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***Unity of thoughts of Eminent Scholars of Religious and Political Parties of Pakistan in eradicating in Sectarianism***  
(Analytical Study)

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**Abstract:** In context of the debate on unity and consensus in Pakistan, all religious sects accept the current division of sects as a reality and consider their amalgamation as out of question. Therefore, they all agree that efforts can be made for unity and harmony while adhering to one's own beliefs and ideologies. It was suggested by the scholars and intellectuals that the present conceptions and causes of sectarian violence should be examined in depth so that in their light, an alternative statement and strategy for the unity of the Ummah could be formulated. According to the opinion of most of the thinkers, scholars in Pakistan have made efforts for inter-sectarian harmony in the past, which have been very fruitful. Due to this, sectarian violence has been confined to one circle only and the people remained indifferent towards it. By the grace of Allah, there is still a group of pious, high-minded, moderate and insightful scholars and intellectuals of the Ummah who understand the pain of the Muslim Ummah and strive for their unity in Pakistan on all fronts. In the recent past, several forums have sprung up, including the Milli Yakjehati Council and the Muttahida Majlis-e-Amal, in which leading scholars of all schools of thought waged a full-scale jihad against professional extremism. Similarly, eminent scholars of all schools of thought wrote books on the subject of collectivism and unity, and played a role in reducing sectarian hatred.

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**Keywords:** Material, internet, discussion, eradication, opinion

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## **Introduction:**

Sectarian terrorism has adopted the status of a challenge against Pakistan’s stability and security. Towards the end of the twentieth century, sectarian elements and religious prejudices intensified in Pakistan.<sup>1</sup> Over the course of the past few years, thousands of people have been subjected to sectarian violence, in which, people from different walks of were life were targeted merely on the basis of professional bias. This trend is detrimental to Pakistan’s prestige and identity on the public seat. In religious circles, Islam is being blamed for this as a result of mutual enmities.<sup>2</sup> At the same time, it is having a very negative effect on our social and political life. Despite the attention of scholars, the intellectuals could not take any significant steps to stop it.<sup>3</sup>The current situation of Pakistan requires the scholars, the spokespersons of scholarly circles and the political and religious leaders to unite and play a serious role in a serious environment with tolerance, respect and tolerating dissent and disagreement. In this regard, the great scholars and prominent leaders of the religious and political parties of Pakistan have unanimously presented their views on various fronts, overcoming various divisions and sub-divisions in all possible unity and professional harmony. This proved to be a beacon in the face of sectarian tensions. The article under review is also a link in the same chain, in which the views of prominent leaders and scholars

of religious political parties regarding the elimination of sectarianism and unity of Ummah have been reviewed.

### **Review of Previous Research Work**

The current topic, “Unity of Thoughts of Celebrities of Pakistan’s Religious and Political Parties in the Elimination of Sectarianism (Analytical Study)”, is of great importance. Keeping in view this importance, the authors have discussed issues such as the role of religious political parties in Pakistan, the motives of sectarianism and the unity of Ummah in the following books:

- i. Niazi, Maulana Abdul Sattar Khan, Ittehad-e-Muslimeen, The Important Need of the Hour: This book mentions the denial of sectarianism and the rules and regulations for the unity of the Ummah.
- ii. Prof. Muhammad Usman, Political Parties of Pakistan, Milestone Publications, Chowk Urdu Bazaar Lahore, 1988: This book contains the introduction, manifesto and constitution of all the religious political parties of Pakistan as well as the details of the constitution.
- iii. Government Measures to End Sectarianism – A Review published in 2015 by Dr. Tahir Raza Bukhari: The article mentions the steps taken by the Punjab government to eradicate sectarianism. Also, the causes and factors of sectarianism have been reviewed.

iv. A research analysis of the religious and political services of religious parties in Punjab after the formation of Pakistan:

This is a PhD dissertation which presents a research study on the religious and political services of religious parties in the province of Punjab after the emergence of Pakistan.

