

Promotion of Interfaith Harmony through the “Paigham-e-Pakistan”: An Analysis of Important Strategies

Dr. Shagufta Naveed¹, Abdul Rahman² and Riasat Ali³

¹Department of Islamic Studies, GIFT University, Gujranwala, Pakistan

²Ph.D Research Scholar, Department of Islamic Studies, University of Gujarat, Gujarat, Pakistan.

³Ph.D Research Scholar, Department of Islamic Studies, University of Gujarat, Gujarat, Pakistan.

*Corresponding author email address: shaguftanaveed1976@gmail.com

ABSTRACT

This research paper is consisted of an analysis of important strategies for promoting interfaith harmony through "Paigham-e-Pakistan". Pakistan is a multi-religious country with a Muslim majority while Christians, Hindus, Sikhs, Buddhists, Parsis and Baha'is are a minority. In this particular context, interfaith harmony is of paramount importance for the respect of fundamental human rights, political stability, cultural development, geographical security and economic prosperity in this country. The "Paigham-e-Pakistan" is a unified national narrative framed in the light of Islam and the Constitution of Pakistan. This document is a strong step towards ensuring an environment of interfaith harmony. In order to promote interfaith harmony through this national document, it is imperative that state institutions, political leaders, religious scholars, teachers, media persons, poets and the general public of Pakistan adopt effective strategies. This article is presented for the purpose of analyzing these strategies. In this context, this article is divided into six sections. The first component introduces the research topic, its importance and background. The second component describes the need for interfaith harmony in Pakistan. The third component describes the role of the "Paigham-e-Pakistan" in promoting interfaith harmony. The fourth section describes the challenges in the way of promoting the "Paigham-e-Pakistan". The fifth component analyzes the important strategies to promote the "Paigham-e-Pakistan". The sixth section summarizes the discussion.

KEYWORDS

Constitution, Islam, Interfaith Harmony, Minority, Paigham-e-Pakistan

JOURNAL INFO

HISTORY: Received: October 11, 2021

Accepted: December 15, 2021

Published: December 31, 2021

1. INTRODUCTION

The existence of different religions in the world is an undeniable fact, so coexistence has become an administrative, political, economic and social obligation to move forward in a peaceful society and in all walks of life. Islam is a religion that provides dignified and practical guidance for such an ideal society. Through the Quran, the teachings of the Holy Prophet (PBUH) and the opinions of Muslim scholars, such universal principles are found which make it easy and useful for people of different religions to live together. Through such inter-religious communication, many closed avenues of mutual understanding and development also seem to be opened. Islam has the uniqueness that it teaches respect for human beings, peace and prosperity. In this religion, there is no room for coercion in matters of beliefs and worship (Al-Baqarah, 256). It encourages people of different religions to have ample opportunities to play a role in different walks of life. The Holy Prophet (PBUH) allowed the utensils of non-Muslims to be used (Abu Daod, 1404). He also accepted the gifts offered by them (Termizi, 1998). These notions of interfaith harmony require citizens of Pakistan, a country formed in the name of Islam, to protect the rights of people of different faiths. Remember that Pakistan is a multi-religious country with a majority Muslim population. There are also Christians, Hindus, Sikhs, Buddhists, Parsis and Baha'is. In this religious context, it is important to ensure that the identity and rights of minorities are protected. Among the serious efforts made to promote interfaith harmony in Pakistan are the Objectives Resolution (1949), the Constitution of Pakistan (1973) and the "Paigham-e-Pakistan". The "Paigham-e-Pakistan" is a unified national narrative that has the full support of the people and institutions of Pakistan (Zai-ul-Haq, 2018). It has been formulated in the light of Islamic teachings and the constitution of Pakistan. This document is the foundation for the formation of a society whose components include moderation, development, social justice, respect and religious tolerance. This unique document was issued by Mr. Mamnoon Husain, the President of Pakistan, to end extremism and religious violence.

