



OPEN ACCESS

Al-Azva الاضواء

ISSN 2415-0444 ;E 1995-7904

Volume 38, Issue, 59, 2023

www.aladwajournal.com

A Review of Islamic Peace Narratives

Farhat Aziz, Professor

Govt. APWA Graduate College for Women, Lahore, Pakistan

Abdul Quddus Suhaib (corresponding author)

Professor, Department of Islamic Studies,

Bahauddin Zakariya University, Multan, Pakistan

Abstract

This study offers a post 9/11 analysis of Islamic Peace Narratives. It's a literature review of sorts and follows a pedagogically sound methodology from different states on the content of Islamic Peace Narratives. All narratives are compared and contrasted in terms of reviewing, by assessing the commonalities, distinctions, appreciations, reservations and impacts. It provides the analysis of the texts of the OIC's Makkah Declaration, the Amman Message, the Marrakesh Declaration, and the Paigham -e-Pakistan's declaration. The objectives of this research are first, to explain the Islamic terrorist narrative highlighted after 9/11, then to promote the awareness of the implementation of Islamic Peace Narratives after its conversion to terrorism in the world and to examine the impact of these Peace Narratives on the respective concerned countries. Although a lot of articles and books have been written on the concept of Post 9/11 and peace in Islam, my research is about to review in the Post 9/11 on Islamic Peace Narratives. To clarify my research, I just focused on the texts of selected Islamic Peace Narratives. It has added a new perspective to this study. In the end, recommendations are made for the implementation of these narratives in related and other Islamic countries. The study's benefits include illuminating a review of Post-September 11th Islamic peace narratives for students, educators, researchers, and general readers.

KEYWORDS

9/11; Islamic; Peace;
Narratives



Date of Publication:
30-06-2023



Introduction

As far as the review of previous work on this topic is concerned, there is enough information on Islamic peace narratives. The following State level Peace Narratives are directly related to a literature review on the concept of peace in Islam. The Text of OIC's Makkah Declaration, The Amman Message, Marrakesh Declaration and the declaration of the Paigham-e- Pakistan.

Prof. Dr. Muhammad Zia ul Haq wrote a book in English on this topic. The name of the book is "Advancing Inclusiveness and Co-Existence Through Narrative Building". It's published by the Islamic Research Institute, International Islamic University, Islamabad, Pakistan, First Edition in 2022. Which is very important and considered the basic source for this subject. Abu Ammar Zahid Al Rashdi has written an Urdu article on "Declaration of Makkah" by Muslim Heads of Conference, Another article written by Professor Khurshid Ahmed, Declaration of Makkah or Declaration of Washington? Both articles are considered important to this research.¹

Furthermore, there are a number of other authors who have elaborately examined the matter, but including them here would be unnecessary padding.

Furthermore, there are a number of other authors who have elaborately examined the matter, but including them here would be unnecessary padding.

The world has altered dramatically since 9/11. We have moved on from the world of pre-2001. Is it inappropriate to suggest that post-9/11 hate towards Muslims rose globally, given that the events of that day were felt all around the world, including in Pakistan?

There is a lot of impacts of narratives on human life, some are correct and others are incorrect. Some of them influence the majority and others affect only a few people.²

Here is a quick rundown of the four state-level narratives I've chosen for this research: Amman's Message, the text of the Organization of Islamic Cooperation's (OIC) Makkah Declaration, the Marrakesh Declaration, and the Paigham-e Pakistan Declaration.

The Amman Message: On the eve of the 27th of Ramadan 1425 AH/9th November 2004 CE, H.M. King Abdullah II bin Al-Hussein of Jordan gave a speech in Amman, Jordan, in which he attempted to explain what Islam is and is not, as well as what actions represent Islam and which do not.³

This speech, known as the "The Amman Message," began as a detailed narrative. Its goal was to explain Islam as it really is to

contemporary audiences. H.M. King Abdullah II then submitted the following three questions to 24 of the most prominent religious experts from all over the globe, representing all the branches and schools of Islam, in order to lend further religious legitimacy to this narrative:

- (1) Who is a Muslim?
- (2) Is it permissible to declare someone an apostate (Takfir)?
- (3) Who has the right to undertake issuing fatwas (legal rulings)?

In July 2005 CE, H.M. King Abdullah II organized an international Islamic conference of 200 of the world's greatest Islamic academics (Ulema) from 50 nations on the basis of fatwas delivered by these great scholars (who included the Sheikh Al-Azhar, Ayatollah Sistani, and Sheikh Qardawi). Regarding three important questions, the scholars in Amman reached a consensus and issued a judgement (today often referred to as the "Three Points of the Amman Message").

This amounts to a historical, universal and unanimous religious and political consensus of the nation of Islam in our day. A consolidation of traditional, orthodox Islam. The significance of this is:

- (1) It is the first time in over a thousand years that the Ummah has formally come to such a pluralistic mutual interaction.
- (2) It is a recognition that has been religiously and legally binding on Muslims since the time of the Prophet. (PBUH).⁴

The Text of OIC's Makkah Declaration: A remarkable and crucial Narrative may be found in the OIC's Makkah Declaration text from December 2005. There had been 36 years between the founding of the organization and this conference, and four years had passed since 9/11. To what degree is this core political structure of the Ummah meeting the requirements of the period and its aims, vision of the future, and self-organization, were the major issues. To what extent do we need to revise our charter and internal processes?

Before this meeting, in the meeting held in Malaysia in 2003, a commission of important personalities was established for the preparation of the new map. A gathering of important thinkers and scholars was held so that a clear plan of action could come out after the necessary preparation (homework) at this summit.

Tayyab Erdogan of Turkey, Bashar al-Assad of Syria, Hosni Mubarak of Egypt and Muammar Gaddafi of Libya did not participate in this summit. The speeches of King Abdullah of Saudi Arabia and Ahmadinejad of Iran were generally good. Secretary General Akmaluddin Oglu's speech was also remarkable in that it recognized the need of the hour on the one hand and called for self-accountability on the other. The conference narrative in a very subdued, fiduciary tone that an attack on any member country

would not be tolerated, when it needed to say that an attack on one would be considered an attack on all and would be met unitedly.

The meeting's three major documents—the Makkah proclamation, the conference declaration, and the 10-year plan—have all been released against this backdrop.⁵

The Marrakesh Declaration:

On January 27, 2016 and 15-17 Rabi al-Thani, the Marrakesh Declaration, also known as the Moroccan Narrative on the Rights of Religious Minorities, was issued. This declaration primarily protects the rights of Muslim minority populations. On January 25-27, 2016, when the situation in several regions of the Muslim world deteriorated to an alarming amount, violence and armed conflict were utilized to settle disagreements and enforce their point of view. Governments saw their authority eroded and their ability to function impaired under these conditions. There are almost 120 nations represented in it, along with Islamic and worldwide experts and intellectuals.