In addition, there is some material on the internet that is not enough to end the sectarianism of religious political parties. No complete article has commented on this topic.<sup>4</sup> Therefore, it was felt necessary to go beyond such side discussions and make it a permanent subject of research dissertation and discuss all of its aspects, in which, especially in the eradication of sectarianism, the view and opinions of the leaders of religious political parties of Pakistan should be highlighted, so that it may be known what the views of eminent scholars of religious political parties in this regard are, which can be helpful in the unity of Ummah, so that in the light of this, our shortcomings could be tested and be made aware of our strengths, so that the people could be connected with the religious parties. By this, the state of Pakistan could become a country free from sectarian differences and the cradle of peace. Therefore, it can be hoped that this will prove to be a turning point in interfaith harmony in Pakistan.

## Basic Research Questions

This essay is written to find the answers to the following questions:

- i. What is the brief introduction of famous religious political parties of Pakistan?
- ii. What are the views of celebrities of religious political parties of Pakistan in ending sectarianism?

## Introduction to Religious Political Parties

There are currently several religious parties in Pakistan that are participating in the country's politics, but not all of them will be discussed. Among them, a well-known party active in the field of politics of every sect has been selected so that the role of each school of thought in sectarianism could be prominent. The following parties of Pakistan, despite participating in politics, have maintained their religious identity as religion has precedence in their manifesto and constitution.

### I. Jamaat E Islami (Pakistan)

The reason for the naming of Jamaat-e-Islami is that its belief, constitution, purpose, organization and procedure are in accordance with the teachings of Islam, hence it is called Jamaat-e-Islami.<sup>5</sup>

The party was founded on August 26, 1941 at the residence of Maulana Syed ul Aala Maududi at Islamia Park in Chauburji, Lahore in the presence of 75 members. Maulana himself was elected Ameer of Jamaat by mutual consultation. Jamaat-e-Islami is an important religious

political party in Pakistan and it is not a big party like other political parties. It is an ideological party based on the Islamic ideology of Iqamat-e-Deen. Unlike other movements, it is a principled party which is distinguished by two special principles. The first basic feature is that the Jamaat-e-Islami made the principles and beliefs which were characteristic of the work of the Prophets, a part of their work. The Jamaat was formed keeping in view the distinction between real and legal Muslim. Another important and fundamental principle that distinguishes it from other movements is that the Jamaat-e-Islami did not limit its invitation to Muslims only but also included non-Muslims.<sup>6</sup>

## **II. Jamiat Ulama E Islam (Pakistan)**

The Jamiat Ulema-e-Islam was founded in 1945 by Maulana Shabbir Ahmed Usmani who was striving for independence from the British and a separate state for the Muslims of India.<sup>7</sup> Before the formation of Pakistan, there was “Jamiat Ulema-e-Hind” and later its successor was Jamiat Ulema-e-Islam. After the formation of Pakista, the Jamiat Ulema-e-Islam of West Pakistan was founded in 1971. The first Ameer of the party was Maulana Ahmed Ali Lahori<sup>8</sup> while the first Nazim was Maulana Ehtisham-ul-Haq Thanvi. In 1956, Maulana Muhammad Ali was re-elected Ameer and Maulana Ghulam Ghaus Hazarwi was appointed Nazim of the party. When Mufti Mehmood died in 1980. The Jamiat divided, so Maulana Syed Hamid Mian was given the duties of the Ameer by the decision of the

party members. Maulana Fazlur Rehman was elected General Nazim. Then in 1995, on the advice of the members of the Central General Assemble, Maulana Fazlur Rehman became the Central Ameer and Maulana Abdul Ghafoor Haidari was appointed the Central Nazim General. Maulana Fazlur Rehman is performing the duties of presiding over the Muttahal Jamaat.<sup>9</sup>

### III. Jamiat Ahle Hadith (Pakistan)

It is a religious and political party. The original form of its name is “All India Ahl-e-Hadith Conference”. The All India Ahl-e-Hadith came into being in 1906 in Aara in the Bahar province of Hindustan, around the same time when the Muslims founded the Muslim League as opposed to the Hindu political party “Congress”. The first scholars of this group included the following scholars:

Maulana Sanaullah Amritsari, Maulana Abdul Rehman Mubarak Puri, Maulana Hafiz Abdullah Ghazi Puri, Maulana Hussain Batalvi, Maulana Shams-ul-Haq, Maulana Abdul Aziz, Maulana Muhammad Ismail Wazirabadi.<sup>10</sup>