Implementing the "Paigham-e-Pakistan" is essential to create an atmosphere of interfaith harmony in Pakistan. Terrorism, religious bigotry, extremism and sectarianism can be eradicated through the guidelines contained in this document. In order to promote this noble cause through this important document, serious consideration is required at the national level. At the state and administrative levels, there is a need to adopt measures and strategies that will eliminate hatred based on religion and create an atmosphere of mutual cooperation. The strategies adopted in this regard are directly related to the promotion of Islamic teachings, interpretations of religious classes related to jihad, common teachings of different religions, performance of political parties, stability of state institutions, dynamic role of religious scholars, impartial role of media, responsible performance of administrative officers, the religious and social awareness of writers, the national responsibilities



This work is licensed under a Creative Commons Attribution 3.0 License.

of poets, the sensitivity of religious literature, the all-encompassing role of universities and curriculum reforms. This research paper is intended to analyze the various strategies adopted for the cause of interfaith harmony.

2. THE NEED FOR INTERFAITH HARMONY IN PAKISTAN

Religion is the beautiful feeling of human life that has played an important role in promoting the spirit of material progress, spiritual well-being, Godliness and nobility. Mankind's long history bears witness to these innumerable and unforgettable virtues of religion. Religion can never be a catalyst for destruction, ruin, murder and destruction. All divine and non-divine religions, in principle, have such humane teachings. It is against the backdrop of these virtuous traditions of religions that Islam has taught prosperity, freedom and full fulfillment of rights. Muslims have always played an active role in popularizing this call of their religion and making this strategy effective in the field of action (Ali, 2010). It has always opposed extremism, bigotry, insults and violence. The existence of different religions was tolerated under this practice. Political and social rights of non-Muslims were protected and different steps were taken to develop their places of worship. Throughout Islamic history, Muslims have given non-Muslim nations the opportunity to play a full role in political and administrative affairs. In Muslim societies, non-Muslims enjoyed religious, constitutional and social protection, education and health care. He was fully involved in political and social affairs. Their festivals were respected. Taxes were levied on them minimally. Non-Muslim writers and doctors enjoyed great prestige. There was no hesitation in taking advantage of their abilities (Hameed-ul-Allah, 2007).

Religious pluralism is an administrative, social and economic problem affecting many societies around the world. This issue has fueled many prejudices against terrorism, extremism and class struggle. In this context, interfaith harmony, social justice and humanitarian sympathy are of paramount importance (Humry, 2013). Since Pakistan is a multi-religious country. In addition to the majority population, ie Muslims, there are also minorities. These minorities include Christians, Hindus, Sikhs, Parsis, Baha'is and Kalash, as well as people of other religions. This multiplicity of religions is also present in the neighboring countries of Pakistan. Iran and Afghanistan are Muslim countries. Iran represents Shiite ideology, while Sunni Muslims are a clear majority in Afghanistan. Other neighbors are India and China. Muslims are a minority in both countries. In this context, it is imperative for Pakistan to adhere to a transparent and principled strategy for social relations with people of different faiths.

Religious minorities are of paramount importance in any state. The situation of minorities helps to form a positive or negative attitude of the United Nations towards a state. That is why in modern times, states have become very sensitive and responsible towards their minorities. The status of minorities and their rights is of paramount importance in various international organizations. States take special measures for the development and prosperity of these sparsely populated groups. Seriously considers their conflicts and issues. The matter of cooperation and facilitation is taken from them. States proudly express their gratitude to the international community. Ministries, departments and divisions in the states play an active role in paying special attention to all these issues. All these issues related to minorities are of great importance in the context of Pakistan's religious, political, social, geographical and economic conditions. Pakistan's multi-faceted status demands that special measures be taken to ensure the continuity of identity of minorities and the protection of their rights.

