagannath Temples of Kartarpur and Sialkot. In fact, the culture is the source of temperament, knowledge and values as well as the social living. And this social living is also the name of

balance and compatibility with one's physical environment, geography and nature.

The Role of Culture in Peace Making and Reconciliation

There are many risks to the peace and stability of the nation and the area in present era because of the Internet, print and electronic media, social media, and social media communication. There is a growing trend of discrimination based on religion and ethnicity, which is driving the general populace out of the city. It's common to characterise their languages, histories, and civilizations as primitive, uncivilised, and ludicrously cruel. We have recently witnessed and read about several contradictory instances in China, France, India, Sri Lanka, New Zealand, and Pakistan. There have been some really horrific and unsettling situations. Particularly on social media, all of the episodes have been used negatively. There have to be boundaries to argumentation, thinking, and coming up with novel solutions to issues.⁴⁹ Respecting and appreciating cultural exchanges broadens tolerance for one another and strengthens the right to free speech in line with democratic ideals. The moral and cultural values of adjacent communities are strengthened by their shared cultural legacy, which also promotes peace, tolerance, and democracy. Relationships are strengthened when ill-founded propaganda about one another is stopped and social isolation is decreased.⁵⁰

The Role of Education in Promoting Coherence

Students are taught to accept one another, embrace new principles, participate in civic discourse, and recognize cultural and religious diversity in today's classroom. It is time to teach children that discussion is the only way to find solutions to issues, and that teaching them about the value of free speech in the social and scientific fields under dynamic circumstances can help them learn this lesson. Moreover, it is crucial to have the view that social and gender equality alone may lead to the development of Sikh and collective consciousness, mutual trust, and peace. All of which are prerequisites for Pakistan's bright future.

Political and Religious Reasons

Terrorism and extremism are at the top among the problems that the society of Pakistan is facing at the moment. One has gone beyond the limits in the name of innovation and the other is taunting others by using religion as a cover. We say that Islam is a religion of tolerance, but we are not willing to accept it in practice. We are bent on making a sect a religion, not a sect. This is an extremism. It is a dangerous end, which is causing the destruction of the society. We have become so accustomed to extremist attitudes that we consider a person who is patient and calm to be a fool, and we criticize the person who remains silent in the discussion of religion as ignorant.⁵¹ Intolerance has grown to such a level in Pakistan that a serious struggle is needed to get out of it and we have to do it for our national and social survival and for this we have to gather different sections of the society together. Scholars should work to eliminate religious intolerance and prevent disbelief from entering the religion and encourage tolerance of minor differences. They can promote religious and interfaith tolerance among people to create peaceful environment in society.⁵²

Possible Methods and Solutions for Promoting Tolerance

Suggestions for Achieving Tolerance

Disagreement between different sects, schools of thought, and sects among Muslims is a natural process. But if the difference is not made as a source of sectarianism, but if the difference is considered a mercy. Many problems can be solved, so for inter-ethnic harmony, we have to adopt some basic principles in society, due to which we can live as one despite the differences. We can live with others in love and peace.

Heart Expansion

Imam Malik is a good example of someone who embodies the broad-mindedness needed to foster tolerance. Imam Malik was asked by Caliph Waqt to have his Mu'ta implemented in all of the Caliphate's territories and to bind everyone to it. Imam Malik was not fond of this idea and forbade the Caliph, citing the people's varying beliefs about the religion and their varied experiences with hadiths. People ought to be permitted to remain in their current circumstances as it will now be extremely dangerous to prevent them

from doing what they have come to regard as reasonable.⁵³ The religious differences between different Maslaks is an undeniable and unchangeable fact. Even after clarifying the right and wrong in the matter of religious differences in the last period, the Qur'an did not demand to forcefully change the views of opposing religious groups, but it has said that these differences will remain as such and their decision will be on the Day of Resurrection. The day will be in the presence of Allah (SWT). Allah (SWT) also said to the Holy Prophet (PBUH):

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾⁵⁴

"Your duty is only to communicate, and it is for Us to do the reckoning."

Acceptance and Tolerance

Now there is no possibility that two different Masaliks will abandon their ancient or popular religion and agree on a program and system of beliefs and rules regardless of the rules about worship or follow a single religion. Those who abandon their beliefs and ideas and system of worship should completely adopt another religion. It is possible to unite on the basis of mutual acceptance or tolerance with awareness of each other.

