

RELIGIOUS AND SOCIAL CAUSES OF SECTARIAN PREJUDICES IN PAKISTAN AND THEIR PRACTICAL SOLUTIONS

1. Ali Marsad

aalimarsad@gmail.com

Teacher at Nishat High School PKC Multan

2. Muhammad Abdullah Ehsaan

ehsanmuhammadabdullah@gmail.com

ABSTRACT

The diversity of human temperament, the narrowness of thought and vision, the ups and downs of reason and understanding, the open disparity in thought and its constant world of perceptions and feelings, these are undeniable facts that can be fully seen in the context of interpretation of religion. The diversity of religious interpretations leads to ideas, and ideas lead to ideas and beliefs. Then these ideologies and beliefs are in search of their like-minded people, as a result of which religion is divided into different sects and gradually there is an atmosphere of prejudice and resentment, and these prejudices, if manifested in that form, take the form of sectarianism and later this sectarianism leads to murder. This is the stage when in the name of religion, every human value, including religion itself, is threatened and humanity becomes thirsty for the blood of humanity in the name of religion. This article will talk about these sectarian prejudices and their religious and social causes and practical solutions.

Keywords: Sectarianism, Prejudices, Pakistan

Introduction to sectarian prejudices

According to the Urdu-Persian dictionary, the word sect is used in the sense of group, party or factionalist. On the other hand, in the Urdu dictionary, this word has been presented in more detail, according to which the word "sectarianism" is used in the sense of forming a party, organization of a group, while the word "sectarianism" is used in the sense of prejudice and narrow-mindedness, favoring one's religion or group and opposing others.¹ In the legal dictionary, the word "Schism" is used for the word schism, which means a division of the Union into two parts that results in one part leaving the Union, in ecclesiastical law, the division or separation of a church or a single sect of Christians that arises due to the rejection of faith, ideology, religious opinion or ecclesiastical authority, is called Schism.²

According to the English dictionary "Oxford", the word "Schism" is used to mean grouping on the basis of difference or principle, etc., to form a separate group.³

It is clear from these meanings that communalism means the division into different groups and parties. And whether this grouping is ideological or practical or rational, it will be called sectarianism. A contemporary writer defines sectarianism as follows:

¹ Maulvi Ferozuddin, Feroz-ul-Laghat, p: 869, Feroz Sons Limited, Karachi, 1964

² qanooni angrezi-Urdu lughat, p: 1716, Publisher, Prof. Fateh Muhammad Malik, muqtadiraq qaumi zuban, Pakistan, Islamabad, Volume II, 2008

³ :The new oxford encyclopedia dictionary, published by bay book pty Ltd, 61-69 Anzac parade, Kensington, Sydney, in collaboration with oxford university press, walton street, oxford, 1976, vol,3page,1519.

When the sects are in conflict with each other and there is such a persistence on the point of view that instead of a possible interpretation of the religion, the sect becomes the exact religion and the group cannot reach any basis of mutual cooperation and unity, then it will be called communalism.⁴

The origin of prejudice is Arabic, which means "to be strict in one's creed and belief, to be unjustifiably partial and not to believe even if it is proved right, to be strong in support of one's thoughts and beliefs and one's group while having a passion against someone."⁵

Prejudice in Urdu means "being overwhelmed by a weak nervous system, denying the truth even after the truth is revealed, taking undue sides and going away quickly"⁶. It turns out that prejudice means that even when the truth is clear, instead of favoring the truth, one's own party and faction and quickly becoming emotional against others.

In prejudice, a person gets overwhelmed by emotions and loses the identity of the truth, due to which he deviates from the path of truth and the fear of misguidance increases and the name of unnecessary support after being overwhelmed by emotions is prejudice.

And the different schools of thought found among Muslims are called different sects and there are many sects in Pakistan and these sects are also dominated by prejudices and the majority is biased and this reference will be discussed in the article under review.

Background of sectarian prejudices in Pakistan

From the very beginning of Islam, Muslim scholars came to the sub-continent with the forces of Islam and there is also evidence that the Companions of the Prophet (pbuh) with religious studies, who were educated and trained in religious studies, came to India. Who were at the same time amir qazi and faqih. During the caliphate of Hazrat Uthman (RA), Hazrat Hakeem bin Jabla Abdi came to Sindh, who was a judge⁷.

It was during the Abbasid Caliphate that the judges in India began to make decisions according to the Hanafi religion. Caliph Haroon al-Rashid appointed Qazi Abu Yusuf to the position of Qazi al-Qaza. Qazi Abu Yusuf used to appoint judges in Islamic states and at the time of appointment, it was necessary that all decisions and actions should be made according to hanafi religion.⁸ Shah Waliullah (d. 1707) muhaddith Dhalvi writes:

وكان أشهر اصحابه ذكراً أبو يوسف فولى قضاء القضاة أيام هارون الرشيد فكان سببا لظهور مذهبه والقضاء به في اقطار العراق وخراسان وما وراء النهر⁹

One of the most famous students of Imam Abu Hanifa was Imam Abu Yusuf, who was given the position of Qazi-ul-Qaza during the reign of Haroon al-Rashid. This was the reason for the publicization of their religion and accordingly the decisions were implemented in Iraq, Khorasan and the areas of Trans-Nahr, or according to Yaqut al-Hamwi, the Hanafi religion had become effective in Sindh at that time.

⁴ : Arifi, Shujaat Tirmidhi, firqa wariyat ek tajziya, 27, Daira-tul-Fikr, Lahore, 2004

⁵ Wahid-uz-Zaman Qasmi, Al-Qamoos al-Wahid, p. 1086, idara Islamiyat, Lahore, Publication 1 June 2001

⁶ : Wasiullah, Jhangir Urdu lughat, p. 378, Jhangir Books, Lahore, SN

⁷ Haji Khalifa, Tarikh al-Khilafah, 3/28, Dar-ul-Fikr, Beirut, 1990

⁸ : Zainul Abedin Sajjad, Tarikh-e-Millat 208/20, idara islamiyat, Lahore, 1991

⁹ : Shah Waliullah, Hujjatullah al-balighah, 1/332 Dar al-Ma'arifa, Beirut, 2004

"مذاهب اهلها الغالب عليها مذهب أبي حنيفة" ¹⁰.

Along with hanafi religion, other religions were also involved in different parts of India, the same religion was introduced in the area of India where the scholars of arab religion came. According to al-Muqaddasi (d. 380 AH) Al-Bashari:

مذاهب اكثرهم اصحاب حديث واهل الملتان شيعة يهو علون في الاذان ويثنون في الإقامة ولا تخلوا القصابات من فقهاء على مذهب ابي حنيفة رحمه الله وليس به مالكية ولا معتزلة ولا عمل للحنابلة ¹¹

"The majority of the companions of Hadith here are Shi'a, they say Hi'ali al-Khair al-Amal in the adhaan and say the words of iqamat two times and the big cities are not devoid of fiqh al-Hanafiyya". In later periods, the largest religion in India remained Hanafi.