3. THE ROLE OF "PAIGHAM-E-PAKISTAN" IN PROMOTING INTERFAITH HARMONY

The "Paigham-e-Pakistan" has the status of a unified national narrative in the background of the full confidence of the people of Pakistan and its institutions. Every nation has different standards of good and evil depending on its beliefs, religions and scientific tendencies. That is why each nation adopts its own national narrative which reflects the past and civilization of that nation. Given the importance of a consensus statement in national life, the "Paigham-e-Pakistan" is a document that can shape a moderate society in Pakistan. It is a national stance that can facilitate religious tolerance, social justice and the rights of minorities in the country. This is the first document after the Objectives Resolution and the Constitution of Pakistan on which the scholars of all schools of thought have agreed. It clarifies the difference between jihad and terrorism. This is the best way to discourage sectarian thinking and highlight the importance of state institutions. This is not only a unanimous fatwa of the Muslim Ulema for maintaining peace in Pakistan but it also has the support of the representatives of different Islamic countries. It clarifies the requirements of preserving the unity of the Muslim Ummah. It was published in book form by the Islamic Research Institute to end extremism, violence and terrorism

In order to understand the role of this document in promoting interfaith harmony, it is essential to examine the historical and religious background of this national narrative. The main purpose of establishing Pakistan is to establish a modern and civilized society which is in accordance with Islamic teachings (Riaz, 1997). For this, Muslims had to prove that the universal values of Islam are compatible with modern, developed and civilized society. Islam itself has the potential to establish such a society. Therefore, Quaid-e-Azam began to strive for the establishment of an ideal society which is modern, democratic, developed and Islamic. Where peace, tranquility, prosperity, harmony and Islamic principles are common (Rehmani, 2014). In which the rights of not only Muslims but also non-Muslims should be protected.

To promote this ideology, the first Prime Minister of Pakistan Nawabzada Liaquat Ali Khan presented a resolution in the Constituent Assembly on 12 March 1949. This historic resolution is now part of the Constitution of Pakistan. According to

this, the sovereign power belongs to Allah Almighty, the rulers will be bound to use their powers as a trust. As Pakistani citizens, Muslims and non-Muslims will have equal rights. There will be no restrictions on freedom of expression, faith, belief and worship. Particular attention has been paid to ensure that no law is enacted that is un-Islamic or conflicts with Islamic teachings (Zulfiqar, 1999). As a further step to ensure this, special attention was paid to the establishment of the Federal Sharia Court, the Islamic Ideological Council and the Islamic Research Institute. The guarantee of Pakistan's success and bright future is its constitution which is not only in line with the requirements of modern times but also in accordance with Islamic teachings. Some hostile elements are misleading the young generation that Islamic system is not prevalent in Pakistan and its organizational structure is not compatible with Islam. There is no truth in this misleading view because the Constitution of Pakistan clearly states that no law will be enacted contrary to Islamic teachings.

The points made in "Paigham-e-Pakistan" confirm and clarify that the Constitution of Pakistan of 1973 is Islamic and democratic and it is a social and developmental agreement between all the units of Pakistan which is ratified by all schools of thought except all political parties. Therefore, the supremacy of this constitution should be ensured in all cases, and every Pakistani should fulfill his promise of loyalty to the state of Pakistan in all cases. It was also reiterated that the Constitution of the Islamic Republic of Pakistan guarantees the fundamental rights of all citizens. This national document recognizes that the Islamic Republic of Pakistan is an Islamic state. There is also an acknowledgment in the constitution that no law will be made in this country against the Qur'an and Sunnah and the existing laws will be adapted to the Qur'an and Sunnah. It is the religious right of every Muslim to peacefully strive for the implementation of the rules of the Qur'an and Sunnah within the framework of the constitution and law of Pakistan. This document declares that the denial of the Islamic status and Islamic basis of the country due to any shortcoming in the implementation of any part of the constitution is in no way justified. Therefore, there is no legal basis for declaring a country or its government, army or other security agencies as non-Muslims and for taking armed action against them, and such an act is considered a serious crime of sedition according to Islamic teachings. The use of force in the name of enforcing Sharia, armed confrontation against the state, sabotage and all forms of terrorism, which our country is facing, are absolutely forbidden.