Courtesy and Benevolence

For tolerance and religious harmony, it is necessary to clarify one's point of view in a positive way, instead of calling others ahlul bid'ah and disbelievers, correcting others politely in the spirit of compassion and benevolence. And get rid of the mentality of understanding the opposite. Prophet (PBUH) said:

“الدين النصيحة”⁵⁵

"Religion is the name of goodwill".

Imam Nawi says that this saying of the Prophet is the summary of the entire religion because the meaning of advice is sincerity and Sufism means sincerity, Sufism means doing every good deed with sincerity. Hafiz Ibn Hajar and Allama Aini, may God bless him and grant him peace, say that this saying of the Prophet includes all matters of religion, because the commandments of the Holy Qur'an are known from "Nasiha tul Allah" and from the other

phrase “Walar soola” the Sunnah of the Prophet (PBUH) and social affairs are known.

Respect each Other

There is a need to create closeness between Muslims on the basis of love for the Prophet (PBUH), respect for the Companions and respect for the wives of Prophet (PBUH). Religious scholars of all schools of thought should be cautious while speaking about other religions. A small section within each religion propagates extremist ideas and hatred. In this regard, it is very important that such figures of Islamic history who are respected by any school of thought cannot be allowed to be insulted.

Avoid Mistrust

Addressing the Muslims in the Holy Quran, it was said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾⁵⁶

“O believers! Avoid many suspicions, ‘for’ indeed, some suspicions are sinful. And do not spy, nor backbite one another”.

Many differences between Muslims arise out of mere misunderstanding or mistrust of each other, and because of this, differences intensify and the gap between the parties becomes wider and wider. But when two such persons or groups meet, if there is antagonism and enmity between them, as a result of mutual discussion, they become familiar with each other's point of view and get satisfaction about each other's good intentions and pure purpose. A relationship of love and unity is established. Mufti Rafi Usmani writes in his magazine "Difference is Mercy, Sectarianism is Haram": "In the context of the mutual differences of different sects, the differences of different schools of thought should not be seen in the context that the position of one is definitely wrong and the other is definitely right, rather it should be seen in this context that what we are satisfied with is correct. Is most likely, although there is also a possibility that it is wrong. Similarly, the other's position is wrong according to our prevailing opinion, even if it is possible that it is

right. Unreasonably blaming each other for any incident and giving it a communal color is tantamount to spreading hatred and mischief".⁵⁷

Avoidance of Fatwa of Blasphemy

It is the task of the Islamic government to punish the blasphemous messenger because only the officials of the Islamic state have the authority to decide whether someone is a blasphemous messenger or not. If this power is given in the hands of the people, they will abuse it and kill people even on the basis of suspicion, of which there are examples, so it should be prosecuted.

You are not responsible for the Actions of Others

Allah (SWT) has made it clear in the Qur'an that every person is responsible for his own good and bad deeds. The responsibility for any act of any person cannot be put on another and no person can take responsibility for the act of another person. Every person is responsible for his own actions and words, so Allah (SWT) says:

﴿أَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ - وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ﴾⁵⁸

"That no bearer of burdens will bear the burden of another and that each person will only have what they endeavored towards".

So everyone should be concerned about their responsibilities.

Condemnation of Communal Differences and Exhortation of Mutual Love

There is no room for religious hatred and religious extremism in Islam. Allah says:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ - قَوْرَتِكَ لَسَّالَهُمْ أَجْمَعِينَ﴾⁵⁹

"Who 'now' accept parts of the Quran, rejecting others. So by your Lord! We will certainly question them all".

In many verses of the Qur'an, Muslims have been taught unity and religious differences have been made a cause of weakness in the strength of Muslims.

Allah (SWT) says:

﴿وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾⁶⁰

"Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened".

Holy Prophet (PBUH) says:

«تَرَى الْمُؤْمِنِينَ فِي تَرَاخُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى
عُضْوًا»⁶¹

“The example of mutual love and affection of Muslims is like a single body, in which if one organ gets hurt, the whole body becomes sleepless and restless”.

