**RELIGIOUS SECTARIANISM DESTROYING THE PEACEFUL IMAGE OF ISLAMIC COUNTRY: A CASE STUDY OF PAKISTAN**

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**Abstract**

Religious harmony consider good for the development of any sovereign country, in which different schools of thoughts/sects play a vital role in society. Some namely scholars in different religious sects of Islam such as Sunni (Wahhabi, Deobandi, Ahl-e-Hadith and Baralvi) Shia are involving in supporting of sectarianism violence and destroying peaceful image of the country from last three decades. Some religious scholars of these sects use their preachers for own interests and confined the message of Islam for specific purpose. Meanwhile, the religion Islam has vast range and emphasizes on religious harmony as per mentioned in different verses of the Holy Quran. It is also guiding the people how religious harmony can make possible humanity and its effects not only for the people of Muslim Ummah but also emphasizes on the protection of the rights of other religions in the world. The leaders of different political parties of Pakistan supported these religious sects for increase their political benefits and public support. The foreign support to their followers sect for own interests and made another hindrance for the development of the country. Sometimes, this support leads to sectarianism conflict. Sectarianism conflict is a big hindrance for the development of religious affairs and economy of the country.

**Objectives:** To highlight the role of religious sects and effects on the natives of the country. How sectarianisms destroyed the peaceful image of Pakistan in the world under the shadows of Islam.

**Methods:** This cross sectional study of Three month duration which conduct from the present and pass out students of modern educational institutions and religious Madrassa from Punjab, Khyber Pakhtunkhawa, Sindh, Baluchistan and Azad Jammu & Kashmir. For better results of the study, 400 respondents (male and female) selected and analyzed data.

**Conclusion:-**

As per survey results and primary findings, sectarianism is a bad curse which destroyed the gross-roots of the natives of country religiously, economically and politically for last many years.

**Key words:**  Sects (Sunni and Shia), Political Parties (PPP, PML-N, JI, JUI, MMA), foreign countries (Saudi Arab, Iran, Middle East) and Militant organization (TTP, SSP, SMP, JeM, LeJ)

**Introduction**

The term sect used in religion to designate a group of people which use their followers for completion of religious affairs. It is also use in the sociology of religion to designate a particular kind of religious group (Nadeem, 2014). Usually a sect is a group of people who hold certain divergent opinions from those of others who are accounted to be of the same religion. Normally this word is used for a “separately organized religious group having its typical name and its own holy places of worship”. Islam is a peaceful religion and spreading rapidly than other religions in the world. A huge population of other religions has been accepting the message of Islam day by day since nineteen century. The preachers and scholars of Islam motivate people and guide them about the values of Islam and its effects on daily life here after. Islam teaches their followers for equal rights without cast creed, races difference and neglect classification of rich and poor.

The preachers of other religions make strive and trying to stop this thing without using any directly force. Therefore, their leaders/scholars took start interfere in religion Islam. For the completion of this task, they utilized political leaders, scholars and preachers and also used them for own purposes. They motivated on extremism and provide them financial assistance in the form of wages Jihad against non-Muslim. The Muslim scholars have divided Islam in different sects for own interests under the agenda of non-Muslims and foreigners. United States (U.S) used Zia-ul-Haq in Afghanistan against United Soviet Sovereign Republics (USSR) under the shadow of wage jihad. Zia-ul-Haq promoted Wahhabi culture and introduced Pakistan as an Islamization country in the world. Later on, this decision proved the blackish decision in the history of Pakistan. After USSR war, numerous militant/sectarianism organizations evaluated in different sects such as Lashkar-e-Jhangvi (LeJ), Sipah-e-Sahaba Pakistan (SSP), Lashkar-e-Taiba (LeT) and Sipah-e-Mohammadi Pakistan (SMP) in across the country. These militant organizations have worked in the country under the shadows of religion sectarianism and spoiled the innocents’ people especially young generation. After 9/11 scenario, these sectarianism organizations destroyed much the religion of Islam and Pakistan in manipulation of innocents people against military forces and crowd place under the shadows of Jihad. In these strives, a huge population of the country affected, in which many of them killed and injured during violence and conflicts. They are working for the agenda of foreign countries. Saudi Arab supports Deobandi and Wahhabi sects for promotion of real values of Islam and political support against Iran. On the other hand, Iran promotes Shia sects for increase their political interests against Saudi government and protection of Shia community in the country.