Terrorism, suicide attacks, extremism and sectarianism are major issues for the state of Pakistan. In this regard, it was made clear in the "Paighan-e-Pakistan" that in the war against terrorism, all walks of life, including clerics and elders, stand with the state and the armed forces and the entire nation in this war of national survival. This document announces full and unconditional cooperation with other security agencies. The fatwa issued by the representative scholars of all religious sects in the light of the Shariah arguments, under the heading of unjust killing, has been fully supported. Also in the name of linguistic, regional, religious and professional identities which armed groups are engaged against the state. All this is contrary to the rules of Sharia and a cause of national unity. Therefore, state agencies are advised to take full action against all these groups. Sectarian hatred, armed sectarian strife and the use of force to impose one's views on others is a violation of the Shari'a and terrorism on earth. Also, according to the constitution and law of the Islamic Republic of Pakistan, it is a national crime. The "Paigham-e-Pakistan" is a very suitable method for resolving disputes and differences between different religions and schools of jurisprudence. This document seeks to create an atmosphere of mutual respect. It states that in no case will the humiliation of the Holy Prophets, Ahl-e-Bayt-e-Athar, Sahaba-e-Karam, the rites of Islam and the Muslim dignitaries of every sect be tolerated. This document teaches to promote justice and tolerance among people of different religions. It states that the promotion of peaceful coexistence and mutual tolerance is essential for the establishment of a peaceful Islamic society. Therefore, according to the principles of Islam, the formation of a modern Pakistani society based on democracy, freedom, equality, tolerance, mutual respect and justice is necessary. To this end, the country's scholars and authorities must focus on coordinating the required efforts in a coordinated manner.

It is important to follow the various points of this document to promote interfaith harmony. It is imperative to promote this consensus document to end terrorism, sectarianism, violence, oppression, ignorance, extremism and racial differences. Pakistan has long faced widespread incidents of extremism and suicide attacks. Extremist elements call suicide bombing a jihad to enforce Islamic law, which has killed thousands so far. Schools, colleges, madrassas, hospitals, mosques and highways are not safe from this terrorism. Sectarianism has created an atmosphere of mutual hatred and mistrust. Some people, out of intolerance, do not feel ashamed to impose "Kufr Fatwa" on anyone but their like-minded people. This is extremely dangerous for any country and nation. This national separatism makes nations hollow and ugly. All these factors must be united for the development and prosperity of any country. The promotion of this national document is essential for ensuring interfaith dialogue, peaceful social relations and collective development.

4. CHALLENGES IN THE PROMOTION OF THE "PAIGHAM-E-PAKISTAN"

The issues facing the "Paigham-e-Pakistan" include terrorism, sectarianism, violence, ignorance, stereotypes and lawlessness. These issues are directly related to inappropriate political decisions, social crimes and misinterpretations of religious teachings. The sectarianism is a major obstacle to the promotion of "Paigham-e-Pakistan". Although the Constitution of Pakistan has the capacity to accept the unique interpretations of different schools of jurisprudence in personal matters, this capacity should never be used to promote sectarianism. Jurisprudential schools of thought are a variety of jurisprudential

opinions, but when they take the form of beliefs, it creates deep divisions and then each sect begins to declare itself right and the other wrong or infidel. This attitude leads to hatred and mischief. In order to prevent such behavior, the state must exercise its right to bring to justice any person, group or institution that violates Islamic principles, incites hatred and promotes the unity of society. Harms Similarly, the tendency to use Friday sermons to promote hatred and sectarian beliefs against the opposing sect is also the cause of sectarian division and segregation in Islamic society which needs to be curbed (Ahmad, 2008). Arrangements need to be made so that Friday sermons, instead of sectarianism, lead to social reform and the promotion of human values. Furthermore, the teaching of religious sciences on a professional basis and the division of mosques on the basis of profession is also creating chaos in the society. Attempts are also being made to dominate public educational institutions on the basis of sects and groupings. Violent acts are also carried out to achieve this goal and many examples of this can be found in our schools. All this is the cause of disunity in Pakistani Islamic society. Therefore, there is an urgent need to stop this growing sectarianism with the help of the religious scholars. Scholars should also play their part in creating an environment in which people are free from sectarian and sectarian divisions to perform their religious duties in any mosque or madrassa and receive religious education. Similarly, Muslims have been instructed that sectarianism is a tradition of polytheists, it should not be among Muslims. Allah Almighty has completed His guidance on Muslims in the form of Holy Quran and the role model of the Holy Prophet (PBUH). Now there is no room for sectarianism and discord between them.