Differences between jurists and muhaddiths begin

When Balad-e-Islam began to resonate with the statements of ahl-ul-rai, their influence was accepted in India as well. When Ibn Battuta came to India in the 8th/8th century, according to his account, at that time he met many Shafi'i jurists in South India, at that time the Shafi'i religion was common in South India, while the Hanafi religion was common in Northern India. According to hadiths, the Hanafiyya jurists, during a debate with Shaykh Nizam-ud-Din Auliya (d. 718 AH) on the subject of Samaa, rejected the arguments based on the hadiths of Shaykh Nizamuddin Auliya, saying that he was in support of Shafi'i fiqh. On this occasion, Shaykh Nizamuddin Auliya said that how long will the Muslims of a country remain where the opinion of an individual is preferred over the hadiths of the Prophet (peace and blessings of Allaah be upon him).¹²

The official religion of the kings of India was Hanafi, which had bright opportunities for holders to get a government job. ¹³ Seminaries were established for the education of Hanafi fiqh, whose teachers were paid salaries by the government ¹⁴. Therefore, in the Indian subcontinent, there is still a series of discussions between Ahl-ul-Hadith and Ahl-ul-Rai on various topics.

The work of correcting mutual differences, sectarianism and imitation:

Imam al-Haramain and Usuliyyan have a rule that the common man is a follower and the mujtahid is a non-believer.¹⁵ The manner in which imitation generally started in the Indian subcontinent started on the basis of this principle. Later scholars followed the Imams of Mujtahidon on the basis of this principle. But with the passage of time, this imitation became a mixture of dominance and the effective voice in the subcontinent against this arrogant attitude was raised by Hazrat Shah Waliullah Muhaddith Dehlvi.

¹⁰ Yakut al-Hamawi al-Baghdadi, Mojamul buldaan, 5/151, Dar-ul-Kutub al-Ilmiyyah, Beirut,

¹¹ : Muhammad bin Taher al-Maqdisi (m: 380 AH), Ahsan ul taqaseem fi maarifatil aqaleem, P:381, London 1906

¹² Muhammad Qasim Farshta Tarikh-e-Farshta 12/397, 398, translation: Abdai Khwaja book shop, Lahore, 1997

¹³ : Elliot, sir H. M, and dowson, the History of India, vol III, p:183

¹⁴ :Khalid Nizami. Some aspects of Religion and Politics in India. Thirteenth Century-

¹⁵ : Shukani, Qazi Mohammad, Irshad al-Fahul ela Tahqeq al-Haq min ilm-ul-Usul, 265, Mustafa al-Halabi, Egypt, 1352 AH

ومنهم أنهم اطمنوا بالتقليد ودب التقليد في صدورهم دبيب النمل وهم لا يشعرون وكان سبب ذلك تراحم الفقهاء وتجادلهم فيما بينهم فإنهم لما وقعت فيهم المزاخمة في الفتوى كان كل من افتى بشيء نوقض في فتواه ورد عليه، فلم ينقطع الكلام إلا بمسير إلى تصريح رجل من المتقدمين في مسألة.¹⁶

One of them is that these people were satisfied with taqlid and the taqlid was unconsciously embedded in their hearts, in fact, the reason for the mutual discussion and debate of the jurists was that when there was resistance in the fatwa between them that whoever gave a fatwa, his fatwa was objected to by (the other) and then it was rejected. In the end, this debate would have ended on the obvious statement of one of the pioneers, which would have been on this issue. "

Shah Sahib also explained the behavior of his contemporaries that when students of one religion do not consider a hadith compared to the opinion of their Imam, they do not consider it and give importance to the opinion of the Imam of their religion instead of following the Hadith of the Prophet.

By adopting this wrong imitative approach, many sects were formed in the Muslim Ummah. Shah Waliullah in his books Hujatullah al-balighah, Al-Aqd al-Ja'id, Fawd al-Haramin, Al-Insaaf fi Bayan sabab-ul-Ikhtilaf and Tafhimaat al-elahiyyah urged the Ummah to refrain from this wrong practice in the Indian subcontinent. A reading of your writings shows that Shah Sahib was well aware of the disadvantages of following this path and what would be the destination of the Ummah by following this path. Apart from Shah Waliullah, countless personalities continued this jihad in every period and also served to bridge the gap between the sects created in the Ummah. These include Pir Mehar Ali Shah Golarvi, Haji Imdadullah Muhajir Makki, Mujaddad alf-sani, Abdul Haq Muhaddith Dehlavi, Mulla Jiwan, Shah Abdul Aziz Dhalvi, Qazi Sanaullah Panipati, Nazir Hussain Dhalvi, Sanaullah Amritsari, Syed Abwala Ali Maududi, Syed Salman Nadwi etc. who spent their lives in this important work.

Impact of British rule:

Pakistan received religious divisions and sectarianism from the British Intelligence Service India, which gave birth to different religious classes during the colonial rule.¹⁷ In 1727, the British judicial system came into force in India.¹⁸ It was a revolutionary change that completely changed the system of the region. During this period, the Western cultural invasion of the subcontinent had begun. After these changes, a dangerous situation arose that there was a free criticism of Sharia-e-Islami by orientalist and some Muslim classes.¹⁹

In this period of fitnah, when Muslims had lost their cultural, political, practical and economic centrality, the importance of modernizing Islamic jurisprudence was strongly felt. Thus, Allama Dr. Muhammad Iqbal (d. 1938) in The Reconstruction of Religious Thought in Islam gave an overview that the closed series of islamic studies research in the Muslim Ummah should be resumed. At one point he wrote:

And a further intelligent study of the literature of traditions, if used as indicative of the spirit in which the Prophet himself interpreted his Revelation, may still be of great help in understanding

¹⁶ : Hujjatullah albalighah 348/1

¹⁷ :Hussain haqqani, Pakistan between mosque and military Washington, Carnegie endowment for international peace 2003, p.23

¹⁸ : Imperial Gazetteer of India, Vol IV. P: 14: Robb Peter, Cambridge University Press, India, 1997.

¹⁹ :Joseph Schacht, An Introduction to Islamic Law, P: 34, Oxford University Press, London, 1924.

the life-value of the Legal Principles enunciated in Quran. A complete grasp of that life-value alone can equip us in our endeavour to re-interpret the foundational of principles.²⁰

Sayyid Abwala Ali Maududi also worked well in the changing political and social conditions. He adopted a modern research style in his writings and wrote articles on various topics of Islamic jurisprudence. He also translated the writings of Imam al-Ghazali (d. 505 AH), Imam Ibn Taymiyah (d. 728 AH) and Shah Waliullah (d. 1707), in which the principles of research and ijtihad have been described.²¹ Syed Maududi attracted modern Muslim thinkers to research and urged Muslims associated with other worldly sciences to maintain their Islamism.