Political parties of the country such as Pakistan Muslim League Nawaz (PML-N), Pakistan People’s Party (PPP), Jammat-e-Islami (JI), Muthida Majlas-e-Amal (MMA), Awami National Party (ANP) and Jamiat Ulema-e-Islam (JUI) supported sectarianism groups for increase public unrest and use them against opponent elected governments. Pervez Musharraf, former president of Pakistan banned on sectarianism organizations and freezes their assists. He started crack-down and order for military action against them for public benefit. However, the leaders of political parties and government failed to stop sectarianism conflicts in the country. These State actors destroyed the peace message of Islam in implementation of awful policies and also created a biggest hurdle in the way of development for the country.

**Evaluation of Sectarianism**

The first political disparity evaluated in the Muslim Ummah was about in the period of the caliph Abu Bakar (R.A) after the death of Prophet Muhammad, Peace Be Upon Him (P.B.U.H) in 632. The Arab tribes who were follower him, split over that who should inherit the both political and religious office of the Muslim Ummah. A group of famous early followers of Muhammad (P.B.U.H) nominated Abu Bakr (R.A), to be the first caliph. This decision led to the dissatisfaction a group at that time who favors Hazrat Ali (R.A) for the office of Caliph. The same controversy continued over the second caliph Hazrat Umar-e-Farooq and the third Hazrat Usman-e-Ghani as well. When the battles of Jamal and Safeen were fought, these differences turned into religious. These disputed led to the emergence of different sects in Muslim history. For example, some historians, Kharijites are considered to the first sect. Kharijaites were the supporters of Hazrat Ali until the battle of Saeen (John, 2015). But they withdrew their support to Hazrat Ali by saying that any human being has no right to become a judge in the matters of religion.

**Evaluation of Sectarianism in Pakistan**

Pakistan is the first country in the world which is establish to the name of religion Islam. More than 90 percent population of the country belongs to Muslim religion. Furthermore, Islam has divided in different Sunni-Shia sects. But the followers/believers of this religion destroyed the objective of Islam and Pakistan which made a big cause of separation from Hindus. Since its evaluation, different religious sects controlled over the mentality of the natives. Gradually, some followers of these sects interlinked with sectarianism and militant organizations in 1980s. These organizations used these people as power and utilized them in conflicts. In Pakistan, Sectarianism has made the most dangerous factor in religious, social, political and security order activities. These factors increased sectarian violence and internal security situation becomes worsen (Christine, 2015). It is true that religious segregation plays an important role in sectarian violence but unstable circumstance of the country, political climate, cultural climate, and economic gains are the major factors that lead to religious sectarianism conflicts.

**Sectarianism Conflict**

All Sunni and Shia sectarianism organizations are creating instability on State issues and creation bad image in promoting religious affairs on national and international level. These groups have own Madrassa, religious curriculum and preachers. They have different believes, religious preaching style (prayer) Mosques, Imam Bargah and Hajj. Moreover, each sect attracts their preachers/followers from different social strategies according to region. Deoband sect parties, Jamiat Ulema-e-Islam has divided into three functions like as Jamiat Ulema-e-Pakistan (JUP), Sipah-e-Sahaba Pakistan (SSP) and Lashkar-e-Jhangvi (LJ). In which LeJ is commonly known as anti-Shia party since its evaluation. Religious sectarianism is a principle source of militant and terrorist activities in Pakistan (Asia Report, 2005).

Sunni sect can be divided into four major categories like as Baralvi, Deobandi, Ahle Hadith and Wahhabi. Jammat-e-Islami is a Sunni political party which is working before the Independence of Pakistan in 1940s. The Ahle Hadith is a small sect from the inspiration of Wahhabi sponsored by Saudi Arab. But they do follow the principles of Sunni Schools of thought and its jurisprudence. Deobandi and Baralvi both sects are close links with different attitudes on Sufi orders. They believed that Islam arrive at the Subcontinent/Pakistan from the efforts of Sufism. On the other hand, Ahle-e-Hadith and Wahhabi reject this belief and condemned on Sufi shrines and culture. Deobandi and Baralvi conflict was raise on several issues regarding Sufism and sharine after in 1990s.