With God's grace and favor, we pray that this conference will serve as the catalyst for a new historical revival of the Covenant of Medina's goals and objectives, one that takes into account global and international agreements and makes use of enlightened, innovative case studies that promote pluralism. We can learn from the examples that already exist. The goals of the conference are to stimulate the dynamics of Muslim communities and to foster the creation of a broad-based movement for the protection of religious minorities in Muslim territories, as well as to contribute to the larger legal discourse on treaty citizenship and minority protection.⁶

Paigham-e- Pakistan:

In order to achieve goals of peace, national security, and the elimination of hate and extremism, the Islamic Republic of Pakistan has developed a national action plan known as Paigham-e-Pakistan. This narrative was drafted by the Islamic Research Institute with the help of the Higher Education Commission, Federal Religious Schools, and National Universities. This assertion was agreed upon by 1829 academics. A total of 5018 academics had signed up by the year 2021.⁷ There were numerous international academics have joined Pakistani academics in endorsing the Paigham-e- Pakistan.⁸ Imam Kaaba Sheikh Saleh bin Muhammad Ibrahim Al-Talibi supported the Paigham-e- Pakistan on the occasion of his visit to the Islamic Research Institute on March 11, 2018. The Mufti of the Republic of Egypt, Honorable Shawki Ibrahim Adil Karim, endorsed Paigham-e- Pakistan on March 23, 2018 in a seminar held at the Institute

of Islamic Research. The Grand Mufti of Kazakhstan, his Excellency Serikbay Kajy Oraz, endorsed the Paigham-e- Pakistan on 10 October 2018 in the presence of Prof. Dr. Muhammad Zia-ul-Haq. On the same occasion, the Board of Muftis of Russia also signed the Paigham-e- Pakistan on 11 October 2018,⁹ based on which, Paigham-e- Pakistan was formed.¹⁰ The fifth part of the Paigham-e- Pakistan Consists on the fatwa that has been unanimously issued by the scholars of all schools of thought. At the beginning of the fatwa there were some questions from the state which are part of the a referendum.¹¹In this fatwa, scholars have given clear opinions about the problems facing the Islamic Republic of Pakistan in the light of Qur'anic verses and Ahadiths of the Prophet (PBUH). At the end of the fatwa there is an additional note from Jamia Naimiyyah.¹² At the end of the fatwa are the main points agreed upon, followed by the names of the figures who endorsed the Paigham-e- Pakistan.¹³

Paigham-e-Pakistan has taken a firm stance on all the major factors that have contributed to the rise of terrorism and extremism in Pakistan. Paigham-e-Pakistan affirms the Constitution of 1973 and the social and civil contract of Pakistan, and it safeguards the rights guaranteed by that document. The Paigham-e-Pakistan aims, on the one hand, to combat radicalism in the name of Sharia and, on the other, to acknowledge Allah's absolute authority.

In addition to highlighting the ongoing challenge of molding Pakistan's contemporary society and fortifying the country's Islamic institutions, the implementation of Paigham-e-Pakistan is attracting international attention, specifics underlined in the Paigham-e- Pakistan Narrative joint statement. Since they are crucial, not only should studies be conducted on them, but also authoritative literature.

Commonalities:

Tolerance and Peaceful Co- existence:

Paigham e Pakistan argues that fostering an environment of mutual respect and tolerance is crucial for building peace in an Islamic community.¹⁴ The fatwas labeling each other infidels among all nations were condemned in the Makkah Declaration, which called for a global shift toward peace and moderation.¹⁵

Inter/ Intra Faith Harmony:

The Makkah Declaration is lauded for its support of religious liberty. The proclamation and message of Morocco have underlined the need to leave bad values in a civilized fashion.

The Narrative of Paigham e Pakistan states that the mufti, not the courts or the state, has the authority to rule on whether or not someone has committed blasphemy, since it is the mufti's responsibility to provide

accurate Shari'a remedies to situations involving right and incorrect ideas.¹⁶

"Freedom of belief" in Islam means that a person should not be forced to adopt a belief. And he should not be harmed because of a belief in which he believes. Allah Almighty said:

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.¹⁷

And whoever attacks the general order of the state in any nation, he will be punished, which in most countries is murder. Therefore, the punishment of an apostate by Islamic law is not because he has become an apostate. He has created sedition and disorder by breaking the general order (laws) in the Islamic state. But if he becomes an apostate by creating and spreading doubts in people's hearts, then no one can harm him, only Allah knows the secrets of hearts.¹⁸

Unity of Muslim Ummah:

The most common thing in all these narratives is the unity of the Ummah. And in this period, the historical, universal, unanimous religious and political consensus of the Muslim Ummah is equivalent to the stability of traditional orthodox Islam. And obeying it is legally obligatory on Muslims. Holy Prophet (PBUH) said, "My Ummah will not agree with misguidance".¹⁹ It not only provides a basis for unity of Muslims and a solution to disputes. Rather, it contains complete guidance for non-Muslims as well.²⁰

Justice and Mutual Respect:

Similarly, it has been suggested that respect for humanity should be a central tenet of any effort to reconstruct Pakistani society based on the principles of mutual respect and fairness.²¹ The Moroccan Declaration acknowledges the need to eradicate prejudice and emphasize the fulfillment of human rights with justice and affirms that it is unreasonable to use religion as a means of attacking rights.²²

Today, due to terrorism, extremism, unrest and killings, the human right that is being affected the most is the right to life and respect for humanity. Uprooted the prejudices based on color, sex, language, descent and wealth and for the first time in history declared all human beings equal to each other, whether they are rich or poor, white or black. Whether male or female and from any linguistic or geographical region. What can be a greater example of human equality than that people belonging to different countries, races and languages of the world appear to perform Hajj dressed in the same clothes in Makkah every year. After laying the

foundation of the system of respect for humanity and equality of humanity,²³ Islam as the next step gave countless rights to humanity in the religious, moral, economic, social and political spheres of life.