Sectarian violence in Pakistan

Azmat Abbas, a researcher and journalist working on sectarian organizations in Pakistan, has divided the history of sectarian violence in Pakistan into two parts. The first was a period of low-intensity sectarian riots that dates back to the 1980s. The second period is from Zia-ul-Haq's tenure to 2002. When the regular sectarian organizations came into existence and a series of organized sectarian incidents started, azmat Abbas's analysis dates back to February 2002. By 2009, this trend has been divided into three parts.²²

The third year began to become clear after 2001, when the gap between violent sectarian organizations, local jihadis, regional and international military organizations began to collapse and the agenda of sectarian organizations began to expand and they began to attack sectarian terrorism as well as foreign interests, government interests, security forces and cultural centers in Pakistan.²³

Since the establishment of Pakistan, the promotion and propagation of Islamic thought at the individual and collective level in Pakistan continues, we see that there is a sense of concern among the wise people of all sects that the Muslim Ummah has suffered a lot due to the spread of sectarianism among Muslims in the past, so it is important to prevent it.

Religious and social causes of sectarian prejudices

The following are the religious causes of sectarianism in Pakistan.

Leaving the Quran

The biggest and fundamental reason for religious sectarianism is that we have left the Qur'an behind us, how have we accepted it as a book inherited only for the sake of reward, instead of considering it as a code of life and purpose, which can only be presented as an endorsement of our views. Which is promoting sectarianism and this is what the Qur'an remembers (replacing the real things with their true meaning). They come before the Qur'an with pre-established ideas and show the essence of drawing these beliefs and ideas from the Qur'an. Not giving the Qur'an the right to wisdom is a criminal negligence for which we have to bear the brunt in the form of sectarianism.

Ghulu (غلو)

²⁰ The Reconstruction of Religious thoughts in Islam, 118. 62.

²¹ : Abul Ala Maududi, Tafhimat, 19/2, Islamic Publications, Lahore

²² : Tadabbur-e-uloom-e-islamia, Volume 1, Issue 1, January 2020, Article by Abdul Rehman, P: 22

²³ Monthly Khilafat Rashida Faisalabad, February 2008

The second major cause of religious sectarianism is the dominance in religious matters, by giving the status of al-Furqan to its understanding of religion, the religiosity of the whole world is brought to the same test and every other understanding is interpreted as error and falsehood while colliding with its understanding.

Semi-religious leadership:

The lack of proper standards for organisations and parties formed for any religious purpose has also been a cause of communalism. Religious leaders and religious leaders also lead to distance from religion. The desired religious goals may not be as much as the organizations and parties we have.

Ignoring commonalities:

In religious traditions, the accounts of people with different views are usually ignored, the religious mind of our country is engrossed in removing the cause by doing so, and thus the beliefs start to be spent in destruction. The intoxication of seeking this difference does not allow attention to commonalities. Today, the clear guidance in the Verse of the Qur'an (come to what is common between us and you) seeks implementation from its followers.

Deviation from prophetic call:

The call of the Messengers of Allah with wisdom and advice has always been based on the right spirit, the right way and the right intention.

Inexhaustible speeches:

When the duty of speech starts to be done by incompetent, poor knowledge and undeserved sermons, then surely the public sentiments start to be brutally exploited, the flames of nervousness flare in the hearts. Then in the light of these flames, illegal palaces of communalism are built. Professor Malik Muhammad Hussain writes in the monthly Al-Burhan:

There may be some scientific reason for these seminaries to have different opinions, but the process of dividing the Muslim Ummah through them is also mainly economic, political and social. The point is that people come to mosques on Fridays when maulvi sahib is nearing the end of the speech and the call for sermon is about to take place." ²⁴

Incorrect order of priorities:

The Qur'an taught one another to be kind and harsh on the enemy, but we reversed the standards. It was necessary that our priorities should be set on the basis of Islam, this would inevitably lead to the emergence of Islamic ism, which would inevitably result in hatred of disbelief, but here the priorities were determined on the basis of sect, from whose womb sectarian prejudice arose. With the end of Muslim rule in the subcontinent and the british rule, many new religious groups emerged and over time these sectarian groups took root. In addition to the Wahhabi movement, Ahl-e-Hadith, Bareilvi, Deobandi and Shia were important schools of thought during the British period." ²⁵

²⁴ Muhammad Hussain, Causes of Sectarianism and Their Solution, Al-Burhan Lahore, 1:22, 2014

²⁵ :Muhammad Nadeem Shah, " evaluation of sectarianism in Pakistan: A threat to the state and society", A research journal of south Asian societies, Lahore, 29:2, 2014, 4-5

Ignorance of the greatness and universal nature of Islam:

Some people who have limited knowledge and intellect think that the religion of Islam depends within the teachings of their own sect. Therefore, the Muslims who do not agree with their group, in their view, not only are they not Muslims but also enemies of Islam, so they should be removed from the surface of existence. So much ignorance and ignorance are enough for riots and killings to start in the Muslim Ummah that we limit a universal and universal message within our sect and thereby undermine its greatness. "There is good in Islam, but unfortunately Muslims are not good followers of Islam, that is, we could not present our things in a good way."

Social causes of sectarianism in Pakistan:

The social causes of sectarianism in Pakistan are as follows:

Political and administrative lapses

Apart from the above reasons for communalism, there are some political and administrative flaws and defects. Due to which communalism is becoming more stable instead of disappearing from this country. Pakistan has been facing many problems and crises since the beginning of independence. Instead of solving problems, negative actions have been leading to an increase in deterioration. Because a weak and directionless state system was adopted to run the country. Instead of making resources within the country the basis of self-reliance, the attitude of holding on to aid, loans and cash has been adopted.

The Shia Convention in Islamabad, the formation of the Sipah-e-Sahaba, deobandis in the Afghan-Soviet war and the official patronage of Wahhabi groups, Zia-ul-Haq's policies and patronage of sectarian organizations by foreign forces are some of the key points that led to sectarian violence.²⁶

Poverty, ignorance, class education system, corruption, political instability, external interference, terrorism, sabotage, religious extremism, unfair distribution of resources in the population, inflation, unemployment, energy crisis is at the top. The ruling classes have failed to solve these problems and to hide their failure, the state system is following the formula of "divide the people and rule", which is creating trends of religious, class, linguistic and regional divisions in the society.

In the last two decades, thousands of people have been victims of this sectarian killing. The number of sectarian organisations in every community is increasing, supported by grassroots emotional activists of the community. The state has always protected sectarian organisations by using them for political purposes.