The religious sectarianism was started by both Shia and Sunni sects in 1985. The conflict between Deobandi and Shia extremism has been principally responsible of terrorist organization which was active from last three decades. The Shia community has evaluated as pressure group, political wing and religious organization under the influence of Iran. The main Shia party was Tahrik-i-Islami and called as Tahrik-e-Jafaria Pakistan. It was banned in 2002. The Sipah-e-Mohammadi Pakistan (SMP) is a Shia militant organization which creating instability against Deobandi and Wahhabi. The Sunni-Shia, Baralvi-Deobandi-Wahhabi Ulema conflicts increased day by day and have woken the roots of country for own interests. In these Sunni-Shia conflicts, 3000 above people have been killed from 1995 to 2017 (Asia Report, 2005).

**Role of Zia-ul-Haque in support of Sectarianism**

Zia ul-Haque encouraged and promoted religious sectarianism especially Deobandi, Ahle Hadith, Wahhabi and the main beneficiaries of these organizations was Jammat-e-Islami (JI). Islami Jamiat Talaba (IJT) is working as pressure group of JI in public and private colleges and universities across the country. Zia government supported Deobandi Madras for support of Jihadi activities in Afghanistan. He used these sects to control the activities of Shia community which supported by Pakistan People’s Party under the instructions of Iran. Zulifqar Ali Bhutto supported Shia on religious sectarianism issue and sanctioned aids, grants etc and issued orders for their protection. Thus, after the introduction of Zia Islamization policies, the Shia mobilizes them and marched toward Islamabad to show the strength and demand their rights. But Zia rejected their demands strictly. But after the death of Zia, Shia community divided and started to support different political parties such as Pakistan People’s Party (PPP), Pakistan Muslim League Nawaz (PML-N) and Muthida Majlas-e-Amal (MMA) etc.

**Role of Musharraf against Sectarianism**

After 9/11 incident, Pervez Musharraf government tried much to control on militancy and terrorism but not successful completely. He took banned on militancy and sectarianism in 2002. He started military operations in Federal Administered Tribal Area (FATA) against al-Qaeda, Taliban and their facilitators. It assesses the performance in curbing religious extremism of it domestic and external policies and implementation of its foreign commitments (2005). He tried to control on Lal-Masjid seminary but the results were not successful. He ordered military forces for military action on Lal-Masjid in Federal City of Pakistan Islamabad in 2007. As resulted 150 above students, children, teacher and military forces personnel’s were martyred. In this operation, numerous females were kidnapped and state authority failed to search them. Some religious sectarianism organizations protested against his orders. Several students of Lal-Masjid, interlinked with militant organizations such as Tahrik-e-Taliban Pakistan, Lashkar-e-Jhangvi etc. These militant organizations spoiled the teenage students in using them in anti-state activities.

**Foreign support of Religious Sectarianism**

Iran and Saudi Arab created big hindrance in supporting of religious sectarianism for own interests in Pakistan. They created instability and religious conflicts between Sunni-Shia sects. Several religious political parties of the country, especially JI and JUI provided financial assistance, weapons and trained the people for fight in Afghanistan. On the other hands, Shia’s want to make conspiracy against the state of Pakistan from the support of Iran, India and Jews. Sipah Sahaba Pakistan (SSP) was formed in 1985 with the support of Saudi Arab against Shia movement, so that influence of Iran could be reduced in Pakistan. After 9/11 incident, Russia and Indian intelligence agencies provided finance assistance to different sectarianism groups for fight against NATO security forces and Pakistan military forces. These foreign countries such as Iran, Afghanistan, Israel and India tried to prove Pakistan as a terrorist country in the world but all efforts failed due to successful strategy of the Pakistan military forces.

**Religious Affairs as Per Quran**

The holy Quran in Sura Al-Hujarat (The Inner Apartments) says that the believers are but a single brotherhood: so, make peace and reconciliation between your two (contending) brothers; and fear of Allah, so that you may receive mercy lack of tolerance and the sectarian divide are a misfortune for a society (Asma, 2017). It is against the teachings of Islam. Islam basically stands for peace. Extremism and sectarianism was not a major issue in Pakistan before 1980s. For the last three decades, sectarianism is damaging the state as well as the society of Pakistan. It has becomes a constantly threat to the stability of the country. Its negative impacts are damaging the society on many fronts i.e. psychologically, economically, politically and socially. The most unfortunate thing is that some sects involved in violence, claims that they are serving the religion. They target the top leadership of opposing sect, religious scholars and innocent worshippers and claim that they are serving the religion. It has negatively impacted the soft image of Islam.