Importance of Human Rights:

Human rights like freedom of religion, jihad, decent citizenship in non-Muslim nations, and fair democratic treatment are emphasized as crucial in these narratives, guaranteeing the solution to issues. Showing one's biases. They debunk the terrorists' and fundamentalists' claims about Islam. After Amman's message, it will be much harder to fight terrorism, as stated by George W. Bush.²⁴ The protection of human beings and the promotion of mutual compassion and respect are central tenets of both the Morocco Declaration and the Paigham e Pakistan.²⁵ Similarly, efforts to promote religious freedom have also been appreciated in the Moroccan declaration. In the Morocco Declaration and Paigham e Pakistan, it has been stated that human rights should be protected along with mutual sympathy and respect.²⁶ Efforts to promote religious freedom have also been appreciated in the Moroccan declaration. In the Morocco Declaration and Paigham e Pakistan, it has been stated that human beings should be protected along with mutual sympathy and respect. The most important feature of Morocco's declaration is not only based on the Charter of Muslim-majority countries and the United Nations and related documents such as the Universal Declaration of Human Rights, the Charter of Medina, but also a deep consideration of various crises. The concern points out that cooperation between all religious groups is inevitable and urgent and such cooperation should be based on a common world. It emphasizes the strengthening of relations and understanding between different religious groups. Another characteristic of Morocco's declaration and Paigham e Pakistan is to work for the promotion of peace. That is, according to the constitution of the Islamic Republic of Pakistan, all citizens will be guaranteed fundamental rights. These rights are equally under the law of public morality, equality in the eyes of the law, socio-economic, political action, expression of opinion, equality freedom of belief and worship.²⁷ In particular, the provision of women's rights has been ensured in the narrative of Pakistan, and there is a right to take full action against those who violate their rights.

The importance of human beings' rights is paying that the rights of human beings along with the rights of Allah is actually the way of salvation. Allah has ordered the payment of the rights of human beings in many places. In one place he said:

It is easier to pay everyone's rights in this world than to pay them in the hereafter, because if their rights leave this world without being

forgiven, then pressing a single rupee, abusing someone, just staring, scolding and confused. Due to this, we may have to wash our hands of all the good things of life.²⁸

Global Terrorism:

If one examines the Makkah proclamation and the Paigham e Pakistan, it becomes abundantly evident that terrorism is the primary issue facing the Islamic world. Nonetheless, local Muslim heads of state have urged the United Nations to draw a distinction between terrorism and jihad. And it is important that every effort is made to prevent the defamation of Islam. Strongly condemned the terrorist operation in Iraq and declared its sympathy with the Iraqi people. Also condemned were any outside acts of aggression against any member country. It's best to face the dangers as a unit.

An urgent and necessary step is that the political governments restore the system of local governments. This will help a lot in ending terrorism and lawlessness.²⁹

Importance of Dialogues:

The Paigham e Pakistan, Amman's Message, and Morocco's declaration all call on religious communities that share a common national fabric to foster the growth of dialogue among themselves. Message Hatred between groups, armed confrontation between groups, and the use of force to impose one's beliefs on others are all illegal under the Islamic Sharia and constitute rioting in Pakistan.³⁰ Muslims have a religious obligation to spread Islam's message to the entire globe, since Islam is essentially an invitational religion. Islam has also established the norms for how people of different cultures, nationalities, and backgrounds should communicate with one another.

There is a need to request the international organizations of the Muslim Ummah, especially the OIC, to engage in mutual discussions and dialogue with the superior nations and countries in the context of the objective conditions and take out difficulties and problems of the Islamic world.³¹

School of Thoughts Legitimacy:

All Shia and Sunni schools of thought are valid in the Amman message. The ignorant and illegitimate order, perpetrated in the name of Islam, has been exposed, and the practices of Takfir and apostasy among Muslims have been declared haram (forbidden). It was agreed through the Message of Amman that whoever is a follower of one of the four Sunni schools (muzahib) of the two Shia schools of thought (Hanafi, Maliki, Shafi'i and Hanbali) of Islamic jurisprudence. Prudence (Jaafari and Zaidi), the Ibadhi school of Islamic jurisprudence and the Tahiri school of

Islamic jurisprudence, is a Muslim. It is impossible and illegitimate to declare this person as an apostate. Verily his (or her) blood, honor and property are inviolable. Moreover, it is neither possible nor permissible to declare a follower of the Ash'ari creed or a practitioner of true Sufism an apostate. Similarly, it is neither possible nor permissible to declare a person who believes in true Salafi thought as an apostate. Likewise, it is neither possible nor permissible to declare a group of Muslims as apostates who believe in Allah and His Messenger (peace and blessings of Allah be upon him) and the pillars of faith and accept the five pillars. Islam, and does not deny any essentially self-evident principle of religion.³² It is stated in the Moroccan proclamation that all religious leaders should refrain from engaging in any type of confrontation.³³

In spite of disagreements on many matters, love, kindness, and unity persisted throughout Islamic history, as testified by the writings of imams, jurists, jurists, and commentators.

The differences between Masalik Barelwi and Deobandi, Ihl e Hadith and Shia in Pakistan are a question mark for the religion of Islam. There is a lot of damage to the structure of Islam due to this religious attitude of Muslims in the whole world. Deobandi and Barelwi are both Imams of Hanfia. And in beliefs, both consider Imam Abu Al-Hasan Ash'ari and Imam Abu Mansoor Maturidi as Muqtada. But despite this, there is a difference between the two in a few issues. There is an important need today to end religious differences and try to create consensus among Muslims in the light of the Quran and Sunnah.

Four jurists, Imam Malik, Imam Abu Hanifah, Imam Shafi'i and Imam Ahmad bin Hanbal, and other imams have tried hard to find the purpose and intention of Allah and His Prophet (PBUH), in the light of the Qur'an and the Sunnah. There is mutual disagreement in their opinions in the light of arguments. That's why many sects came into being and, because of this, disagreements also occurred difference among their followers. The basic beliefs of Islam are common among all these schools of thought. And if there is any disagreement, it is only to a minor extent, and that too in determining their academic details and theological interpretations. It does not affect the fundamentals of Islam. The lack of unity and sectarianism, the Muslim Ummah suffered decline.³⁴

Education Curricula Ethics:

The ethics of disagreement is advised to be incorporated into both private and public school curricula, something shared by the Morocco Declaration, the Paigham e Pakistan, and the Makkah Declaration. The bulk of any curriculum should be made up of information that is not founded on misunderstanding and is instead crafted to foster

comprehension. Scientists have also stressed reforms in lectures and workshops. It has been suggested that it be taught in schools of higher education, or that it be part of the education of mosque imams and be included in their sermons.³⁵

Paigham e Pakistan argues that the nation's public and private schools should serve only to educate and train students, and that they should have nothing to do with militancy, hostility, extremism, or violence. The government could take legal action if it so chooses. Freedom of movement, property ownership, mutual defense, and adherence to the rule of law, fairness, and equality are all concepts shared by the Morocco Declaration and the Paigham e Pakistan.³⁶

Along with the theoretical curriculum, concerned teachers should not only be ideologically compatible so that the effectiveness and usefulness of the curriculum is evident, but they should not only agree with the theoretical educational perspective and imagination, but also keep in view contemporary priorities from the moral and educational point of view.