Mental development and social reform require that individuals avoid social prejudices and pointless conflicts. Prejudices based on religion, language, region, color, profession, race and various social divisions are the obstacles that stand in the way of the "Paigham-e-Pakistan". People living in Pakistan belong to different races, communities and linguistic groups. Race-based extremism has dangerous consequences. If people living in Punjab, Sindh, Khyber Pakhtunkhwa, Balochistan, Kashmir, Gilgit and Baltistan often have the same national thinking then stability will come in the country. This stability will accelerate the social reform process. Thinking in a racial context will stop the process of development and reform. Reform and development are not possible through hatred and insult. Hate speech and insulting opponents do not serve a good purpose. Adherence to ethical principles is of fundamental importance in the reform process. Insulting speech to political opponents reveals new ways of anarchy and extremism. Politicians should take care of moderation, morality and respect. Political prejudices and linguistic differences have weakened the process of interfaith harmony.

5. STRATEGIES FOR THE PROMOTION OF INTERFAITH HARMONY THROUGH "PAIGHAM-E-PAKISTAN"

The "Paigham-e-Pakistan" is of paramount importance in promoting interfaith harmony in Pakistan. That is why Pakistan has always shown a great deal of responsibility in formulating any strategy for the development and protection of minorities. Special measures were taken to ensure religious freedom and cultural development of minorities. Thoughts were given to solve their problems and to increase the facilities available to them. State institutions played a dignified role in maintaining cooperation in various political and social matters. Despite this good background, there are still some issues that need to be addressed. The following lines illustrate the strategies that can be used to promote interfaith harmony.

i. PROMOTION OF ISLAMIC TEACHINGS ON HUMAN RIGHTS AND PEACE

For the promotion of interfaith harmony, respect for human rights and peace in Pakistan, it is very important that special attention be paid to the teaching and research of Islamic instructions (Abdul Karim, 2011). In this regard, the study of the biography of the Holy Prophet (PBUH) should be made a special goal. There were many incidents in his life which, when analyzed, show that he made extraordinary efforts to strengthen social ties with people of different religions. He acknowledged the existence of non-Muslims through the migration to Abyssinia, the Charter of Medina, the peace treaty of Hudaybiyyah, the treaty of Najran and the conquest of Makkah. The beautiful messages of human unity, equality, tolerance and moderation given by Islam in the curriculum and other academic activities should be discussed. This message of Islam should be disseminated to root out religious extremism and provocative rhetoric. It is important to understand the importance of religious pluralism in the context of Islamic teachings. Emphasize the importance of cooperation and collaboration rather than confrontation and violence. The aspects of the life of the Holy Prophet (PBUH) which provide guidance on the atmosphere of harmony and cooperation between different nations and religions should be highlighted (Fawq, 2002).

ii. ATTENTION TO CORRECT INTERPRETATIONS OF ISLAMIC TEACHINGS

One of the main reasons for the rise of terrorism and extremism is the irresponsible interpretations of religious teachings at the individual level. The state should take steps to curb this irresponsible trend of interpretation. In particular, individual interpretations of the Islamic concept of jihad should be banned (Mudodi, 2016). Such sensitive issues should be decided by a committee of state-level scholars. One of the major obstacles in promoting the "Paigham-e-Pakistan" is the misinterpretation of jihad. Jihad has a broad meaning. Terrorists want to bridge the gap between jihad and conventional warfare. Islam has given clear teachings about jihad. Every kind of war cannot be considered as jihad. Only the head of the Islamic State can declare war in the name of jihad (Rehmani, 2014). In this regard, the role of the ulema is very important to condemn the suicide attacks in the name of jihad and to explain the true meaning of jihad.