Maulana Abdullah Ghazipuri was appointed president and Maulana Sanaullah Amritsar was appointed Nazim-e-Ala. The meetings and gatherings of the All India Ahl-e-Hadith Conference focused on the promotion and propagation of the Ahl-e-hadith sect and most of the meetings were of a religious nature, but later the party came to be known as “Jamiat-e-Bayt-e-Hind”. After the establishment of Pakistan, its name became “Central Jamiat Ahl-e-hadith Pakistan”. In

the 1970 elections, the party also emerged politically and thus gained a political status.

#### **IV. Jamiat Ulama e Pakistan**

Ahl-e-Sunnah wal-Jamaat (Barelvi school of thought) is a representative political and religious party. The foundation stone was laid by Maulana Syed Ahmed Kazmi in Multan in 1948 in the presence of members of the All India Sunni Conference. Maulana Abul Hasnat Syed Muhammad Ahmed was elected President of the party and Maulana Syed Ahmed Kazmi was elected Nazim-e-Ala.<sup>11</sup> After the death of Maulana Syed Ahmed, in 1961, Sahibzada Syed Faizul Hassan was elected President of the party. He was considered a great trustee during the rule of General Ayub Khan and supported and co-operated with President Ayub on the basis of religious expediency. He could not do so, which is why the scholars of that time withdrew from him. Most of the leaders of the Jamiat were of the view that the president of the party should secede from them. Eventually, in 1969, the Jamiat Ulema-e-Pakistan became embroiled in controversy. As a result, in the 1970 election, Maulana Khawaja Muhammad Qamaruddin Sialvi was unanimously elected President of the Jamiat and Maulana Mehmood Ahmed was elected Nazim-e-Ala.<sup>12</sup>

#### **V. Tehreek Nifaz Fiqh Jaaffariah**

The cornerstone of this movement was laid in 1979 at Bakhar in opposition to the implementation of the Islamic system by the late General Zia-ul-Haq. Mufti Jaffar Hussain



was elected its first President. The movement was formed to protect the rights of the Shiite nation. The late Zia issued the “Zakat and Ushr Ordinance” in 1980.<sup>13</sup> Shia scholars protested that the Shiites should be given the right to pay Zakat and Ushr according to Jaffariah jurisprudence. After three days of intense protests, the demands of the Shiites were accepted. After the death of Mufti Jafar Hussain in 1984, there was a disagreement over the appointment of a successor to the party. One group made Maulana Syed Hamid Ali Mousavi the leader and the other group made Allama Arif Hussain Al-Husseini the leader of the party and the party became divided. In 1988, Allama Arif Hussain was martyred. After his martyrdom, Allama Sajid Naqvi took over the leadership of the movement. He changed the name of this party to “Tehreek-e-Jaffariah” instead of “Tehreek-e-Nifaz Fiqh-e-Jaffariah”. Allama Sajid Naqvi has been the party leader for a long period of 33 years.<sup>14</sup>

The above four parties are representing different schools of thought of Sunnis at the political level while Tehreek-e-Fiqh Jaffariah is the representative party of Shiites.

### **Thoughts of Eminent Scholars of Religious Political Parties of Pakistan in the End of Sectarianism**

Scholars in Pakistan from the past till now have made efforts for inter-sectarian harmony which have proved to be quite fruitful which has helped in reducing the sectarian tensions. In every age there has been a group which,

realizing the pain of the Ummah, has been working on important fronts such as unity of the Ummah and elimination of separatism. The thoughts of such great and famous groups are mentioned below:

### **1. Qazi Hussain Ahmad (Jammat E Islami, Pakistan)**

Qazi Hussain Ahmed was a prominent scholar and politician who was born in 1937. He was the leader of Jamaat-e-Islami Pakistan, a popular religious political party in Pakistan. In his time, the party became more politically popular. He died in Nowshera in 2013. Qazi Sahib was always active in paving the way for joint efforts between religious parties, national movements and Islamic sects.<sup>15</sup> He rendered invaluable services in the forum of Milli Yekjahti Council on the prevention of sectarian hatred and sectarian tensions in Pakistan.<sup>16</sup>