**Value of Jihad as Quran Verses**

The Quran gives directions point by point and implement rules with respect to lead of war: who is to battle and who is exempted (48:17, 9:91), when dangers must stop (2:192), how detainees ought to be dealt with them. Allah emphasis in Quran to protected the people in war zone who requested for protection, children, women and old people. It would be illegal to kill noncombatants and in addition ladies and kids and priests and rahibbis, who were given the guarantee of insusceptibility except if they had participated in the battling (L Esposito, 2015). The Quran states that there is no impulse in religion" (2:256) yet rather to spread its upright request with the goal that numbness and unbelief could be supplanted by only social orders all through the world. The religious avocation made for a jihad to proliferate the confidence is associated with Islam's wide spread mission to get the message out of God and the simply rule of God's will for all human kind: "So let there be a body among you who may call to the great, charge what is regarded and prohibit what is abominable.

The Quranic importance of jihad alludes to the commitment occupant on all Muslims to battle or apply (jihad) oneself, to take after and understand God's will: to have an ethical existence, to battle unworthiness and mistreatment, change and make an equitable society and, if vital, participate in outfitted battle to protect one's locale and religion. Quranic sections alluding to jihad as equipped battle fall into two general classes: guarded, those that accentuate battling against hostility, and hostile or expansionist, a broader charge to battle against all unbelievers and spread the message and open request of Islam. Muslims all through the ages have talked about, discussed and differ about the importance of jihad, it’s guarded and expansionist, authentic and ill-conceived frames (8; 9 p. 119). The Quran does not charge or support ill-conceived brutality and psychological warfare. Religious researchers dissolved before Meccan Quranic verses for the more activist verses uncovered in Medina and after that rulers utilized these verses in Islamic law to honest to goodness their military jihads of success and magnificent extension for the sake of guarding and spreading Islam. Be that as it may, suicide shelling turned into an across the board strategy, utilized by Sunni and Shia civilian armies, in partisan clashes over power (Esposito, 2015).

**1.2 Research Problem**

This research study will highlight the role of religious sectarianism like as Sunni (Wahhabi, Deobandi, Ahl-e-Hadiath and Baralvi) and Shia are destroying the peace image of Islam. These sects not only destroy the real message of Islam but also destroy the soft image of the country in the world. To highlight the role of foreign Islamic countries like as Saudi Arabia and Iran that support some religious sects for their political and social interests. This study will also highlight the role of militant organizations support sectarianism for increase their manpower under the shadow of wage Jihad.

**What are the major factors that responsible in promoting of sectarianism and its effects on native people of the country?**

1. Why the preachers of some religious sects did spoil the innocent people for sectarianism and increase their strength and interests?
2. What was the role of governmental institutions in reducing religious sectarianism and creating stability to the implementation of state laws?
3. What was the role of local militant organizations in support of sectarianism under the shadows of religious sects for own interests?
4. What did the religion Islam condemn on sectarianism and emphasize the people on harmony with other religions and sects without using any kind of force?

**1.3 Scope of the Research**

The scope of this study is wide to the respondents approach for the collection of data that were belonged to Madrassa and modern educational institutions (students & teachers). This study will highlight the role of religious seminaries and their effects on public directly and indirectly. For the better results of the study, data was collected both genders.

**2.0 Hypothesis**

H1:-Religious Sectarianism is destroying the peace message of Islam in creating of instability under the Sunni-Shia conflicts”.

H2:- Religious sectarianism is a big cause of militancy which is the resulted of not for the betterment of Muslims but also harmful for the betterment of other minorities of the country.

**3.0 Research Methodology**

In this research, study Qualitative and Quantitative methods used for the analysis of the data. Research survey conducted in different regions in seeking the real picture of affected residents. Deductive approach has been used. Survey method is opted as part of strategy in this research. For the better results, SPSS-16 software was used to the statically point of view. Exclusion criteria: Respondents below16 years of age in both genders, below graduation in modern education. In religious institutional respondents was necessary for Hafiz-e-Quran along with middle education and others were exclude from the study.

**3.1 Study Population**

Research data was collected from Punjab, Khyber Pakhtunkhawa, Baluchistan, Sind Hyderabad and Muzaffarabad Azad Jammu and Kashmir and online Google form other countries of the world by using of email address (as per figure-VI). Research is self-administered by the researcher to the respondents of current and past students of Madrassa, modern educational institutions (as per figure – I).

**Sample Size and Duration**

In this study, 600 Questionnaire forms were distributed and 200 email addresses were used for the collection of data. In above questionnaire, 250 survey forms were excluded of less than age 16 years and under graduation.