iii. PROMOTION OF COMMON TEACHINGS OF DIFFERENT RELIGIONS

Islam teaches the unity of human beings on the basis of commonalities in the teachings of different religions (Al-Imran:64). Peace, justice, equality, compassion, tolerance and helping the oppressed are concepts that are common to many religions. The search for common teachings and culture in Pakistan's multi-religious society is a useful scholarly activity. Pakistan has different civilizations. An atmosphere of peace, security and justice can be created by highlighting the common teachings of those civilizations and their associated religions. Common teachings can be promoted through conferences, seminars and individual meetings.

iv. THE SERIOUSNESS OF POLITICAL PARTIES

Political parties can play an important role in creating an atmosphere of interfaith harmony and tolerance. The rights of non-Muslims and the protection of their places of worship are directly linked to the performance of political parties. It is the duty of the government to provide a conducive environment to all institutions so that they can take the issues of minorities seriously and move towards their solution. It is also the duty of the government to monitor the performance of these institutions. One of the main reasons for the deteriorating situation of minorities in Pakistan is the irresponsibility of the heirs of the government and their constant efforts to remain indifferent to the issues. It is not fair for the state and any government in it to turn a blind eye to problems. It is the duty of political leaders to provide political training to the people in their constituencies and to make them aware of the importance of interfaith harmony. In this context, it is imperative that political parties adopt a strategy that promotes interfaith harmony.

v. STRENGTHENING NATIONAL INSTITUTIONS

The promotion of interfaith harmony must be on a strong footing and must be done consistently. In this regard, the national institutions of the State of Pakistan have played a dynamic role. Islamic Ideological Council, Islamic Research Institute, Federal Sharia Court, Sharia Academy and Iqbal Institute of Research and Dialogue are organizations that have upheld the highest principles of respect for humanity, protection of civil rights, democracy, freedom of speech, social justice and equality. In particular, the contribution of the Islamic Research Institute, International Islamic University, Islamabad to the formulation of a national document by the consensus of different sects in the name of "Paigham-e-Pakistan" is commendable (Zai-ul-Haq, 2018). There is an urgent need to make these institutions more stable and functional. The role of Christian Study Center Rawalpindi, Baha'i Center Islamabad, Democratic Commission for Human Development Lahore, Pakistan Commission for Human Rights Lahore, National Commission for Peace and Justice Lahore and Maktaba Anaweeem Sadhukay Gujranwala is outstanding and encouraging (Akhtar, 1997). Government agencies should sponsor these private sector agencies. In addition to the existing institutions, the formation of new institutions is also very important.

vi. THE DYNAMIC ROLE OF RELIGIOUS SCHOLARS

The religious and social status of the Ulema is certain. They are the inheritors of the prophets (Bukhari, 2001). The various issues of inter-religious harmony are directly related to the scholars. Scholars play a vital role in socializing, worship, marriage, gatherings of joy and sorrow, and in many political decision-making. They can make an effective effort to promote interfaith harmony through their sermons and books. It has been the tradition of the Muslim Ummah, especially among the Muslims of the subcontinent, to play a leading and active role in national and political affairs. The Sultans of India and the Mughal rulers lived in consultation with the Ulema (Azad, 2021). The Ulema played a great role in the Pakistan Movement (Saeed, 2010). After the formation of Pakistan, the Ulema also played an extraordinary role in constitution making, political stability and national development. In this historical context, it is imperative that scholars play a dynamic role in promoting interfaith harmony. Growing sectarianism in Pakistan is a major challenge for scholars. The Constitution of Pakistan has the capacity to accept the unique interpretations of the personal affairs of different groups but this capacity should never be used to increase sectarianism. Sectarianism creates deep divisions and then each sect begins to declare itself right and others wrong. This attitude leads to hatred and evil. The state should exercise its right to bring to justice any person, group or institution that violates Islamic principles and incites hatred. The state needs to make arrangements for Friday sermons to include topics such as interfaith harmony, social reform, national unity and patriotism instead of sectarianism.