#### **a. Milli Yekjahti Council and Qazi Hussain Ahmed**

The National Solidarity Council is a non-electoral body of religious, political and non-political parties and scholars of all schools of thought in Pakistan whose main objective is to eradicate sectarian tensions. In 1951, a meeting of the major religious parties of the country was held in Islamabad at the invitation of Maulana Samiul Haq. Maulana Shah Ahmad Noorani (2003) was elected its first president while Maulana Samiul Haq was elected its secretary general. After the death of Maulana Shah Ahmad Noorani, Qazi Hussain Ahmad was elected as the President.<sup>17</sup>

Under the patronage of Qazi Hussain Ahmed, the Council embarked on a new journey. For the first time, he organized the International Unity of the Nation Conference to create inter-faith harmony on the forum of national solidarity, in which leading scholars and leaders of various religious parties of Pakistan participated and proved the unity of Islam. Apart from Pakistan, delegations from Azerbaijan, Turkey, Malaysia and Iran also participated in this international gathering which is undoubtedly the result of the efforts of the late Qazi. The benefit of this International Unity Ummah Conference was that it introduced the unity of Pakistan at the international level. The commissions, objectives and objectives of the Milli Yekjahti Council under your leadership have been determined as detailed below.<sup>18</sup>

**b. Aims and objectives**

The mission of this council is to pave the way for unity and togetherness in the Muslim Ummah in general and Muslims in Pakistan in particular. Its main objectives are the supremacy of the Qur'an and Sunnah in Pakistan, the elimination of sectarian tensions, the elimination of all linguistic, ethnic and regional prejudices and the establishment of an Islamic system, brotherhood and unity.<sup>19</sup>

**c. Commissioner of the Solidarity Council**

This council is constantly striving to create harmony among all schools of thought. To this end, the Friday Sermons Commission, the Reconciliation Commission and

the Scientific Investigation Commission are working under the Council.<sup>20</sup>

#### **d. Holding Conferences**

Conferences on various topics are organized during the year under the auspices of the National Solidarity Council. These conferences are held at the central and provincial levels. On the occasion of the birth of private objects in Rabi-ul-Awal, it was organized under the title "Rahmat La Aalameen". In these gatherings, scholars of all sects and schools, leaders of religious parties express their views. Discussions on topics such as unity of trust, unity of Islam and the disadvantages of sectarianism and professional harmony are the main components of the meeting. In order to eradicate sectarianism and create rapprochement between sects, scholars of the dead school of thought are entrusted with the duties of hospitality. Leaders of Jamaat-e-Islami Tanzeem-e-Islami, Jamaat-e-Ahl-e-Hadith, Tehreek-e-Fiqh-e-Jaffariah Pakistan, Jamiat-e-Ulema-e-Pakistan and Jamiat-e-Ulema-e-Islam all religious parties participate and come together to promote unity and tolerance.<sup>21</sup>

#### **2. Maulana Samiul Haq (Jamiat Ulema-e-Islam, Pakistan)**

Maulana Samiul Haq was born on December 18, 1937 in Akora Khattak, a historic town in Nowshera District, Khyber Pakhtunkhwa Province, Pakistan. His father's name was Maulana Abdul Haq. He was the leader of Jamiat Ulema-e-Islam, a popular religious and political party in

Pakistan. This group (s) means jis name became known as "Samiul Haq". Maulana was a member of the Senate of Pakistan and chairman of the Defense Pakistan Council.<sup>22</sup> He called for harmony among the various sects in Pakistan and for unity among the religious political parties and for a collective movement on a permanent basis. At the founding meeting of the Milli Yekjahti Council in Islamabad in 1995, he expressed his views and thoughts on the unity of Islam with the representatives of the religious political parties of Pakistan.<sup>23</sup>

#### **a. Strategies for Interfaith Harmony**

Maulana Samiul Haq has provided such foundations for creating an atmosphere of unity of the Ummah that if the scholars belonging to all schools of thought take them seriously, the monster of sectarianism in Pakistan in particular can be overcome.<sup>24</sup>