**Demographic data**

In this study, 400 respondents (272 Male and 128 Female) participated (as per figure –IV). In which 231 participated from urban and 169 belonged to rural areas (as per figure-V)

**3.2 Research Instrument**

In this research, questionnaire has been used as research instrument. Research Performa were formulated in five variables “Strongly Agree, Agree, Do not Know/Neutral, Disagree and Strongly Disagree” as per choice. Questions were selected according to the parameters of the study. All the domains used in the study i.e. questionnaire have vital importance in the Past, Present and the Future aspects of this study.

* 1. **Results and Analysis:-**

As per figure-VII, Islam condemned on desperation of religious affairs not only for Islam but also act upon the obedience of other religions in the world. Islam is a peace religion in the world like as other religions in the Universe. But some namely scholars, destroyed the peace roots of Islam for own purposes. The divided the religion Islam in different sects (Sunni-Wahhabi, Deobandi and Shia etc.) and also start to call them Kafir. In this motive government of Pakistan is equal responsible for these scenario. Different political parties, different religious schools of thoughts for own purposes. Some foreign countries, used religious people under the shadows of Jihad for own purpose. As results, terrorism and militancy increased in Pakistan. The local militants organizations like as SSP, LeJ, TTP and TNSM increased the militants’ strength from Deoband and Wahhabi religious Madrassa and used them against anti-state activities.

Figure-VII

The role of religious scholars and government officials is not satisfactory as per figure-VII in the creation of pleasant atmosphere.

Religious scholars and motivators of different sects like as Wahhabi, Deobandi, Baralvi and Shia preach the people for own sects. For the completion of this purpose, they motivate them about the values of own sect. They are also preaching them; their sect leads to paradise and all other sects shall lead to hell. Their leaders forget the values and versatility of religion Islam. Allah says many times in Quran about humanity and rights of people without differentiation of sects and religions. Some of namely scholars/Khatib/Imam Masjid has insufficient knowledge about religion. These people interact the innocent’s with their sweet voices and different styles. They create hated against other sects to show that their sects is holy as per religion Islam. These religious sects have different schools of thoughts and religious predecessor like as Ghous-ul- Azam, Maulana Ashraf Thanvi, Shah Waliullah Dehalvi and Khameeni etc. They put blame other sects and some-times issues rose on conflicts. Approximately 3000 above innocents’ people have been killed in religious sectarianism from 1985 to 2017. A number of top level religious scholars and motivators have been killed like Haqnawaz Jhangvi, Riaz Basra, Masood Azhar Zia-ur-Rehman Farooqi and Maulana Sami ul Haq etc (Nadeem, 2014). Pakistan is one of those country in the world where religious extremism increasing with the passage of time.

Jamiat Ulema e Islam, Majlas-e-Ahrar-e-Islam, Sipah-e-Sahaba Pakistan, Tahrik-e-Taliban Pakistan and Lashkar-e-Jhangvi are the political, religious and militant wings of Deoband School of thoughts. They have own Madrassa which often use for the facilitation of militancy in different regions in all provinces of the country but Federal Administered Tribal Area is the hub areas of militancy. Majority of these Madrassa are running Deobandi sect and they prepare students for Jihad/fight against non-Muslim and also provide them finance assistance in different conflict zones like as Jammu and Kashmir, Palestine and Chechnya etc. On the other hand only 3 % Madrassa are running Shia sect in across the country. The conflict between Sunni-Shia sects is much dangerous for the development of the country. The Red mosque episode in Islamabad is a reminder of how fragile Pakistani society is while dealing with a group of religious extremists, who want to impose their parochial beliefs and way of life on others (Moonis, 2008). The religious scholars of Lal-Masjid created hate with other sects. They spoiled their followers against other sects like as Shia and Baralvi-Deobandi.

Numerous political parties supported different religious sectarianism for own interests. Pakistan People’s Party supported Shia sect for increase their political power, on the other hand Pakistan Muslim League-Nawaz (PML-N) supported Sunni sects (Wahhabi, Deobandi and Ahl-e-Hadith). But while, Muthida Majlas-e-Amal (MMA) and Jammat-e-Islami (JI) provided assistance to Deobandi sect for increase political interests in across the country. These political parties provided finance assistance for construction of new Madrassa and born other expenditures without check and balance on students and teachers for their militants activities. The students of these Madrassa serve as political wings for these political parties. The political workers use their followers in elections, political instability and other own purposes. The Sunni sect (Wahhabi, Deobandi and Ahl-e-Hadith) supported Pakistan Muslim League Nawaz against Pervez Musharraf on the issue of Judicial System Pakistan. Numerous students of different Madrassa from Lahore along with teachers participated in protest. Numerous Shia followers protested in the rally and condemned the death of Benazir Bhutto in 2007. The students of Minhaj University of Lahore participated in political rally under the leadership of Dr. Tahir-ul-Qadiri in Islamabad 2014. These sects challenged the writ of State and destroyed the machinery of the government several of times. During these protests, government has born billion rupees loss. A huge number of students and other protesters have also been killed and injured in the conflicts last many decades during these protest.