vii. THE RESPONSIBILITY OF MEDIA

The media has played an important role in protecting the rights of minorities and promoting interfaith harmony in Pakistan. However, there have been some complaints from minorities in this regard. Minority representatives complain that they are ignored by the media. The issues of minorities are not discussed by the media. Pakistani media should be humane and supportive of equality. It is very important to be honest while publishing news of minorities in accordance with the spirit of Pakistan ideology. In order to ensure the rights of minorities, it is important to focus on social media as well as general media.

viii. THE SERVICES OF WRITERS AND POETS

Interfaith harmony can be promoted in Pakistan by giving place to the writings and poems of writers and poets in the curriculum of educational institutions. Conferences and seminars can be organized to promote the ideas of these personalities. Their concerns about multi-religious society can be highlighted through various TV and radio programs.

ix. BAN ON BIASED LITERATURE

Literature is a tool that directly affects academic and social circles. It created especially in the field of religion has extraordinary effects. Prejudicial and hateful literature negatively affects the process of social cohesion. Books and magazines written under the influence of prejudice create tension in political and social relations. This age of globalization demands the goodwill of interfaith relations. In this way, humanity can be provided with prosperity and peace. In order to create an atmosphere of interfaith harmony in Pakistan, it is very important that the biased literature be banned.

x. THE ROLE OF UNIVERSITIES

Universities are multi-purpose social institutions where education, research, training, teaching and cultural evolution do such positive things (Lodhi, 2011). In these institutions, where a specific curriculum is taught, they also pave the way for thinking on various aspects of society. Conducting research projects, scientific seminars, workshops and conferences is one of the privileges of these institutes (Sunder, 2008). Peace, tolerance and moderation can be promoted through these institutions. The alarming wave of extremism in universities is a major obstacle to interfaith harmony. For the protection of the rights of minorities, for the betterment of the society and for the establishment of peace, it is necessary to reconsider and deepen the system of universities. In this regard, it is important to consider the intellectual training of the administration, teachers, students and employees and their strict accountability.

xi. CURRICULUM

It is important to focus on the curriculum to promote interfaith harmony. The curriculum simultaneously deals with various aspects of religion, politics, society and economy. It is necessary to find religious and cultural sensitivity in it. Therefore, the ideological basis of a state, the religious conceptions of its citizens and their thinking about construction and development are central to the curriculum development. In order to maintain law and order, promote religious harmony and maintain social balance in multi-religious states, it is essential that the curriculum be balanced and different religious and social classes should be involved in the various stages of its preparation. This curriculum consultation process should be impartial. It is very important for different sections of the society to be satisfied with the curriculum. Insulting any religious or social class should not be included in the curriculum. The curriculum does not represent a particular class.

6. CONCLUSION

Pakistan has a Muslim majority while Christians, Hindus, Sikhs, Parsis and Baha'is also live in small numbers. Humanitarianism and social development require that the rights of minorities be protected and interfaith harmony be promoted in this multi-religious country. The "Paigham-e-Pakistan" is an important document in ensuring interfaith harmony in Pakistan. It is a national document that teaches respect for basic human rights, mutual development, social justice and religious tolerance. In this particular context, it is important to seek full guidance from the "Paigham-e-Pakistan". Effective strategies need to be adopted to promote interfaith harmony. Unfortunately, Pakistan's enemy forces want to spread religious violence and hatred. Many external and internal forces have made full plans in this regard. In this environment, it is imperative that the entire Pakistani nation unite and work for the development of inter-religious harmony. The promotion of the universal teachings of Islam on peace and humanity is very necessary. Irresponsible interpretations of religious teachings should be banned. The common teachings of different religions should be promoted. Political parties must be required to ensure the protection of the rights of religious minorities. Interfaith harmony should be promoted through various state institutions. Scholars should be consulted to end sectarianism. The media should be required to play a neutral role. Different concepts of inter-religious harmony should be popularized with the help of writers and poets. Literature containing hatred and prejudice should be banned. It is necessary to promote religious tolerance through conferences, seminars and classroom lectures in universities. The state should focus to create a curriculum that eliminates religious prejudice, hatred, insults and violence.