#### **b. Smoothing the atmosphere of unity**

The lack of unity within the religious leadership is regrettable. Minor sectarian differences and partial issues have widened the gulf, tearing apart the parties. The parties whose greatest goal was to carry out the task of national and national leadership are unfortunately wandering in the valleys of disorientation. Each party considers service and protection of religion to be within its specific circle and limited scope. All parties should strive to achieve the lofty goals by overcoming sectarian differences:

### **c. Revival of 22 points and end to sectarian tensions**

In 1951, the great scholars unanimously adopted 22 points regarding mutual unity and consensus. Maulana Samiul Haq termed these points as the basis for the implementation of the Islamic system and presented a declaration of their transformation and revival for the position of unity of the Ummah. Religious parties have called for targeting anti-Islamic forces instead of making sectarian differences a topic of discussion. The best way to express national solidarity and alleviate mutual religious tensions is to hold public gatherings.

In which statements of scholars of all schools of thought of Pakistan should be made. Avoid provocative books, magazines, pamphlets, and debates. Sectarian differences should be resolved with moderation, polite discourse, politeness and polite opinion.

### **d. Composition of High Commission**

Scholars of all schools of thought should reach a clear and comprehensive agreement by consensus as all religious parties pledge to teach and act with sincerity. Also, an independent commission should be set up which will implement its decision *aftebidr* analyzing the problems of either party. The government should be consulted to make the agreement enforceable.<sup>25</sup>

### 3. Maulana Abdul Sattar Khan Niazi (Jamiat Ulema Pakistan)

Maulana Abdul Sattar Khan Niazi was born in 1915 in the famous city of Mianwali in Punjab district. He was the General Secretary of Jamiat Ulema-e-Pakistan from 1973 to 1979 and was elected Chairman in 1989. He also held the post of Jazal Secretary of Tehreek-e-Nizam-e-Mustafa.<sup>26</sup>

#### a. Unity of purpose

In his view, for the development of the Pakistani people, it is necessary to end sectarianism. When the mission of the ummah is clear and broad, then the differences between them will end. The unity of the Muslim parties should be a common theme against which there is no opposition in the Islamic world. In modern times, along with religious sectarianism, the elimination of political factions has further increased the need and importance of unity. During the Ittehad-e-Tehreek-e-Pakistan, the main reason for the elimination of all differences among the Muslims of the subcontinent and for the unity of the whole nation was the breadth of mission which united all the Muslims and finally the Muslims succeeded in their goal.<sup>27</sup>

#### b. Principles of Unity of the Nation

Maulana Abdul Sattar Khan Niazi presented a united formula for the unity of the Ummah which was rightly accepted from different religious, political and social contexts. Unity can be built by following these points. He

stated the following principles for the establishment of Islamic unity among the Ummah:

- i. All Islamic sects resolve their professional differences in the light of the thoughts and ideas of Shah Waliullah Muhaddith Dehlavi, Shah Abdul Haq Muhaddith Dehlavi and Shah Abdul Aziz Muhaddith Dehlavi.<sup>28</sup> Maybe because these entities are coincidental with everyone.
- ii. All sects and parties should maintain greatness and dignity among themselves and should not criticize anyone's sect and no opponent should be forced to accept their beliefs and ideologies. The system of the mosque should remain with the people of the same sect who have built the mosque, however, no one should be prevented from offering prayers. If there is an objection to a text in a book of any sect, then the right of its decision will not be given to the opposing party at all but its meaning will be determined by the author.<sup>29</sup>

### **c. Great Goal and Clear Goal**

In his opinion, in order to end sectarian tensions, it is necessary to have lofty goals and objectives. Looking at the past, it is clear that when the ummah was pursuing lofty goals, the vision was clear and the goal was clear, the religious parties of all schools of thought of the country came together under one flag. Therefore, the goal for unity among Muslims should be high and lofty. Ever since the united cause disappeared from view, the Muslim Ummah



has become entangled in mutual ambiguity and has been stuck in the mire of macabre debate.<sup>30</sup>

#### **4. Allama Sajid Mir (Central Jamiat Ahle Hadith, Pakistan)**

Prof. Allama Sajid Mir was born in 1937 in a learned family in Sialkot. He became the secretary of Jamiat Ahle Hadith Pakistan and then the Amir of Central Jamiat Ahle Hadith Pakistan in 1992. He has been performing the duties of the Emirate of Jamaat for 29 consecutive years.<sup>31</sup> He termed the efforts made by the scholars and parties of all sects for the elimination of sectarianism in the forum of the National Solidarity Council as a blessing of Allah. In order to reduce the tension of religious tensions, he expressed his views in a meeting of scholars belonging to different sects, which raised concerns about his unity among Muslims.