Rules of Citizenship:

The objectives of the "Treaty of Medina" provided a suitable framework for a national constitution. The proposals would suggest that the concept of citizenship, which is composed of diverse groups, should be the basic jurisprudence of the Islamic tradition, to take into account principles and global changes. Emphasis has been placed on creating a broad movement for justice and human rights consciousness in civil society and on the efforts of all people to work together. In the narrative of Paigham e Pakistan, all non-Muslim citizens living in Pakistan have equal rights to benefit from the facilities of protection of life, property and dignity, as well as to worship according to their faith. It is stated in the declaration of Paigham e Pakistan, which is the fifth feature of this declaration, that the Islamic Republic of Pakistan is an Islamic state whose constitution begins with the national and international covenant that Allah alone is the owner of the entire universe. The power which the republic has the right to use within its prescribed limits is a sacred trust and no one can violate the Qur'an and Sunnah.

The Characteristic of Paigham e Pakistan is that the Joint Declaration states that the 1973 Constitution of Pakistan is Islamic and democratic and is a social and civil agreement between all units of Pakistan, which is ratified by all political parties except all schools of thought. The Ulemas and Mashaykhs have done it unanimously, so this constitution should be ensured in every case and loyalty should be given to the Pakistani state in every case.³⁷

It has also been recommended to create various institutions to deal with the situations and challenges faced by the Muslim Ummah.

Contrasts:

Many of the same characteristics of these four narratives have been highlighted above. Many things, however, also differ from one another. Human rights, women's rights, religious freedom, jihad, terrorism, and fundamentalism, for instance, have all been described under a single point in Amman's Message and the Makkah Declaration, but under several sections in Morocco's Declaration and Paigham e Pakistan. Similarly, the goals of education and the curriculum are expressed under a single point in Amman's Message and the Makkah Declaration, while in Morocco's Declaration and the Paigham e Pakistan, they are described under different points.

Similarly, the values of law, justice, and equality are all mentioned at the same point in Amman's Message and the Makkah Declaration, but are defined and emphasized separately in Morocco's Declaration and Paigham e Pakistan.³⁸

Distinctions:

The following are a few distinctions between the Makkah Declaration, the Marakesh Declaration and the Paigham e Pakistan narrative which are not common in any of them.

Amman's Message specially focused on giving importance to non-Muslim minorities and different schools of thought among majority. Amman's message not only gave rise to a joint declaration but sought to create a common consensus in the Islamic world at the global level. A consensus is needed to develop common thinking regarding world issues that lead to religious authority. Whether derived from culturally accepted traditions, from legal and bureaucratic norms, from charismatic or successful individuals, or from unique personal or collective experiences, religious authority has a profound influence on the behavior of Muslims.³⁹

The main feature of the **Makkah Declaration** is that it recommended that Israeli forces withdraw from the territory captured in 1967, including the Syrian Golan Heights and Lebanese territory. It is concluded that Muslim countries should cooperate with the international community to eliminate Jewish settlements.

The feature of the Makkah Declaration was limited to the protection of Jerusalem and places of historical Islamic identity, and that Muslim countries allocate the necessary resources for the protection of the Al-Aqsa Mosque in order to support Palestinian institutions. It is recommended that Al-Aqsa University should be established.

The third feature of the Makkah Declaration is that it also recommended the establishment of a free trade zone to promote trade among Muslims. It is emphasized in the Makkah Declaration on resolving the Kashmir Issue according to the Kashmiri People.⁴⁰

Forums were created to promote peace in the Muslim community based in Morocco and the United Arab Emirates, and considering the seriousness of the situation, Muslims as well as people of other religions were targeted for thorough consideration and discussion throughout the world. Later, Muslim scholars and intellectuals from different countries of the world will be invited to join it. Who has declared the commitment of Muslims to the principles stated in the Covenant of Medina?. A characteristic of **Morocco's declaration** is that criminal gangs issue fatwas attributed to Islam, but at the same time continue to distort Muslims to a dangerous extent. The Moroccan declaration emphasizes the relationship of agreement between citizens and steps towards supporting all formulations. When the declaration of Morocco was made, this year was celebrating the 1400th anniversary of the Treaty of Medina, it was such a constitutional agreement. It was settled between Allah and the Jews of Medina, which guaranteed the religious freedom of all regardless of religion, and the main goals and principles of the Western powers during this period were not only affecting the whole world but also harming them. The Moroccan narrative emphasized the formation of educated and creative talents, as well as facilitating the communication of religious organizations.⁴¹

The main feature of Paigham e Pakistan narrative is that it advocates for the rule of law to be possible and that no individual or group has the power to take the law into their own hands and establish a parallel judicial system.

The second feature of Paigham e Pakistan narrative is that all the scholars have issued a fatwa stating that suicide attacks⁴² are absolutely forbidden, which they have fully supported. Also, in the name of linguistic, regional, religious and national identities, armed groups are engaged against the state. All of them have been declared against Sharia.

The third feature in the Paigham e Pakistan narrative is that it proposes to bring the right of freedom of expression of the electronic media into the realm of law so that its limits can be determined.

In the declaration of Paigham e Pakistan, the war against terrorism, the classes of all walks of life, including Scholars and Mashaikhs, stand with the state and the armed forces for the survival of the entire nation, the forces of Pakistan and the security agencies stand with them.⁴³

Another feature of the Paigham e Pakistan is that it is the religious right of every Muslim to peacefully struggle for the implementation of the rules of the Qur'an and Sunnah.⁴⁴ while living within the framework of the constitution and law of Pakistan, and it solves many problems.⁴⁵ It has been recommended to make the Islamic Research Institute, the Islamic Ideological Council and the Federal and Sharia Court and the Sharia Petition Bench of the Supreme Court more active.⁴⁶

Impacts:

Amman's message was delivered as a Ramadan address in Amman, Jordan by Qazi al-Qada Sheikh Izzuddin al-Tamimi in the presence of King Abdullah II and many Muslim scholars. According to a report published by the International Crisis Group, the address reiterated the core Islamic values of compassion, tolerance, acceptance and religious freedom.⁴⁷

The Amman's Message is a semi-active international policy that its authors and Muslim leaders around the world consider "a historic, universal and unanimous religious and political consensus," it is also uniquely Jordanian. The Jordanian leadership envisioned it in the context of Jordan at a time when the state needed to assert its position in the so-called war on terror, and in this moment the map of the new century was shaping up. Even though it emanates from Jordan, some Jordanian leaders see Amman's message as something primarily aimed at an international audience with no real impact on Jordanian society. This is evidenced by the engagement or lack thereof with municipalities, mosques and religious organizations, and school curriculum documentation.⁴⁸ Whether this disinterest stems from genuine disagreement with its contents puts it, "the Jordanians already knew everything it contained" is still debatable.⁴⁹ The international orientation of the Amman message, while not necessarily a disadvantage, does not necessarily present a significant advantage. Its website even notes that such a policy would "only stand [in principle] until it is implemented everywhere." Despite the Hashemite government's good intentions and its early support for various projects promoting discourse about "moderate Islam", including the Amman Message. A Common Word, and World Interfaith Harmony Week, by Stacey Gutkowski. It is said that all these organized initiatives have lost support. And now, domestically and abroad receive only minimal attention. Perhaps a summit or anniversary style gathering of signatories, scholars and diplomats could revive or encourage renewed interest in Amman's message, but many would agree that Jordan, the region and the world have seen their share of unproductive conferences in recent times. A flood of treaties and agreements a so-called declaratory proliferation.