- There has been no effective legislation regarding organisations spreading communalism. Whoever wants can create an organization or institution whenever he wants.
- There is no effective policy and institution to stop the motivated means of spreading communalism and extremism, especially magazines and social media.

²⁶ : Friday Times, May, 2010

- No special training has been provided to the law enforcement agencies to deal with sectarian conflicts, there is no integrated system for training teachers and training imams of mosques regarding differences in religious institutions.
- In every sect and their institutions, extremist and polemical clerics have an edge over moderate clerics.
- More than 95% of religious magazines are published with sectarian identity.
- There is no rule or rule for opening darul ifta (fatwa issuing institution) etc. due to which there is a plethora of substandard muftis and fatwas.

These are some of the reasons that are fuelling sectarianism in Pakistan and there are many other reasons.

Pride or self-indulgence:

Most people in immature societies suffer from self-centered or self-delusional ignorance. If this goes beyond its limit, then it proves to be one of the biggest obstacles in the way of social peace and peace and moral progress of the people and one of the most dangerous factors of destruction. Self-interested people consider themselves superior to others, so they also start foolishly exaggerating in favor of their respective sects and religious leaders. Just as these people exaggerate about their religion (sect) and religious leaders, they also take pride in throwing mud against other sects and religions and their religious leaders and followers, despite the fact that there are religious leaders in this group, who are moderate and moderate and dislike the above public practice. they also do.

Seeking and holding the post:

In most of the sects, defeated failed and incompetent religious leaders hold the reins of the masses, among them those who are not capable of piety, they are fond of status and want material privileges, such people deceive the common people in the name of religion and mislead them and get financial benefits from them. In this way, they are the seeds of hatred, hatred and enmity against other Muslims in their hearts.

Expansionist ambitions of the enemies of Islam and their neglect:

In the current era of industrial development, the major colonial powers are feeling some obstacles in achieving their goals. The biggest obstacle and the biggest obstacle in these occasions is Islam, because the religion of Islam can become the harbinger of unity and harmony, harmony and freedom, honor and honor for the Islamic nation in the coming period. If this unity and consensus comes into existence, then the political, economic and social conditions of this world can be completely changed. This is the reason why global disbelief, regardless of its differences, is actively working to spread the unity and consensus of Muslims with complete planning and for this purpose it is using various tactics to promote sectarianism in Muslim countries. For this purpose, he wants to achieve the objectives by using his spy agencies, various NGOs. Also, For This Purpose He Is Using Huge Capital Indiscriminately. Whereas the members of the Muslim Ummah are completely unaware of the conspiracies of the enemies of Islam.

In the 19th century, Western thinkers who had extensive studies of Islam. We know the Orientalists, they launched a vigorous campaign against Islam, those who used to go abroad to

study in universities to do doctorates were badly affected by this movement. Their basic beliefs were shaken. Then he made this thought public in Urdu language, which made the modern educated classes of India accept a great influence and as if a movement to reform Islam was formed. There were such interpretations of Islamic beliefs, which were not remotely related to Islam. New temptations arose from the womb of this liberal movement. Ideologies of nationalism and socialism also began to flourish. In these circumstances, there are two such personalities in India, who provided the break of this modern thinking. The top name is Syed Abwala Ali Maududi and the second name is Allama Iqbal, who attacked Western thought through his poetry. Due to the struggle of these gentlemen, a large part of the modern educated class was saved from these modern ideas.

The debate is that Muslims have to work to end the menace of differences and sectarianism within them. Today there is a need to bring the Muslim Ummah together because the integrity and survival of this ummah lies only in unity. Therefore, the Muslim Ummah will have to look into its necks and remove its shortcomings, the Muslim Ummah will now have to give up the dream of neglect and slavery of sectarianism and work together to build a great and eternal Islamic world. And more attention should be paid to the basic beliefs and foundations of Islam, keeping aside the religious issues, so that there is unity and consensus among the Muslim Ummah.

Practical steps to address sectarian prejudices

sectarian prejudices are poison killers for Pakistan and Muslims, they need to be remedied, for this, some practical steps are described below, which can be followed to get rid of them.

It is necessary to hold the Book and Sunnah

Allaah says: ²⁷ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

(Then if you differ among yourselves on something, hand it over to Allah and His Messenger, if you believe in Allah and the Last Day.)

Therefore, the most important and important thing at the time of disagreement is that the Book and the Sunnah should be arranged in every situation, it should not be ignored in any way, because apart from it, there will be error.

Negotiation (with dialogue):

Discussion and mutual discussion come between those who differ among themselves, Allaah has commanded discussion in a good way, even with the people of the Book.

." لَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ²⁸

"And do not argue with the people of the Book in a decent manner, yes, those who transgress in them, even those who are opposed to the principles should discuss with them in a good way."

²⁷ : Al Quran, 4:59

²⁸ Al Quran, 29:42

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ۖ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ، قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ.²⁹

Allaah said: "O Iblis, what prevented you from prostrating to that which I made with my own hands, did you become arrogant or that you are among the highest?"

Peaceful academic debate is one of the means to reach the truth, so there should be negotiations at different levels and people should be given the opportunity to express their opinions and thoughts freely, because in this case wrong and distorted thoughts and opinions die their own death and what is right remains.

Patience and fighting evil with good

Allaah commands all this in many places in His Book, for example:

" وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.³⁰

"And good and evil are not equal, avoid evil by good conduct, then one day you and the person who had enmity will become like a heartfelt friend."

Good thing, sincere and raw smile and good behavior with words and deeds with others, of course all these things are among the reasons for removing mutual enmity and bringing the hearts closer, the Prophet (peace and blessings of Allaah be upon him) softened the hearts of his enemies in the same way, and treated their intensity and hatred and distance with it, until the heart for you is soft and tender. He accepted the truth.

There is a hadith of the same tribe in which it is narrated that when a man came, he said: "Call him, he is a very bad man, and when he came in, he brought him close and made him sit on his mattress. Explaining the reason for his behavior, he said:

إن من شر الناس من تركه الناس أو ودعه الناس اتقاء فحشه.³¹

(He is one of the evil men whom people leave because of his rudeness and harsh speech)."

Fiqh al-Salih in denial of disbelief refers to slowness and slowness in denial

There should be a sense of reconciliation in the denial of the disbeliever, because the scholars agree that the refusal depends on the use of expediency and the provision of the mufasdah, in the denial of the disbeliever, it is also necessary to take care that the matter should be brought out gradually and gradually, because the things that people are accustomed to such things at once. It is difficult to remove and remove, then it is not obligatory on a man to do this work if it is devoid of profit and expediency.