##### **a. Unity Point:**

In his opinion, the 22 points of the scholars are the basis for paving the way for unity in the country and to avoid separatism. The formation of this race is another historic turning point for making the country and the nation the cradle of peace and for religious harmony. Despite all the differences, the Holy Name of the Holy Prophet (PBUH) is the point of unity that can be used as a basis for the closeness of all religious parties.<sup>32</sup>

##### **b. Code of Conduct for the Prevention of Religious Hate:**

In order to achieve this great goal, it is necessary to establish a code of conduct, according to which every speech

and writing which is provocative and causes any heartache to any party should be remedied and practical steps should be taken to rectify it. The people involved should be treated with complete respect. The monster of sectarianism cannot be overcome unless the Jamaat puts forth sincere efforts to prevent sectarian tensions and religious hatred.<sup>33</sup>

### **5. Allama Arif Hussain Al-Husseini (Tehreek-e-Nifaz Fiqh Jafari)**

Allama Arif Hussain Al-Husseini is considered one of the prominent personalities of his time. In 1983, he was given the leadership of Tehreek-e-Nifaz Fiqh Jafaria. For the advice and welfare of the Islamic Ummah, it is very useful to study the thoughts of your personalities regarding the unity among Muslims. He was an important bearer of the unity of the Ummah.

#### **a. Discussion free from sectarian tensions:**

Allama Arif Hussain would always start his speech with Bismillah and instead of criticizing any religion or sect during his unique discourse with traditional preachers, he would expose the propaganda and conspiracies of the Western establishment against Islam. He would invite Muslims to unite against the tyrannical powers. He has never made a speech in which sectarianism is encouraged. His style of expression is distinguished from such preachers and has a unique dignity. He was a supporter of the Inter-Muslim Alliance.<sup>34</sup>

### **b. Conducting Quran and Sunnah Conference:**

Reformation of the Qur'an and Ahl al-Bayt is popular among Shiites, while the term Qur'an and Sunnah is common among Ahl as-Sunnah, and both schools of thought hold meetings and conferences under the same specific headings that convey this message to the people. That these two terms are special symbols and rituals of Shia-Sunni which cannot be adopted by any other group<sup>35</sup>.

### **c. Independence of Kashmir and Unity of the Nation:**

Allama Arif Hussain Shaheed Jihad attached great importance to the liberation of Kashmir and the oppressed Muslims of Kashmir and the Muslims considered the unity of Pakistan necessary for the liberation of Kashmir. He used to visit Kashmir to express solidarity with the Muslims. He used to discuss Kashmir and Palestine issues in his speeches. Just as you wanted three and a half crore Muslims in Iran to be able to unite with Shia and Sunni groups without any discrimination and fight against the United States and expel them from their country, so also all Muslims in Pakistan from Shia-Sunni, Deobandi, Barelvi and Ahl-e-Hadith groups. Free yourself and give up sectarian thinking, raise the slogan of one Allah Akbar and make the protection of the flag of Islam your goal with the message of the Qur'an, then the people of Islam do not need to bow before any great power and Hand out Thanks to this spirit of faith and jihad, not only the unarmed oppressed Muslims of Kashmir, Palestine and India can be heard.<sup>36</sup>

## CONCLUSION

Numerous religious political parties in Pakistan are engaged in following their advice and constitution. Each party belongs to a particular sect. Jamiat Ulema-e-Islam, Jamiat-e-Islami, Jamiat Ulema-e-Islam and Jamiat Ahle Hadith. These four religious political parties belong to Ahl-e-Sunnat school of thought while Tehreek-e-Nifaz Fiqh Jafaria is representative of Ahl-e-Shia school of thought.