As we approach the twentieth anniversary of the Amman's Message impacts and subsequent conferences and publications, along with renewed treaties and summits on tolerance and interfaith understanding in the Middle East, it is important to consider ways in which the Hashemites position themselves as (or aspire to be) the "moderate leaders" of the region. Along with promoting Amman's message, the Hashemite government built on decades of investment in a new, home-grown religious education platform to present Jordan to the world as "a model of a moderate Muslim state." It has shown interest in doing and implementing the Gutkowski quoted Only one time will tell if Amman's message was created with the hope of reaching an international audience in Jordan⁵⁰ or simply to bring Jordan to the forefront of a crowded international stage.

This is a great acknowledgment of the normative historical achievement of the Makkah Declaration, a turning point in contemporary Islamic history, in its legitimate and intellectual context that embraces all Islamic sects. The Makkah Declaration was celebrated on various international platforms with its religious and cultural diversified impacts and was adopted by Islamic countries at their foreign ministers' meeting in Niamey, Niger.⁵¹ In the declaration issued at the end of the Fourteenth Islamic Summit Conference called the Makkaha Declaration, the situation in Palestine, Kashmir, Burma, Bosnia and Afghanistan, as well as the campaign of hatred against Islam in the West, covers most of the important problems facing the Muslim world. The correct method of their solution is indicated. The title of the conference was 'United for the Future', which makes it clear that this gathering was organized to bring Islamic countries closer together to tackle the major challenges facing the Muslim world, and the Makkah Declaration seems to be a promising result of this effort. In the declaration of the Makkah Summit Conference, a very bold and uncompromising stand has been taken on Palestine and Al-Quds by definitely rejecting the declaration of Jerusalem as the capital of the Israel by the United States. According to the declaration, the OIC does not recognize Jerusalem as the Israeli capital and Israeli occupation of the Golan Heights. The document calls for Israel to completely withdraw from the Syrian occupied Golan Heights. The OIC has urged member countries to boycott all countries that have moved their embassies to Jerusalem. In the case of Kashmir, the Muslim Heads of Conference also condemned the ongoing Indian atrocities in the occupied valley and called for the cessation of human rights violations and the right of the Kashmiri people to decide their future, according to the United Nations resolutions.⁵²

The Marrakesh Declaration has received far more attention from religious minorities and the media. Outside the Muslim world as much as inside it. For many minorities and Western countries looking for Muslim allies. The fight against violent extremist movements in the Muslim world. Minorities from the Muslim majority. Its compatriots in the region and around the world appreciated the efforts to advance the movement and the set of activities that would help in their protection and praised the initiative which was created and led by Muslims. Recognition of a significant human rights issue and the atrocities committed against minorities in recent years, as well as its claim to equal status under the law, have affirmed the minority experience of treaty citizenship. Displacement, injustice and loss, as well as hope for a more stable and equitable future. Proponents of the declaration noted the importance of local efforts (i.e, not one organized by the West or non-Muslims) led by figures with religious and political authority, based on strong Islamic legal reasoning, and an example of a convincing and worthy marriage, tradition with modernity. However, this effort was not universally accepted. Critics congratulated themselves. Statements by representatives of countries where minorities face legally sanctioned discrimination, including Saudi Arabia, Iran and Pakistan. It characterized the participants primarily as government-backed scholars who represent, and are invested in, maintaining, the status quo. Further, critics dismissed the announcement as hypocritically political. Theatre, which they and other countries have exploited to project a positive image and win praise. Without any sincere encouragement or commitment to implementation from the international community. Provisions and Vision of the Declaration. It pointed to the inattention of the media. As confirmation of participants' disinterest in drawing attention to the Muslim world, the very standards they may later be held. Some responded to the move. Citing similar measures in the past that had little direct effects and impacts. Extremism suggesting the Marrakesh Declaration would also be just another declaration. An ideal and a vague call to action that will never materialize. Indeed, many attempts have been made to organize the larger Ummah in order to find ways to promote consensus and peace among the diverse followers of the religion and to reduce sectarianism. For example, the Message of Amman, Drafted in 2004 and signed by hundreds of Muslim leaders, Emphasis was placed on tolerance and unity within the Ummah. Organizing the 2010 Men's Conference. A dozen Sunni scholars systematically reviewed fatwas issued in the fourteenth century. Islamic theologian Ibn e Taymiyyah is often cited by militant jihadists as justification. Violence against infidels investigations by scholars revealed that the jihadists were relying on a

distorted interpretation of the fatwa, which went against its original wording and meaning, and demanded that non-Muslims be treated according to their rights. Thus, there will be important moments of reaction in the Islamic world. In the current global context, however, criticism points to the failure of such platforms. Organizing and mobilizing actions that change the underlying drivers of violent extremism. Some with a strong commitment to secular ideals rejected the effort as too Islamic in nature, and saw this as furthering the premise that modern laws should be based on this, the reference to religion, which they considered regressive and ultimately problematic. While these critics may equally agree with the vision and goals of the declaration to advance treaty citizenship, the means to get there may outstrip their broader goal. Finally, the third response to the announcement was of a wait-and-see nature, marked by silent praise for the initiative. In this case, it is felt that the true impact and effectiveness of the initiative can only be assessed in the coming months and years, and ultimately, the extent to which the declaration is implemented in practice can be determined.⁵³

Paigham e Pakistan: Extremism in Pakistan's political history can be traced back to the 1970s. It has been remembered as a turbulent decade for Pakistan, both internally and externally. A series of events such as the Second Military Government (1969-71), the Indo-Pak War of 1971, the defeat of Bangladesh in 1971, Bhutto's Pan-Islamism Movement (1972-77), the Third Military Government (1977-88), General Zia's Islamization, the US-led Afghan Jihad and the Iranians. Revolution of 1979⁵⁴ (The aftershocks of the 1970s were not over). Yet when another whole new episode of violent extremism started a new, in the country. In the wake of 9/11. The negative externalities of the war on terrorism on a large scale. Losses to Pakistan's human and social capital are likely to result in a short-tempered, psychologically aggressive and traumatized population, vulnerable to exploitation by extremists, a threat to peace and harmony in the country.