Ijtihadi issues in which the scholars differ are not and should not be denied to each other, because all are mujtahids, and although the mujtahid is the same, there is no mujtahid deprived and without reward. There are many conflicting issues in which the word rajah or its argument is clear, in such issues, education and guidance should be done in a very good way, keeping in mind

²⁹ Al Quran, 38:75,76

³⁰ Al Quran, 41:34

³¹ : Bukhari, Muhammad ibn Isma'il, Al-Jami' al-Sahih, Kitab al-Adab, chapter on what is permissible from the alienation of the people of corruption and suspicion, h: 6054

the occasion, language and speech and style should be adopted. If a person is a follower of someone, he does not have the right to deny another follower.

Avoiding curses among dissenters

If anyone disagrees with anyone, then he should not consider himself to be a better and stronger believer than him, and a person of vast knowledge and strong intellect. Imam Ahmad (may Allaah have mercy on him) said:

A man like Ishaq bin Rahu did not cross the bridge of Baghdad and come to Khurasan, although he disagrees with us on some things, but it is not a special thing that people have been disagreeing among themselves.³²

Avoid attributing commands to Allah and His Messenger with certainty in ijthadi issues.

People's intellect and understanding is not revelation, and fiqh and movement institutions are not Islam, yes, everyone is related to Islam, so we should talk thoughtfully. It is narrated from Hadrat Baridah bin Haseeb that when the Messenger of Allah (peace and blessings of Allaah be upon him) made a ruler over a small or large army, he would say, "If you besiege the people of a fort and they ask you to remove them from the fort on the basis of Allah's command, do not remove them on the basis of Allah's command, but on the basis of your own command." "For you do not know that you will be able to obey Allah's command for them, and you will know that you will not." ³³

And in some of the issues that can be said to be more ijthadi, some people say to such an extent: I do not say anything on my behalf, nor do I speak from my opinion, this is the right way of Allah and the command of Allah.

Ibn al-Qayyim (d. 751 AH) said: The opinion to which a man has reached from his ijthad and about which he has not received any text from Allah or His Messenger, one should not say about it, Allah has forbidden this thing or has said that such and such thing is obligatory or permissible, in such a way that this is the command of Allah. ³⁴ Therefore, man should protect himself from such things which lead to prejudice.

A mistake in commanding faith is better than a mistake in commanding disbelief.

If, seeing someone's appearance, you command his Islam, even if he is one of the hypocrites, it is better for you to act in haste and order a Muslim to disbelieve, when he is not, and in such a case you have become the messenger of what the Prophet (peace and blessings of Allaah be upon him) said:

If a man calls someone with disbelief or calls him an enemy of Allah and he is not so, he returns to the one who utters such a word.³⁵

Therefore, a person whose Islam is proved can be done outside Islam and on the basis of faith under disbelief, in the same way, whoever is related to the Sunnah will be able to get out of it

³² Ibn 'Asakir, 'Ali ibn Hasan, Tarikh-e-Damascus, 8/128, Dar-ul-Fikr, 1415 AH

³³ Muslim bin Hajjaj, Sahih Muslim, Kitab-ul-Jihad wal-Sir, Bab Tamir al-Imam al-Amra wali al-Ba'oth, h. 1731

³⁴ Ibn Al-Qayyim, Muhammad ibn Abi Bakr, 'Aalam al-Muaqeen, 1/44, Dar ibn al-Jawzi, Saudia, 1423 AH

³⁵ Muslim bin Hajjaj, Sahih Muslim, Kitab-ul-Iman, Bab Ha'al-Iman min Raghbi an Abiyah, h. 61

only through faith, similarly everything is the case that when something is proved for someone, it will be declared out of it on the basis of faith. The Prophet (peace and blessings of Allaah be upon him) said: "I have not been commanded to tear people's hearts and stomachs and see." ³⁶

Non-Prejudice

There should not be any kind of prejudice, neither of religion nor of mashrab, nor of imam, nor of jamaat, nor of movement or party.

حُبُّكَ الشَّيْءَ يَعْمي وَيَصم (Love makes a person blind and deaf).³⁷

The one who works with prejudice is blind, he has no idea of the ups and downs, and he is unable to distinguish between right and wrong, even the one who works with prejudice changes himself from a patriot to a hater because of his enthusiasm and intensity. Hazrat Ali bin Abi Talib said, "It is also narrated marfu'ah, but it is mauqoof correct:

أحبب حبيبك هو ناما عسى أن يكون بغضك يوما ما وأبغض بغضك هو ناما عسى أن يكون حبيبك يوما ما.³⁸

(Love your friend and loved one to a reasonable extent that he may sometimes become your enemy and hate your enemy in a limit, maybe he will become your friend someday). Justice is that you accept whatever right your opponent has, even if he is a hypocrite, or that he is a heretic, but also a disbeliever. Ibn Taymiyah (d. 728 AH) said:

"It is not permissible for us, whether a Jew or a Christian, to forsake the truth, or to reject it altogether, but we will reject the part of what he says is false, and we will not reject what is right." ³⁹

To be moderate and to avoid inflation

The title of Ummah-e-Madhyam has been given to The Ummah Muhammadiyah because it has a system of life, which is based on moderation and is based on the true path of religion. The right to be called the best ummah among all the ummahs has been achieved on the basis of the fact that it is free from inflation. As Muslims, we should teach high moral qualities, patience and perseverance, tolerance, patience and patience and encourage us to stay away from mutual hatred. The Prophet (peace and blessings of Allaah be upon him) said:

((يَا أَيُّهَا النَّاسُ إِذَا كُنْتُمْ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ))⁴⁰

(O people, beware of the oppression of religion; verily the nations before you perished because of the dominance of religion)." In Islam, the main cause of violence among sects is dominance. The only way to avoid its harmful effects is through the Prophet (peace and blessings of Allaah be upon him). Hazrat Maulana Muhammad Yusuf Ludhianvi has written:

³⁶ Muslim bin Hajjaj, Sahih Muslim, Kitab al-Zakaah, Bab Zikr al-Khawarij wa Shafatham, h. 1064

³⁷ Abu Dawud, Suleiman ibn Ash'ath, Sunan abi Dawud, Kitab al-Adab, Bab fi al-Huwi, h. 5130, but marfu'ah is not correct, imam al-Albaani has mentioned in the da'eefah series.