- i. Leading figures from religious political parties have come up with comprehensive ideas for promoting inter-Muslim unity, building sectarian harmony, and eradicating religious extremism.
- ii. Under the patronage of Qazi Hussain Ahmed (Jamaat-e-Islami Pakistan) in the "National Solidarity Council of Pakistan", a non-electoral body of scholars and leaders of parties and all schools of thought was established with the main objective of eliminating sectarian tensions.
- iii. Maulana Samiul Haq (Jamiat Ulema-e-Islam) in 1951 declared the 22 points agreed upon by the great scholars as the basis of unity of the Ummah. He also urged religious parties to target anti-Islamic forces instead of focusing on sectarian differences.
- iv. Maulana Abdul Sattar Khan Niazi (Jamiat Ulema-e-Pakistan) presented a coalition formula for unity of the Ummah, which was rightly accepted by various religious, political and social circles. All sects and

parties should maintain greatness and dignity among themselves and should not criticize anyone's sect and no opponent should be forced to accept their beliefs and ideologies. The system of the mosque should remain with the people of the same sect who have built the mosque, however, no one should be prevented from offering prayers.

- v. According to Allama Sajid Mir (Jamiat-e-Ahl-e-Hadith Pakistan), if any speech or writing which is provocative and causes heartache of any party, then practical steps should be taken to remedy it. The people involved should be treated with complete respect.
- vi. According to Allama Arif Hussain Al-Husseini, all Muslims in Pakistan should be free from sectarian thinking and abandon sectarian thinking, raise the voice of one Allah Akbar and make the protection of the flag of Islam their goal with the message of Qur'an. There is no need to bow before power and not to reach out. Thanks to this spirit of faith and jihad, the unarmed oppressed Muslims of Kashmir, Palestine and India can be appealed.

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- <sup>7</sup> Allama Shabbir Ahmad Usmani was born in the district of Bijnor in India, which is located in Uttar Pradesh. Allama Usmani was a student of Maulana Mahmood Al Hassan Deobandi.
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- <sup>22</sup>Muhammad Kamran,Moulana Samee Ul Haq Shaheed ki *Elmi,Sayasi,Maasharti aur Samaji Khidmat*,(JIRS,University of Haripurjune2020),p:71
- <sup>23</sup>Milli Yakjahti Council ka Taseesi Ijlas, (Islamabad: Qoumee wa Milli Yakjahti Canfrance,(1995)
- <sup>24</sup>Moulana Samee Ul Haq,*Khutbat E Mashaheer*,(Akora Khataq:Maktab Mahmood,2015),Vol:10,p:269
- <sup>25</sup> Ibid,p:270
- <sup>26</sup> Dr. Muḥammad Munir Aḥmad, *Wafayat namwaran e Pakistan*, (Lahore: Urdu Science Board, 2006), 495
- <sup>27</sup>Niazi,Moulana Abdul Sattar Khan,*Ittihad bina Almuslimeen Waqt ki Aham Zaroat*,Lahore:Maktba Rizwia,1985),p:7

<sup>28</sup>Your ancestors came to Delhi from Bukhara and settled down. You were born 958AH and 1052AH died. Your tomb is in Delhi. See for details: (Faqir Muḥammad, Ḥada’eq al Ḥanafiyyah, (Karachi: Maktabah Rabeey’a, 1297), 430-432)

<sup>29</sup>, *Ittihad bina Almuslimeen Waqt ki Aham Zarooat*, p:12

<sup>30</sup>Ibid, p:105

<sup>31</sup><https://forum.mohaddis.com/threads/>, Accessed: Time, 9:38PM, Date, 26-03-2022

<sup>32</sup>*Khutbat E Mashaheer*, Vol:10, p:344

<sup>33</sup>Ibid, p:Vol:10, p:345

<sup>34</sup>Tirmazi, Syed Nisar Ali, *Naqeeb E Wahdat Allama Arif Husain Alhusaini*, (Islamabad: Albaserah), p:20

<sup>35</sup> *Sukhn E Eshq, Majalis E Eza Allama Arif Husain Alhusaini*, (Lahore: Alarif Academy, 1979), p:44

<sup>36</sup> Ibid, p:57