Yunus bin Abdullah Ali says that:

“I have never seen a wiser person than Imam Shafi'i. I once had a debate with him on a problem. After some time, when I met him again, he held my hand and said, "Wouldn't it be better that we are brothers even if we don't agree on a single issue?" But in spite of differences with each other in all issues, there should be no difference in the relationship of brotherhood”.⁶²

Social Connections are a Necessity of Society

Regarding an issue, if we think that we have a difference with a group and we have logical arguments in this regard, then we should not take any affiliation with this religion or group. In spite of differences, there is improvement of society only in maintaining social relations and meeting each other. All Masaliks should be aware of each other and encourage each other to bear with each other. It is required in the religion of Islam to establish inter-religious unity by considering other religions as part of the Muslim Ummah. Possible methods and solutions for promoting tolerance. Below are some suggestions for achieving mutual tolerance among Muslims:

Belief on Monotheism

The common beliefs of a nation can play an important role in unity and solidarity among the members of that nation, especially when the belief is based on something natural, such as the oneness of God, on which the entire nation bases all aspects of its life. You keep this union. The Holy Quran invites Muslims to unite and agree on the basis of Tawheed (including all aspects). The philosophy of sending prophets in the eyes of the Holy Quran is also to invite people on the basis of Allah (SWT) and monotheism and to fight against the imperialist and colonialist powers of the time that cause division and separation of nations and peoples. As Allah (SWT) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾⁶³

“By Allah! We have surely sent messengers to communities before you ‘O Prophet’, but Satan made their misdeeds appealing to them. So he is their patron today, and they will suffer a painful punishment”.

Another place says:

﴿وَادْكُرُوا اللَّهَ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾⁶⁴

“And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers”.

Avoidance of Takfir

Takfir (declaring someone an infidel) and the Takfiri trend are contrary to Islamic teachings. No one was blasphemed during the lifetime of the Holy Prophet (PBUH), but after him it became a tactic to gain power and personal interests based on hatred, jealousy and prejudices. Most of the conflicts among Muslims are not based on principles but on the basis of social and religious prejudices. In Islam, the Kharijites were the first group that introduced the takfir of Muslims.⁶⁵

Recognition of a Common Enemy and Formation of a United Front

Today, the Islamic Ummah is facing severe threats from common enemies politically, economically and culturally. In today's world, Islamic thought and ideology is being challenged. These threats have now transcended geographical boundaries and are targeting the identity of the Islamic Ummah, which consists of adherence to religion and religious values. Therefore, Muslim scholars and intellectuals and thinkers are obliged to inform the nation about the common enemy and its tactics in order to protect the religion and the nation and to form a united front to fight the common enemy.

Focus on Common Issues

One of the main issues that Muslim unity cannot face is that all Muslim sects should focus on their commonalities because they have many commonalities

and few differences. But sadly, common beliefs and principles have been completely ignored. Tawheed, Prophethood, Salat, Fasting, Zakat, Hajj, Jihad, Qibla, Qur'an and many other issues are common among Muslims which can be the cause of their unity but Muslims have neglected these common issues.

Emphasis on Islamic Brotherhood

The world of Islam consists of many countries geographically and politically. But Islam is a unit, so all Muslims have to work together to change the destiny of the Ummah. Every Muslim is the brother of another, every Muslim should be aware of the situation of his religious brother and consider himself a participant in his pain and sorrow. The spread of feelings of sympathy among individuals and the development of this tendency is one, which will help and help in uniting the Ummah because all these factors have an effective role in bringing Muslims together. The hatred that is being found among the Muslims in the world today on various grounds is nothing but a satanic conspiracy. This is the enemy's trap, confusion and division among Muslims is the first tactic of the enemies in which they are quite successful. Wherever there are Muslims, they are fighting and dying among themselves. Therefore, we have to apply Islamic principles using all our forces against the enemies so that Muslims can understand Islamic teachings (Qur'an and Sunnah) as good because Islam is the name of accepting the commands of God Almighty. And without acknowledging Allah's guidance, we cannot know our purpose in creation, nor can we set any higher goal for our life. The Prophet (PBUH) of Islam said at the time of the migration of the Muslims:

”إن الله عزوجل قد جعل لكم اخوان ودار تامنون بها“⁶⁶

“O Muslims! Verily, God Almighty has invited you to brotherhood and brotherhood and has declared it as a place of peace for you”.