³⁸ : Tirmidhi, Muhammad bin Isa bin Surah, Jami Tirmidhi, Abu'ab al-Bar wa'l-Salat an-Rasulullah sallallahu alayhi wa sallam, Bab Ma ja'a fi al-Qatasad fi al-Hub wa'l-Baghdad, h. 1997

³⁹ Ibn Taymiyah (d. 728 AH), Ahmad b. 'Abd al-Halim, Minhaj al-Sunnah, 2/342, Jami al-Imam Muhammad (d. 805) bin Saud, 1406 AH

⁴⁰ : Abu Abdullah Muhammad bin Yazid Ibn Majah, Al-Sunan Ibn Majah, Hadith: 3029, Dar Revival of Arab Books, 2008

Therefore, in all the issues in which there is a difference of opinion between the salaf salihin and the jurists of the Ummah, especially in which the difference of opinion is limited only to superiority and non-superiority, there is no such arrogance and tension that invitations are given to each other. It is not in the truth; it is in the people of innovation."⁴¹

Avoiding disagreement and its causes

Salif Salihin had a correct understanding of the mood and mockery of the Ummah. They knew what the principles and foundations of religion were, when Hazrat Uthman came to Makkah during the time of Hajj, he did not offer Qasr prayer in Mina. Recite four rak'ahs. However, those coming from outside used to read far away due to travel. Abdullah bin Mas'ud also objected to them. But he himself offered four rak'ahs. Seeing this, people asked them. (عَيْتَ عَلَى عُثْمَانَ تُمْ صَلَّيْتُ أَرْبَعًا)

That is, you objected to Hazrat Uthman and recited four rak'ahs yourself? Ibn Mas'ud replied: ⁴²(الخلاف شر) Opposition is a bad thing.

Integration: (Talfiq)

Talfiq means that "different parts of an action should be performed in such a way that one part of it is derived from one Imam and the other from the words of another Imam."⁴³

Although there is no mention of talfiq in the early periods of Islam, there is a strong possibility that individuals may have practiced talfiq consciously or unconsciously in private, indicating that the followers of fiqh religions, despite being unaware of talfiq, still practice talfiq unconsciously today.

The jurists of the 10th/10th century and beyond discussed talfiq in their works. Since it is a prerequisite for talfiq to accept the frequency of truth and the exodus of religion as correct, scholars differ in this regard. Due to the emergence of modern and complex problems in modern times, the importance of talfiq has also increased because there is no longer the ability in any one fiqh religion to provide a solution to these problems. Therefore, in such a situation, the practice of elimination becomes inevitable. However, with regard to talfiq, the jurists have disputed the extent to which some consider it permissible, while some scholars consider it to be a follower and proclaim its sanctity. Therefore, the most important and fundamental question with regard to Talfiq is its shari'ah status.

A section of jurists is convinced of the absolute or conditional validity of talfiq. These include Kamal ibn Hamam, Amir Badshah, Ibn Abidin, Yahya Zanati, Ibn Jazi, Taqi al-Din Sabki, Ibn Daqeeq al-Eid, Shah Waliullah, Ali bin Sulaiman Hanbali and Mustafa Rahebani.

1. Ibn Abidin, while giving conditional permission for talfiq, states that it is permissible in the sayings of the same religion, but it is not permissible between different religions.⁴⁴
2. Shah Waliullah justifies talfiq and says that a person who does not meet the conditions of mujtahid absolute can act only if he knows the arguments of both religions.⁴⁵

⁴¹ Ludhianvi, Muhammad Yusuf, Ikhtilaf e ummat aur Sarat Mustaqeem, p. 227, Maktaba Thanvi, 1998

⁴² : Suleiman ibn Ash'ath Abu Dawud Sajistani, al-Sunan (Riyadh: Dar al-Salam 1427 AH), Hadith: 2:199, 1960

⁴³ : Muhammad Rawas Kalaji, maujam lughat al foqahaa, Dar Al-Nafais, Beirut, second edition, 1988, p. 144

⁴⁴ Ibn Abidin, Muhammad Amin ibn 'Umar, al-Aqd al-Dariyyah fi Tanqeh al-Fataawa al-Hamidiyyah, vol. 1, p. 9.

⁴⁵ Shah Waliullah (d. 1762), Hujjatullah al-balighah, Dar-ul-Jil, Beirut, 2005, vol. 1, p. 267

3. Ibn Jazi states the condition of the validity of al-Talfiq that there should be no opposition to the congregation as a result of al-Talibiq.⁴⁶
4. Ibn Daqiq al-Eid al-Talfiq states the conditions for the validity that it should not result in opposition to the assembly, not to violate the decision of the ruler of the time, and not to follow.⁴⁷

Therefore, the scholars who give conditional permission for ta'tafiq, they have some conditions for its validity, keeping them in mind, it can be implemented and it can also eliminate sectarian prejudices, provided that the rules and regulations of the Shari'ah are not affected by it, duties and obligations are not suspended, no haraam becomes halal, the judge's decision becomes ineffective. The rights of Allah and al-Ibad should not be affected and the opposition to consensus should not be necessary. There is no scope for adjournment in all cases where the court has decided. No opinion should be taken outside the two or three opinions in which the jurists agree.

Amin Ahsan Islahi writes:

Do not put any one specific fiqh in front of you, but keep the entire Islamic jurisprudence in front of you and see in every ijtihadi issue what seems to be more important than the fiqh of the Book and sunnah, and what seems to be stronger than this aspect, even if it is related to which of our different fiqhs, however, this is the need. The task of amending the law should be entrusted to those who are free from prejudice and groupism and keep an eye on the nature of Sharia and the reconciliation of Islam and Muslims.⁴⁸

To make the commonalities of sects and the scope of consensus effective and effective.

All schools of thought believe in monotheism, prophethood, divine books, angels and the Hereafter. After believing in the basic beliefs, it is emphasized to live according to the rulings laid down by the Shari'ah. Which are the requirements of religion. Maulana Allah Yar Khan writes under the title "Necessities of Religion":

"To believe in all necessities of religion is faith, and to deny some or one of them is disbelief." Monotheism. Monotheism personal, monotheistic attributes, prophethood, resurrection, broadcasting, calculation, weight, deeds, mizan, bridge-siraat, paradise hell, naamay jannat torment hell, question and answer of three of karma, punishment and reward in the grave, grave, cistern of Kausar. Apart from these, interest is haraam in relation to halal and haraam, adultery, murder, alcohol, pig is haraam. The members of Islam are prayer, fasting, Hajj, Zakat are all necessities."⁴⁹

All schools of thought agree on all these issues. It is our duty to ignore the few spots on the clean and transparent sheet of Islam and give importance to its unblemished part. It is narrated from Anas that the Prophet (peace and blessings of Allaah be upon him) said:

⁴⁶ Ibn Jazi, Abolqasem Muhammad ibn Ahmad, Taqrib al-Wasol ela ilm al-'Usul, Dar al-Kutab al-Elmiyy, Beirut, 1st edition, 2003, p.197

⁴⁷ Al-Zarqashi, al-Bahr al-Muhit fi usul al-fiqh, Dar-ul-Kutub al-Ilmiyyah, Beirut, 2000, vol. 4, p. 598

⁴⁸ : Islahi, Amin Ahsan, Islami riyasat main fiqhi Ikhtilafat ka hal, 97, Faran Foundation, Lahore, 1991

⁴⁹ : Allah Yar Khan, fazaail w kamaalat ulmaa e deoband (Idara Naqshbandiya Owaisia Dar-ul-Irfan, Manara, 1999), 24-25.

((مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ))⁵⁰

(That is, whoever prays our prayer and turns to our qiblah and eats our slaughter is a Muslim, for whom Allah and His Messenger are responsible, so do not betray Allah.) Sabir Nizami, in his book *How It Is Possible to End Sectarianism*, describes the commonalities of religion and writes:

"It is an undeniable fact that all Islamic sects share basic and religious values. The whole system of Islamic beliefs stands on the common foundations i.e., Monotheism, Prophethood, Khatm-e-Nabuwat, Hereafter, Quran and Unity of The Ka'ba. Muslims not only share all the foundations of their beliefs and practices, but also the members of Islam like prayer, fasting, zakat, hajj and others. If there is a difference of opinion, it is just a difference of opinion. It is rather easy to ignore and unite."⁵¹ The issue of making the scope of consensus effective and effective is related to expediency, consideration and change. And today's Muslims are very much in need of it and it is necessary for them to pay attention to this.

Ittehad-e-Millat and Ittehad-ul-Ulama

For the success of the struggle to end religious sectarianism, the unity of the nation is necessary and the unity of the nation is not possible without the unity of the religious scholars. Because the scholars are the religious leaders of the religion of the nation. When there is division among the leaders and they are divided into sects and groups, despite being united in principles and beliefs, they have divided, grouped and aligned to defeat each other, and their knowledge power and writing and speech abilities are for the unity of the Ummah instead of the Ummah, and instead of the dominance of Islam, their respective sects and groups have dominated and dominated their respective sects and groups. If we use it to give, then this division of the leaders will spread among their followers and this division of imams will also spread among their followers and the unity of the united unity will be shattered as it is scattered nowadays. There is a need to abandon the organization of groups on the basis of sects and the construction of mosques with sincerity and launch a campaign for the unity and consensus of the religious scholars.

Political and administrative measures

If the religious and political leadership and state institutions within the country take steps together for tolerance, mutual respect and non-discriminatory implementation of the law, then the fire of conflict and extremism can cool down. As Dr. Idris Zubair writes:

If the government takes a little sincere interest in time, then a high-powered board should be formed consisting of moderate, sincere, knowledgeable and scholars with a keen eye on the ancient and modern, who must benefit from every fiqh but revive the Quran and Sunnah. This is neither an invitation to ijtihad nor a revolt against the khumsa religions, so that the event can be the result of interfaith efforts and gradually reduce prejudice. This Board should always keep in mind the principle of the Qur'an as a motto:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا أَلَسَتْ مِنْهُمْ فِي شَيْءٍ⁵²

⁵⁰ : Bukhari, Al-Jami' al-Sahih, Bab al-Qibla, Bab Fadl al-Qibla, Hadith: 1:87, 391

⁵¹ Sabir Nizami, Rana, *Firqa parasti ka khatima kisy mumkin hai* (Lahore: Institute of Understanding Islam, 1985), 23-29.

⁵² : Al Quran, 6:159

"Verily, you have nothing to do with those who have divided their religion and divided into different groups."⁵³

The Constitution of 1973 was made in Pakistan. Earlier, scholars of all sects unanimously formulated twenty-two points that could form the basis of the political system. Various documents have been coming out from time to time in this regard. In this regard, in 2016, the scholars agreed on a document called "Message of Pakistan". All these can be made the basis for the resolution of sectarian discord.

We have a constitutional body called the Council of Islamic Ideology. It was established to consult the government in religious matters. Religious differences can be resolved by treating its recommendations as the basis of legislation. In today's time, it will not be enough for the Muslims of South Asia to remain mere followers like in previous centuries, but the understanding and wisdom needed for research and ijihad. If the civilized, respected, wise people from the conflicting groups show courage and create an atmosphere of dialogue through dialogue, then the emotions that are at the extreme can be brought to the minimum level of heat.

In the light of the Code of Conduct of the Milli Solidarity Council for the Elimination of Religious Sectarianism, constitutional protection should be given that communalism and sectarian hatred and lawlessness should be declared a serious crime. The print and electronic media should be arrogant, sectarian elements hostile to humanity should not be portrayed as heroes. Since Islam is the only and fundamental means of consensus of the people of this country, Islam and Islamic traditions should not be weakened.

Keeping in view the situation and events of the country, a sectarian forum should be formed consisting of religious scholars of every sect and mashrab, which is authorized to issue fatwa keeping in view the commonalities of the sect. Broadcast a program based on the commonalities of sects and promote harmony instead of med or sectarianism. The traditions of adapting social attitudes within the society to the mould of Sirat Mustafa (peace be upon him) should be made public at all levels through curriculum, print media. Relations between students of madrassas should be promoted. A dialogue should be initiated between the students.

Organisations that are declared illegal on the basis of communalism, lawlessness and murder should not be allowed to work again. For this, judicial means should be adopted on a transparent basis. For the situation to improve, it is imperative that the political parties in this country announce a comprehensive strategy to end sectarian extremism and sectarian harmony. Due to lack of clear role of religious and political parties, self-created groups are dominating and dominating the situation. It is a clear and undeniable fact that the supremacy of the Qur'an and Sunnah and the implementation of the System of Islam is good for the Nation of Islam, this is the only way to salvation of this country.

In short, a harmonious society can be created by making Pakistani society aware and aware. The main cause of anarchy in Pakistani society is simply due to lack of practice, ignorance, ignorance of the rulings of religion and distance from Islamic teachings. His teachings teach brotherhood and tolerance. We should condemn divisions and divisions and promote unity and harmony, commonalities of sects for the larger benefit of the Ummah so that the Muslim Ummah can be saved from further division and factionalism.