Against this background, a new debate began on countering extremist narratives. Especially after the very sad and unfortunate incident of Army Public School in 2014, Peshawar and the government expressed their commitment through an National Action Plan. A plan to eradicate terrorism and extremism from Pakistan.⁵⁵ This debate to stop extremism is still widely discussed in the media in Pakistan, highlighting the challenges. The increasing hostility faced by the government in solving the problem. Various religious scholars who justify violence for their own interests to gain power, participation and influence in society.⁵⁶ In an attempt to resolve the national debate narratively, the government of Pakistan came

up with a solution in a national form. Narrative titled 'Paigham e Pakistan' to act as a narrative against extremist ideas and conversations. Paigham e Pakistan was promulgated to promote peaceful coexistence and harmony within Pakistan. Pakistani society is providing a counter-narrative to extremists.⁵⁷

The Impacts of Paigham e Pakistan Narrative are as follows. i.e, First of all, it helps the existence of any, such as Muslims and non-Muslims, in the Fatwa text. Secondly, It helps the actions associated with distinct identities that are created and labeled in the first step. Thirdly, It explores socio-cognitive impressions. The perception of an individual who is affected according to the actor's description and attribution of action, as the result of speech acts.

This point has critically analyzed the unanimous impact of Paigham e Pakistan narrative based on how a speech act constructs and deconstructs a narrative. Fatwas were found useful if a narrative could be built on specific premises. There is also a counter-narrative based on religious interpretations.⁵⁸ It is possible to be responsive and flexible to such debates. Paigham e Pakistan is an attempt by a group (state) to project its own narrative in response to the existing narratives that target them directly and indirectly.⁵⁹ From an analysis point of view, it turns out that this speech act changed the current narrative discussion to a battle based on interpretations. The state has given its commitment and apparently it seems like a good attempt to at least put their point of view in the light reminder of Islamic teachings. Thess discussion's repeated use of the word "infidel" makes a significant difference within the community that makes up their audience and readers (especially the youth). Fatwas are being contaminated by extremist elements to promote their extremism. This metaphor has so far been subjected to a specific meaning-making exercise. Based on a prevailing worldview far removed from its original meaning, the reader assigns a negative connotations and associations with the word (infidel). The person as an 'out group'. What is being described as "pagan" and the reader may get a negative impression from using it, acts negatively based on their worldview.⁶⁰ The epistemological formulation would be that the unbeliever is an anomaly to be taken. Its strengthened what justifies the use of force against the unbeliever as it is now understood outside the circle of Islam. Extremist elements then justify judicial action against it. Infidels using extremist means in the name of Jihad and thereby disbelievers. Jihad ideologues consider, it a legitimate or justifiable act, even on its surface, inhumane. It is recommended that the state should take strict action through policy.⁶¹ It provides guidelines to limit the repeated and out-of-context use of certain metaphors. A normal speech by an

individual or group in the public sphere. There should be only state authority to declare someone as an infidel or an apostate.

The relevance of this study lies in the fact that Islam, as a religion, is a staunch opponent of war, insurrection, and corruption and promotes worldwide peace and security. Islam is a religion that promotes global tranquility, its teachings encourage people to avoid causing conflict and instead focus on building communities. Islam does not condone the spread of corruption. It condemns in the strongest terms assisting in rebellion, tyranny, or assault and threatens terrible retribution in this life and life hereafter. The Holy Qur'an is a revelation from Allah. Its here in one another's piety and virtue, but don't collaborate on evil.⁶² Some people and foreign intelligence agencies are trying to split Muslims up and scatter them. Further their malevolent aims, they brutally murder innocent by standers and harmless individuals who have nothing to do with Islam. A religion that protects the rights of animals and plants cannot rationally sanction genocide against Adam's descendants. A peaceful co-existence is a basic human right. Inhabit the earth in a way that does not damage its inhabitants, it is the purpose for which Allah Almighty created human beings. Animals should be allowed to live in peace as well.

Exactly where Islam is, It forbids needless cruelty to animals. The religion of Islam has the potential to bring about a global peace that will last. Islam has the potential to unite the globe and humanity in a sequence of moral human kinship and harmony. Islam is a religion that exercises authority over its adherents by moral teachings of respect, compassion, tolerance, solidarity and equality. In order to maintain moral order and foster emotions of love and affection among people everywhere, Islam serves as a mechanism to reinforce and make effective the observation, obedience, and compliance to the orders and instructions of God Almighty. Furthermore, no other faith has the capacity for such dominance. Despite the fact that Western invasion and civilization have had a negative impact on Muslim culture and morals. Muslims have never stopped believing that Islam is the one genuine religion and the ultimate source of truth. The fact that Christian churches are being sold and Muslim mosques are being constructed in Europe. Today is likewise an established reality in Islam. People in Europe are terrified of Islam's growth because they view it as a threat because of its perceived strength, allure, and influence. This dread and anxiety is regularly voiced in a variety of forums. The people of the West have long been united and taken a position against Islam out of fear of the fast expanding number of Muslims, but they have always been fed up. This is because of the persuasive teachings of Islam.

Conclusion:

The purpose of this study is to review the Amman Declaration, the Makkah Declaration, the Moroccan Declaration, and the Paigham e Pakistan Declaration, as well as to highlight the similarities and contrasts, distinctions, reservations, appreciations and impacts between them. It is clear from these four narratives: that Allah is the ultimate authority, that the Qur'an is central to human existence, that divine rule is paramount, and that observance of that law is highly valued. Additionally, it is recommended that people take on more good human values while avoiding more negative ones.

The objectives of all these narratives is to build peace in Muslim society. First of all, all these narratives present a picture of a peaceful world by improving the image of Muslims in the world. It reduces the image of Muslim extremists and terrorists from the world. Secondly, these narratives also convey the message of social harmony and justice through interfaith in Muslim society and interfaith in non-Muslim communities. Another purpose of all narratives is to convey the message of peace between different sects as well as to bring political stability and economic development to Muslim countries.

In a nutshell, the protection of Muslims in the Islamic world, the promotion of trade among Muslims, the sanctity of religious places of Muslims and non-Muslims, the promotion of mutual cooperation, peace, and the importance of avoiding extremism, sectarianism, bigotry, and terrorism will help rid the country of suicide bombers. Respect for the law will help to create a peaceful society in which they cannot operate. These tales are meant to help people deal with the issues facing modern society.

Recommendations:

1. It is important to make people aware of all the above declarations/narratives and their objectives through seminars, workshops and conferences.

2. Politicians and legislators in all these countries are expected to take the necessary political, legal and educational steps to achieve these declarations/narrative outcomes.