CREDIT AUTHOR STATEMENT

Dr. Shagufta Naveed: Conceptualization, Methodology, Supervision. **Abdul Rahman.:** Writing- Original draft preparation: Visualization, Investigation. **Riasat Ali :** Writing- Reviewing and Editing

COMPLIANCE WITH ETHICAL STANDARDS

It is declare that all authors don't have any conflict of interest. Furthermore, informed consent was obtained from all individual participants included in the study.

REFERENCES

- Surah Al-Imran 3:64
- Surah Al-Baqarah 2:256
- Abdul Karim, Q., (2011) *Nafaz-e-Shariat our Pakistan, Shubah Nasher-o-Ishat, Najam-ul-Madaris, Dera Ismail Khan*, P:50-70
- Abu Daod, S.A. (1404) *Al-Sunan*, Dar-ul-Kutab Al-Arabi, Beroot, Adith No: 3838, P:546.
- Akhtar, S. (1997) *Tahreek-e-Pakistan k Gunnan Kirdaar*, Christian Study Center, Rawalpindi.
- Ahmad, D.A., (2008) *Amar Bilmaroof wa Nahi Anilmunkar*, Tanzeem-ul-Islami, Lahore, P: 89

- Azad, M.H. (2021) *Darbar-Akbari*, Sang Meel Publications, Lahore, P:140-101
- Ali, S.A. (2010) *The Spirit of Islam*, Idarah Sqafat-e-Islamia, Lahore, P:423
- Bukhari, M.I. (2001) *Al-Jamah-ul-Saheeh*, Hadith No: 2682, P: 48
- Fawq, Z.Q., (2002) *Pakistan Main Nafaz-e-Shariah, Ahmiyat, Zrorat our Qariqah Kaar, Maktabah Nasiriyah, Faisalabad*, P:15-105
- Hameed-ul-Allah, (2007) *Khutbat-e-Bhawalpur*, Islamic Research Institute, Islamabad, P: 371
- Hunry, H. (2013) *Aqliaten our Khiwateen*, Maktabah Anaweeem, Sadhukay, Gujranwala, Pakistan, P: 3
- Lodhi A.S (2011) *A Pilot Study of Researching the Research Culture in Pakistani Public Universities :the Academics Perspective*, University of Leeds, Leeds ,UK,WCLTA, Page:473-479, www.Sciediect.com
- Mudodi, A., (2016) *Al-Jihad Fi-ul-Islam, Idarat-ul-Quran, Lahore*, P:76
- Riaz, S.H., (1997) *Pakistan Nagzeer Tha, Shubah Tasneef-o-Taleef-o-Tarjmah Jamya Karachi*, P:25-75
- Rehmani, A., (2014) *Al-Jihad-ul-Islami, Dar-ul-Undlas, Lahore*, P:57
- Saleem, S.M., (2012) *Tarikh Nazria Pakistan, Idarah Talimi, Mozang Road, Lahore*, P: 10-100
- Saeed, M. (2010) *Husool-e-Pakistan*, Faisal Publishers, Lahore, P: 35-110
- Sunder, S. (2008) *Commentary: Building Research Culture*, China journal of Accounting Research ,V:1,Issu:1,LexisNexis, Page:81-83
- Termzi, M.A. (1998) *Al-Sunan*, Dar-ul-Turas Al-Arbi, Beroot, Adith No: 1576, P:383
- Zulfiqar,G.H., (1999) *Pakistan Tasavur s Haqiqat Tak. Bazm-e-Iqbal Club Road Lahore*, P: 30-70
- Mudodi, A., (2016) *Al-Jihad Fi-ul-Islam, Idarat-ul-Quran, Lahore*, P:76
- Zai-ul-Haq, M. (2018) *Paigham-e-Pakistan*, Islamic Research Institute, International Islamic University, Islamabad.