⁵³ Idrees Zubair, Dr., Fiqh-e-Islami, An Introduction, An Analysis, 200, Al-Hadi Publications, Islamabad, 2003

Results Research

1. The following are the conclusions regarding the religious and social causes of sectarian prejudices and their practical solutions:
2. Dissent is a natural thing, so it is not a matter of quarrel or enmity and spreading hatred in the society.
3. The Imams in whose name sects were formed and prejudices were adopted in their name treated each other with utmost reverence and love.
4. The sects found in Pakistan agree in principle and also agree in most of the issues, so make the scope of the consensus applicable.
5. In the last few decades, sectarian prejudices have intensified in Pakistan. Due to these sectarian prejudices, the country suffered a lot of negative effects on the country and even the matter reached the point of killing.
6. The reason for the spread of these prejudices is due to some religious and social factors that need to be addressed, some recommendations regarding this remedy are as follows:

Recommendations

Leaders and leaders of all parties and groups should take concrete steps to end sectarianism and group differences. Some of the recommendations in this regard are as follows:

1. Instead of controversial and critical, a positive and uncritical way of preaching should be adopted.
2. True tolerance should be demonstrated and the Quranic philosophy of non-cooperation should be applied in our lives.
3. By finding common aspects of beliefs and practices, mutual brotherhood and unity should be promoted and all differences should be eliminated.
4. Joint institutions should be established for religious education so that the misunderstandings among themselves can be resolved. Modern modern education should be organized for the scholars so that the controversial and arrogant behavior is eliminated.
5. A Supreme Council consisting of scholars of each community should be formed to play the role of a conciliation commission in sectarian disputes.
6. A board should be formed with the cooperation of the state and the ulema, without whose verification it is considered a crime to print any literature.
7. Leaders and leaders of all parties and groups should remind their respective parties of the lesson of peace. It should be encouraged to refrain from expressing any way that is harming the laws of the Islamic country of Pakistan.
8. There should be some rules for scholars and sermons by which incompetent and incompetent sermons can be kept away from the pulpit. Such speeches and writings should be avoided, which gives the impression of insulting respected personalities and beliefs of any class.
9. In religious educational institutions, useful literature should be included on the subject of unity of ummah and human rights and awareness should be raised among the teachers of madaris that they should refrain from insulting the opposing sects and personalities and also train the students to refrain.

In this way, if the leaders and leaders of all parties and groups are able to convince their people and this effort is made at the national and national level, then an atmosphere of peace and security can be established in the country. And the above practical steps can get rid of the curse of communalism.

Books

1. Al Quran
2. Abu Abdullah Muhammad bin Yazid Ibn Majah, Al-Sunan Ibn Majah, Dar-ul-salam, 2005
3. Abu Dawud, Suleiman ibn Ash'ath, Sunan abi Dawud, Dar-ul-salam, 2005
4. Abul Ala Maududi, Tafhimat, Islamic Publications, Lahore
5. Allah Yar Khan, fazaail w kamaalat ulmaa e deoband (Idara Naqshbandiya Owaisia Dar-ul-Irfan, Manara, 1999)
6. Al-Zarqashi, al-Bahr al-Muhit fi usul al-fiqh, Dar-ul-Kutub al-Ilmiyyah, Beirut, 2000
7. Arifi, Shujaat Tirmidhi, firqa wariyat ek tajziya, Daira-tul-Fikr, Lahore, 2004
8. Bukhari, Muhammad ibn Isma'il, Al-Jami' al-Sahih, Dar-ul-salam, 2005
9. Friday Times, May, 2010
10. Haji Khalifa, Tarikh al-Khilafah, Dar-ul-Fikr, Beirut, 1990
11. Hussain haqqani, Pakistan between mosque and military Washington, Carnegie endowment for international peace 2003
12. Ibn Al-Qayyim, Muhammad ibn Abi Bakr, 'Aalam al-Muaqeen, Dar ibn al-Jawzi, Saudia, 1423 AH
13. Ibn 'Asakir, 'Ali ibn Hasan, Tarikh-e-Damascus, Dar-ul-Fikr, 1415 AH
14. Ibn Jazi, Abolqasem Muhammad ibn Ahmad, Taqrib al-Wasol ela ilm al-'Usul, Dar al-Kutab al-Elmiyy, Beirut, 1st edition, 2003
15. Ibn Taymiyah, Ahmad b. 'Abd al-Halim, Minhaj al-Sunnah, Jami al-Imam Muhammad bin Saud, 1406 AH
16. Idrees Zubair, Dr., Fiqh-e-Islami, An Introduction, An Analysis, Al-Hadi Publications, Islamabad, 2003
17. Imperial Gazetteer of India, Robb Peter, Cambridge University Press, India, 1997.
18. Islahi, Amin Ahsan, Islami riyasat main fiqhi Ikhtilafat ka hal, Faran Foundation, Lahore, 1991
19. Joseph Schact, An Introduction to Islamic Law, Oxford University Press, London, 1924.
20. Ludhianvi, Muhammad Yusuf, Ikhtilaf e ummat aur Sarat Mustaqeem, Maktaba Thanvi, 1998
21. Maulvi Ferozuddin, Feroz-ul-Laghat, Feroz Sons Limited, Karachi, 1964
22. Monthly Khilafat Rashida Faisalabad, February 2008
23. Muhammad bin Taher al-Maqdisi (m: 380 AH), Ahsan ul taqaseem fi maarifatil aqaleem, London 1906
24. Muhammad Hussain, Causes of Sectarianism and Their Solution, Al-Burhan Lahore, 1:22, 2014
25. Muhammad Nadeem Shah, " evaluation of sectarianism in Pakistan: A threat to the state and society", A research journal of south Asian societies, Lahore, 29:2, 2014
26. Muhammad Qasim Farshta Tarikh-e-Farshta, translation: Abdai Khwaja book shop, Lahore, 1997
27. Muhammad Rawas Kalaji, maujam lughat al foqahaa, Dar Al-Nafais, Beirut, second edition, 1988
28. Muslim bin Hajjaj, Sahih Muslim, Kitab al-Zakaah, Bab Zikr al-Khawarij wa Shafatham, h. 1064
29. Qanooni angrezi-Urdu lughat, Publisher, Prof. Fateh Muhammad Malik, muqtadirah qaumi zuban, Pakistan, Islamabad, Volume II, 2008
30. Sabir Nizami, Rana, Firqa parasti ka khatima kisy mumkin hai (Lahore: Institute of Understanding Islam, 1985)
31. Shah Waliullah, Hujjatullah albalighah, Dar al-Ma'arifa, Beirut, 2004
32. Shukani, Qazi Mohammad, Irshad al-Fahul ela Tahqeq al-Haq min ilm-ul-Usul, Mustafa al-Halabi, Egypt, 1352 AH
33. Suleiman ibn Ash'ath Abu Dawud Sajistani, al-Sunan (Riyadh: Dar al-Salam 1427 AH)
34. Tadabbur-e-uloom-e-islamia, Volume 1, Issue 1, January 2020, Article by Abdul Rehman
35. The new oxford encyclopedia dictionary, published by bay book pty Ltd, oxford, 1976
36. Wahid-uz-Zaman Qasmi, Al-Qamoos al-Wahid, idara Islamyat, Lahore, Publication 1 June 2001
37. Wasiullah, Jhangir Urdu lughat, Jhangir Books, Lahore, SN
38. Yakut al-Hamawi al-Baghdadi, Mojamul buldaan, 5/151, Dar-ul-Kutub al-Ilmiyyah, Beirut,
39. Zainul Abedin Sajjad, Tarikh-e-Millat 208/20, idara islamyat, Lahore, 1991