3. All these narrative points are disseminated through national and international legislation and the use of the media should be made possible.

4. Muslims need to interpret Islam correctly through their words and deeds. The brothers of Islam If the global message of tolerance and peace is conveyed through our actions and attitudes, then overcoming Islamophobia locally and globally can be achieved. At the same time, under the banner of the United Nations, the international community and the Muslim world under the OIC have a huge responsibility to take

practical steps to address the plight of Islamophobia so as to ensure the protection of the honor of the saints and do not offend the followers of any religion.

5. All these Muslim States intra - faith peace narratives should be made a part of the syllabus at school level, Inter - level and similarly, at university level, so that in children, peace building, social harmony and tolerance can be promoted.

References

- ¹ Khurshid Ahmed, Professor, Declaration of Makkah or Declaration of Washington?, (Pakistan: Tarjuman ul Quran, Lahore, January 2006, <https://www.tarjumanulquran.org/articles/jan-2006-elaan-makah-ya-elaan-washington>)
- ² Zia-ul-Haq, Professor Dr. Muhammad, , "National Narrative: Concept and Action Plan", (Pakistan: Fikronazar, Islamabad, (July-December 2019), 57-1-2 / 262-276.
Jacob B. Hirsh and Jordan B. Peterson, Personality and Language Use in Self, Narratives, (Journal of Research in Personality, 2009) 524-527
- ³ THE AMMAN MESSAGE, (Jordan: The royal aal al-bayt institute for Islamic thought 2009)
Philip Robins, A History of Jordan, (United Kingdom: University Printing House, Cambridge, 2019, Second Edition)
-Abdullah to Hussein. Jordan in Transition, (New York: Oxford University Press 1994)
- Akbar Khoja, Decoding The Amman Message, <https://mail.google.com/mail/u/0/?tab=rm&ogbl#inbox>
FMfcgzGqQSLXVnqprfnRxNHJfSxxmcQX?compose=DmwnWrRmTWk
sdmDgCBLmcWzVCTdBRHfSeptember 25, 2016
- ⁴ <https://ammanmessage.com>, THE AMMAN MESSAGE, Accessed on December, 24, 2022
- ⁵ Khurshid Ahmed, Professor, Declaration of Makkah or Declaration of Washington? (Pakistan: Tarjuman ul Quran, Lahore, January 2006, <https://www.tarjumanulquran.org/articles/jan-2006-elaan-makah-ya-elaan-washington>)
- ⁶ <https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-27-ar.pdf>, <https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>, <https://www.marrakeshdeclaration.org>, Marrakesh Declaration, Accessed on December, 24, 2022
- ⁷ Researchers of Islamic Research Institute, IIUI, Paigham-e- Pakistan, Islamic Republic of Pakistan, (Pakistan: Prof. Dr. Muhammad Zia ul Haq Director General, Islamic Research Institute International Islamic University, Islamabad, International Islamic University, Islamic Research

- Institute Press, Islamabad, 2018), x-ix.
<https://paighampakistan.wordpress.com/paigham-e-pakistan/>, Accessed on December, 24, 2022
- 8 Ibid, 81
- 9 This information was obtained from the records of the Pakistan Center for Peace, Reconciliation and Modernization dated 15 September 2020.
- 10 Researchers of Islamic Research Institute, IIUI, Paigham-e- Pakistan, Islamic Republic of Pakistan, (Pakistan: Prof. Dr. Muhammad Zia ul Haq Director General, Islamic Research Institute International Islamic University, Islamabad, International Islamic University, Islamic Research Institute Press, Islamabad, 2018), 1–34
- 11 Ibid, 37
- 12 Ibid, 43-45
- 13 Ibid, 49-81
- 14 Ibid
- 15 For Details: <https://www.dawn.com/news/169078/text-of-oic-s-makkah-declaration>, Makkah Declaration, Accessed on December, 24, 2022.
Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Pakistan: Fikronazar, Islamabad, 57: 1-2 (July-December 2019), 32, Makkah Declaration, December 23, 2022.
- 16 <https://www.dawn.com/news/169078/text-of-oic-s-makkah-declaration>,
Text of OIC's Makkah Declaration, Accessed on December 24, 2022.
Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Fikronazar, Islamabad, (July-December 2019), 57-1-2 / 29, 32
- 17 Al Qur'an, 2:256
- 18 Religious freedom in Islam, (In the light of the Holy Quran), (<https://www.azhar.eg/observer-urdu/>, January 19, 2021)
- 19 Ibn Majah in Al- Sunan, ibn Majah and Misbahus Zujajah, Hadith: 3950, Al Mu'jamul Kabir, Hadith: 13623, Majma'uz Zawaid vol. 5 pg. 218, Mustadrak Hakim, vol. 1 pg. 115 and Al Maqasidul Hasanah, Hadith: 1288. Sahih Bukhari, Hadith: 1367 and Sahih Muslim, Hadith: 949)
- 20 For Details: <https://ammanmessage.com/>, Amman Message, Accessed on December 24, 2022
<https://www.dawn.com/news/169078/text-of-oic-s-makkah-declaration>,
Text of OIC's Makkah Declaration, Accessed on December 24, 2022.
<https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-27-ar.pdf>, Marrakesh Declaration, Accessed on December, 24, 2022
<https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>,
<https://www.marrakeshdeclaration.org-Marrakesh> Declaration, Accessed on December, 24, 2022
Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Fikronazar, Islamabad, (July-December 2019), 57-1-2/ 28
- 21 Ibid