We should keep this important point in mind that unity and brotherhood is possible only when Muslims have a broad heart because "unity and brotherhood" is what the Quranic heart and mind want. It is a matter of concern for us that today more than one and a half billion Muslims are living

on the earth, but they have not been able to solve the problem of a holy place! And if this state of division of Muslims continues, surely not only the enemies of Islam will attack the country of Muslims, but their sanctities and honor will also be openly attacked. It is not a moment of thought that different enemies together defamed Islam for believing it to be a false religion and we are one where the Messenger of Allah (PBUH) gave the certificate of Ummah Wahidah. Why we do not follow the plan of action of Quran and Sunnah.

Result and Findings

For peace and order, stability and moral development in any society, it is necessary that the people belonging to all religions and sects living in it have a tolerant and generous relationship with each other. In the same way, it is very important to have tolerance and generous behavior in the promotion of regional peace and order, and security and stability. Especially in a country like Pakistan, there is a strong need for tolerance. Where people belonging to different nations, religions and sects live. Religious tolerance is essential for the peaceful life of the people living in the society. In the case of absence, sedition, riots, wars, disputes and non-respect of the rights of others, division into different types of groups and sects, considering oneself superior on the basis of race, language and religion. These kinds of evils are born in the society and consequently become the cause of destruction of nations. What the Pakistani nation needs most today is for the people living in this region to get along with each other and be tolerant of each other. Love and affection between each other should be promoted and respect for each other should be kept, no one's religious beliefs should be attacked.

Suggestions and Recommendations

Islamic Education and Understanding should be promoted:

In Pakistan, increase religious education to better educate people about Islam. This training ought to be founded on the Quran and Sunnah, and ought not to be impacted by partisan predispositions. Moreover, misunderstandings and prejudices between sects will be lessened as a result of this. For instance, the

public authority could bring strict instruction into the school educational plan, and it could likewise uphold interfaith exchange programs.

Support Interfaith Exchange

Understanding and respect between Muslims of different sects will grow as a result of this. The government, for instance, could support the work of interfaith organizations and organize interfaith conferences and workshops.

Reject Fanaticism

Fanaticism is a significant wellspring of prejudice among factions, and dismissing it in the entirety of its forms is significant. The government, for instance, could take action against extremist individuals and groups, as well as assist counter-extremism organizations in their work.

Advance Harmony and Resilience

Tolerance and peace are fundamental tenets of Islam that all Muslims must uphold. In order to build a Pakistani society that is more tolerant, it is essential to promote these values.

Political and Economic Condition should be better

Make Pakistan's political and economic conditions better so that people can live better and feel safer. This will assist with decreasing prejudice.

Role of Media

The media ought to be more mindful in its depiction of orders. It ought to zero in on advancing resilience and understanding, as opposed to on sensationalizing contrasts.

Dialogue

Discourse between various organizations is fundamental for building understanding and trust. The goal of this conversation should be to find common ground while maintaining respect and an open mind.

Law

The government ought to sanction regulations that safeguard the rights of sects, and that rebuff the people who induce viciousness or disdain against different factions.

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¹³ Abū al-A'ālā Maudūdī, *The Islamic State* (Lahore: Islamic Publications, 1947), 514.

¹⁴ Kamāl al-Dīn, "What Is Sectarianism?"

¹⁵ Masjid Chatta is located in the southeast corner of Darul Uloom on the western side of the city. Darul Uloom Deoband was started in this mosque.

¹⁶ Abū al-Hāshim Muhammad Qāsim Ibn Asad 'Alī Ibn Ghulām Shāh Ibn Muhammad al-Nanotwi was born in 1248 AH, he founded Dār al-Uloom Deoband in 1283 AH and died in 1297 AH.

¹⁷ Zulfīqār Ahmad Naqshbandī, *Historical Background of the 'Ulamā of Deoband* (Deoband: Fakhriya Library), 20.

¹⁸ www.darululoom.deoband.com, dated: 30/08/2023.

¹⁹ www.darululoom.deoband.com, dated: 30/08/2023.