- 22 <https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>,
<https://www.marrakeshdeclaration.org>, Marrakesh Declaration, Accessed
 on December, 24, 2022
- 23 Maulana Nauman Naeem, Fundamental concept of respect for humanity
 and human rights in Islam, (Pakistan: Iqra Magazines, December 25, 2020,
<https://jang.com.pk/news/862699>)
- 24 For Details: <https://ammanmessage.com/>, Amman Message, Accessed on
 December, 24, 2022
 -[https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-
 27-ar.pdf](https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-27-ar.pdf), Marrakesh Declaration, Accessed on December, 24, 2022
<https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>,
<https://www.marrakeshdeclaration.org>, Marrakesh Declaration, Accessed
 on December, 24, 2022
 -Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and
 Action Plan", Fikronazar, Islamabad, 57: 1-2 (July-December 2019), 30-
 31.
- 25 Ibid
- 26 Ibid
- 27 Ibid
- 28 Ahmed Raza Khan, Importance of human rights,
 ([https://www.dawateislami.net/magazine/ur/islam-ki-roshan-
 taleemat/haqooq-ul-ibad-ki-ahmiyat](https://www.dawateislami.net/magazine/ur/islam-ki-roshan-taleemat/haqooq-ul-ibad-ki-ahmiyat))
 -Syed Abul A'la Maududi, Human Rights In Islam, ([https://www.muslim-
 library.com/dl/books/English_Human_Rights_in_Islam.pdf](https://www.muslim-library.com/dl/books/English_Human_Rights_in_Islam.pdf))
- 29 Mehmood Shawm, Ending Terrorism, ([https://hilal.gov.pk/urdu-
 article/detail/MjQzMw==.html](https://hilal.gov.pk/urdu-article/detail/MjQzMw==.html))
- 30 [https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-
 27-ar.pdf](https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-27-ar.pdf), Marrakesh Declaration, Accessed on December, 24, 2022
 Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and
 Action Plan", (Islamabad: Fikr o nazar, 157: 1-2, July-December 2019)
- 31 Maulana Abu Ammar Zahid al-Rashidi, Islamic teachings for peaceful
 coexistence, (It was written for the research held on June 26, 2019 under
 the auspices of the College of Theology and Islamic Studies of the
 University of Tehran ([http://alsharia.org/2019/jul/baqay-bahmi-maulana-
 zahidurrashdi](http://alsharia.org/2019/jul/baqay-bahmi-maulana-zahidurrashdi)))
- 32 <https://ammanmessage.com/> Amman Message, Accessed on December, 24,
 2022.
- 33 Ibid
- Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and
 Action Plan", Fikronazar, Islamabad, 57: 1-2 (July-December 2019), 30-31
- 34 For Details: Muhammad Shafi', Wahdat Ummat, (Lahore: Markazi
 Anjuman Khudam al Qur'an 1993), 4
 -Sa'ied Ahmad chiyoti, Ittiḥād e millat ka naqyb fikar e 'ehl e ḥadith he
 kiyo?, Markazy jam'eyyat 'ehl e ḥadith, (ND), 32

- ³⁵For Details: <https://www.dawn.com/news/169078/text-of-oic-s-makkah-declaration>, Makkah Declaration, Accessed on December, 24, 2022.
<https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-27-ar.pdf>, Marrakesh Declaration, Accessed on December, 24, 2022.
<https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>,
<https://www.marrakeshdeclaration.org>, Marrakesh Declaration, Accessed on December, 24, 2022.
Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Fikronazar, Islamabad, 57: 1-2 (July-December 2019), 29, 37.
- ³⁶ Ibid
- ³⁷ Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Fikronazar, Islamabad, (July-December 2019), 57-1-2 /32
- ³⁸ For Details: <https://ammanmessage.com/>, Amman Message, Accessed on December, 24, 2022.
<https://www.dawn.com/news/169078/text-of-oic-s-makkah-declaration>, Makkah Declaration, Accessed on December, 24, 2022.
<https://www.marrakeshdeclaration.org/files/Declaration-Marrakesh-Eng-27-ar.pdf>, Marrakesh Declaration, Accessed on December, 24, 2022.
<https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>,
<https://www.marrakeshdeclaration.org>, Marrakesh Declaration, Accessed on December, 24, 2022.
Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Fikronazar, Islamabad, 57: 1-2 (July-December 2019),
- ³⁹ Khaled Abou El Fadl, And God Knows the Soldier, The Authoritative and Authoritarian in Islamic Discourse, (Oxford: One World Publication, 2002), 14
- ⁴⁰ For Details: <https://www.dawn.com/news/169078/text-of-oic-s-makkah-declaration>, Text of OIC's Makkah Declaration, Accessed on December 24, 2022.
- ⁴¹ <https://www.marrakeshdeclaration.org/files/Bismilah-2-ENG.pdf>,
<https://www.marrakeshdeclaration.org>, Marrakesh Declaration, Accessed on December 24, 2022.
- ⁴² Zia ul-Haq, Professor Dr. Muhammad, "National Narrative: Concept and Action Plan", Fikronazar, Islamabad, 57: 1-2 (July-December 2019), 29
- ⁴³ Ibid, 29
- ⁴⁴ Ibid, 28
- ⁴⁵ Ibid
- ⁴⁶ Ibid
- ⁴⁷ Crisisgroup.org, Crisis Group Middle East Report No 47, 23 November 2005
- ⁴⁸ Mackenzie R. Poust "Made" in Jordan: Assessing the Legacy of the Amman Message, (Berkley Forum, September 15, 2022).
- ⁴⁹ Annelle Sheline, Evaluating the Resonance of Official Islam in Oman, Jordan, and Morocco, Middle East Program, The Quincy Institute,

- Washington, DC 20006, USA, <https://www.mdpi.com/2077-1444/12/3/145>), Accessed on September 17, 2022.
- 50 Ibid
- 51 <https://saudigazette.com.sa/article/625079/SAUDI-ARABIA/Makkah-Declaration-praised-for-promoting-peace-dialogue-cooperation-and-mutual-respect>, Accessed on September 29, 2022
- 52 <https://jang.com.pk/news/645886-editorial-column-3>, The Declaration of Mecca: Interpretation of the Muslim World, June 03, 2019, Accessed on December 29, 2022.
- 53 Susan Hayward, Understanding and Extending the Marrakesh Declaration in Policy and Practice, Friday, September 30, 2016, (<https://www.usip.org/publications/2016/09/understanding-and-extending-marrakesh-declaration-policy-and-practice>), Accessed on November 17, 2022
- 54 Rasul Bakhsh Rais, Islam, Ethnicity and Power Politics: Constructing Pakistan's National Identity (Pakistan: Oxford University Press, Karachi, 2017), 1-22. 6
- 55 Pamir H. Sahill, "The Terror Speaks: Inside Pakistan's Terrorism Discourse and National Action Plan", Studies in Conflict & Terrorism 41, no. 4, (2018): 319-337, DOI: 10.1080/1057610X.2017.1284448.
- 56 Amir Rana, "The Will to Counter Extremism", DAWN Newspaper, November 04, 2018, <https://www.dawn.com/news/1443481/the-will-to-counter-extremism>. Accessed on September 17, 2022.
- 57 Jakob Skovgaard-Petersen, "A Typology of Fatwas", Die Welt Des Islams , (2015), 55, no. 3-4, 278-285
- 58 "The Constitution of the Islamic Republic of Pakistan", (Pakistan: National Assembly of Pakistan, Islamabad, 2018), 1-20.
- 59 Mona Kanwal Sheikh, "The Religious Challenge to Securitisation Theory", Millennium: Journal of International Studies, (2014), 43, no. 1, 252-272.
- 60 Mohammad Shehzad, "The State of Islamic Radicalism in Pakistan", Strategic Analysis, (2013), 37, no. 2, 186-192, DOI: 10.1080/09700161.2012.755781
- 61 Ibid
- 62 Surah Al Maidah, 5:2