²⁰ Khalīl Ahmad Saharanpurī, *Al-Muhannad al-Mufannad* (Lahore; Institute of Islamiyāt, 1984), 29.

²¹ It is a school of thought attributed to Imam Abu al-Hasan Ash'ari, who is a descendant of Abu Musa Ash'aira, a Companion of the Messenger of Allah (peace be upon him) through four lines. Those who follow his theological views are called Ash'aira.

²² It is a school of thought attributed to Imam Abu Mansoor Matridi. He is a disciple of Imam Muhammad bin Hasan Shaibani who is a disciple of Imam Abu Hanifah and a teacher of Imam Shafi'i. Those who follow his theological doctrines are called Matridars.

²³ Muhammad Idrīs Kandhālvī, *Aqeed al-Islām* (Karachi: Institute of Islamiyāt, 2010), 254.

²⁴ Rehman 'Alī, *Tazkira 'Ulama-e-Hind* (Karachi: University of Karachi, 2003), 110-112.

²⁵ Muhammad Ibn Abd al-Wahhāb was born in Najd, Arabia, in 1703 AH, 1115 AH and died in 1792 AH. He has many works in which "Kitāb al-Tawheed" is more famous. Muhammad bin Hasan al-Hajwi al-Thalabi, *Al-Fikr al-Sami fi Tarikh-e-Fiqh al-Islami*, vol. 4, p. 196.

²⁶ Sheikh Abdul Haqq bin Saifuddin bin Saadullah Turk-ud-Dahlawi Bukhari, Kunt Abul Majid, his ancestors came to him and settled in Delhi. He was born in the month of Muharram 958 AH and died in 1052 AH. His tomb is located in Delhi. Jahalmi, Faqir

Muhammad, Hadaiq Al-Hanafiyah, Maktabat al-Rabi'ah, Karachi, 1297 AH, pp. 430, 432.

²⁷ Ahmad Razā Khān Barelvī, *Al-Dawla al-Mukiya* (Lahore: Maktab al-Nabawiyah, 2001), 10-11.

²⁸ Malik Ulama Zafar al-Dīn Rizvī, *Hayāt-e-Āla Hazrat* (Karachi: Maktaba Rizviyya, 1938), 1:1.

²⁹ Muhammad Ayūb Qādrī, *Tazkira 'Ulama-e-Hind* (Karachi: Pakistan Historical Society, 1961), 98.

³⁰ Safdar, Muhammad Sarfraz Khan, *Funan al-Khawatar fi Rid Tanweer al-Khawatar*, Publishing house: Madrasah Nusra al-Amal, Gujranwala, 1977, 58.

³¹ Imam Ibn Taymiyyah's name is Ahmad, his title is Taqī al-Dīn and his surname is Abu al-Abbas. He was born on 10 Rabi al-Awwal 661 AH corresponding to 21 January 1263 AH in a scholarly family in Harran. He died on 27 Dhu Qa'dah 728 AH corresponding to 14 October 1328 A.D. Bhatti Muhammad Ishaq, *The Arrival of Ahl al-Hadith in the Subcontinent*, Makbata Qudusiyah, Lahore, 2004, p. 158.

³² Chenyoti, Saeed Ahmad, *Why is Ahl-e-Hadith the leader of Ittehad-e-Millat?* Central Jamiat Ahl-e-Hadith, p. 32.

³³ Ibn Taymiyyah, *Minhāj Sunnah al-Nabawiyah* (Beirut: Qurtuba Institute), 363.

³⁴ www.ahlelhadith.com.

³⁵ Abraham Sialkotī, *Tarīkh Ahl-e-Hadith* (Lahore: Islamic Publishing Committee, Lahore, 1935), 26.

³⁶ Abraham Sialkotī, *Tarīkh Ahl-e-Hadith*, 48.

³⁷ Muhammad Ikram, *Moj-Kowsar* (Lahore: Feroz Sons, 1985), 55.

³⁸ Ahmad Naqirī 'Abd Rab al-Nabī Ibn 'Abd Rab al-Rasool, *Dastūr al-Ulāmā* (Beirut: Dār al-Kitāb al-Ulamiya, 1421), 2:165.

³⁹ Abū al-Hasan Ashārī, *Essays on Islam and Dissent of the Muslims* (Beirut: Al-Muktaba al-Asr Yeh, 1426 AD), 1:65.

⁴⁰ Syed Abū al-Aālā Maudūdī, *Khilāfat aur Malūkiyat*, 210.

⁴¹ Fathullah Ahmad *Al-Jafarī Dictionary* (Al-Dammam: Manshurāt Center Islamic, 1415 AH), 1:40.

⁴² Muhammad Hussain al-Kāshif al-Ghita, *"Asl al-Shi'a and Usuliya Maqarana with al-Mahabab al-Urba"* (Dār al-Azwa for publication and marriage), 92.

⁴³ Dharm P. S. Bhawuk (2012) *India and the Culture of Peace: Beyond Ethnic, Religious, and Other Conflicts* https://link.springer.com/chapter/10.1007/978-1-4614-0448-4_7.

⁴⁴ https://www.researchgate.net/publication/256649929_Harmony.

⁴⁵ Samrat S. Kumar and Elida K.U. Jacobsen, *Cultures of Peace in India: Local visions, global values and possibilities for social change*, https://www.researchgate.net/publication/302469134_India_and_the_Culture_of_Peace_Beyond_Ethnic_Religious_and_Other_Conflicts.

⁴⁶ Sigrid Van de, Annick Schramme (2014) *Cultural heritage policies as a tool for development: discourse or harmony?* <https://www.encatc.org/media/2674-2014encatcjournalvol4issue148>.

⁴⁷ UNESCO (2013) *Peace and Reconciliation: How Culture Makes the Difference*.

⁴⁸ Ibid.

- ⁴⁹ Sharmishtha Agarwal (2017) Cultural heritage as a tool for peace: A case of Sudan, http://openarchive.icomos.org/2006/1/33._icoa_990_agarwal_sm.pdf.
- ⁵⁰ Kazuo Ogoura, Peacebuilding and Culture. https://www.jpfa.go.jp/j/publish/intel/cul_initiative/pdf/ogoura.
- ⁵¹ Muhammad Siddique Shāh Bukhārī, *Tolerance and Pakistan* (Lahore: Alam and Irfān Publishers, 2015), 85.
- ⁵² Syed Sabah 'Abd al-Rahmān, *Religious Tolerance in Islam*, 170.
- ⁵³ Imām Mālik Mutabaruyyah Muhammad Ibn Al-Hasan, *Chapter of history* (Dar al-Qalam, 1991, research Taqī al-Dīn), 6:1.
- ⁵⁴ Surat al-Ra'd 13:40.
- ⁵⁵ Muslim Ibn Al-Hajjāj al-Nisapurī, Saḥīḥ Muslim, Dār al-Salām Riyad, Blasan, Kitab al-Iman, Chapter Bayan- An-Al-Din al-Nasihah, Number of Hadith: 55.
- ⁵⁶ Surah Hujarat 49:12.
- ⁵⁷ Muhammad Rafī Samanī, *Discord is Mercy: Sectarianism is Haram* (Karachi: Idāra al-Mārif, 2006), 24.
- ⁵⁸ Surah Al-Najm 53:38-39.
- ⁵⁹ Surah Al-Hijr 15:91-92.
- ⁶⁰ Surah Al-Anfāl 8:46.
- ⁶¹ Muhammad Ibn Ismā'īl al-Bukhārī, Saḥīḥ al-Bukhārī, Kitāb al-Adab, Chapter Rahmat al-Nas and Baha'im, Hadith number: 6011.
- ⁶² Hammād Zāhid, Communal Harmony is an Element of Tolerance in the Religious Tradition of the Subcontinent (Karachi: Dār al-Sha'at, 2014), 25.
- ⁶³ Surah Al-Naḥal 16:63.
- ⁶⁴ Surah Al-Imrān 3:103.
- ⁶⁵ Sayed Ruhollah Mosumi Khomeinī, Sahifā Noor (Iran: Ministry of Culture and Guidance), 45.
- ⁶⁶ Ibn al-Qayyim al-Jawziyya, 'Abd al-Rahmān Ibn Abū al-Hasan, *Talbis Iblīs* (Lahore; Maktab al-Islamiya, 2009), 154-156.