Some foreign countries like as Saudi Arab, United Arab Emirates, Kuwait and Iran support different religious sects for increase their interests in the country. Saudi Arab and other Middle Eastern countries support Deobandi and Wahhabi sects against Baralvi and Shia sect. They built pressure on several governments in different times against the government of Iran. They provided finance assistance and trained people in Baluchistan and Sindh. They attacked on people who travel to Iran and Iraq via road (Baluchistan) several times. In these consequences, thousands of innocents’ people have been killed in sectarianism conflict. On the other hand Iran support Shia community and provide them assistance. They want to build relations for the betterment of their community and country. The government of Pakistan tried much to solve the issue between Saudi Arab and Iran. But the government of Iran is playing under the hands of India. Indian government has made huge investment in Iran such as Chahbihar Port, build different hospitals and military relation between both countries. These sects have religious links with Arab and Iran like Hajj and other holy places in Saudi Arab and Iran. These countries use the people of different sects against each other and have a big hurdle in sect pluralism in the country. The natives of the country have been divided just for the implementation of supremacy in different sects. Foreign governments provides them funding for their extremists activities.

Numerous local militant organizations such as Sipah-e-Sahaba Pakistan (SSP), Lashkar-e-Jhangvi (LeJ) and Sipah-e-Mohammadi Pakistan (SMP) supported religious sectarianism in different circumstances. They provided finance assistance to the religious scholars and use them for own interests. This religious sectarianism Madrassa provided manpower to militant organizations. These militant organizations use innocents’ students/teenager in bomb blast and suicide attacks in crowd places and security forces personnel’s in across the country. This rehearsal increased after 9/11 incident and government took serious note on student activities in different Madrassa. A large number of innocent people killed and injured in LEJ and SMP conflict in Jhang and other areas of Punjab. The suicide bomb blast at the Bari Imam shrine near the diplomatic quarter of the Pakistani capital, on May 27 which resulted in the deaths of at least 20 Shi’a worshippers (most likely carried out by a LeJ suicide bomber) underscores the intractable intensity and lethality of Pakistan’s sectarian conflict. In 2002, more than 30 Lashkar-e-Jhangvi militants were killed in numerous shootouts that resulted in the deaths of senior leaders. These included Riaz Basra, who was killed along with three associates near Mailsi in Multan on May 2014, and LeJ chief Asif Ramzi, who was slain with six accomplices near Allahwala Town in Karachi. The slayings of Basra and Ramzi dealt a severe blow to the foundation of LeJ and its mother organization, Sipah-e-Sahaba Pakistan. Riaz Basra is believed to have been involved in more than 300 sectarian attacks; it is also believed that he personally directed all attacks on Iranian interests in Pakistan. Before his elevation to the commanding heights of LeJ’s leadership, Basra was the commander of the Khalid bin Walid unit of the Afghan Mujahideen in Afghanistan ([Animesh Roul](https://jamestown.org/analyst/animesh-roul/), 2005).

Religious Scholars of different sects manipulate their followers particularly teenager in sectarianism conflict. They preach their followers specifically about religion, own sect and also call other sects shall lead to hell. They do not talk about the universality of the religion and humanity. They do not guide the people about the good relationship with other people without religious dimensions. A number of Shia-Sunni conflicts happen just for the results of religious scholars misconceptions. Every year government put ban on some religious preachers in holy months particularly in Moharram-ul-Harram for the protection of sectarianism conflict. As resulted, numerous people killed and injured in the holy months of Moharam-ul-Haram, Eid-ul-Fitar, Eid-ul-Adha and Rabi-ul-Awal etc. Thirteen people were killed in Rawalpindi from the holiday of 10th Moharram between Shia and Ahl-e-Hadith sects in November 2013 (Baqir Sajid, 2013). These incidents created a bad image of Islam in other religions of the world. Therefore, the followers of other religions call Muslims as the supporters of militancy in the world especially after 9/11 incident. But after the successful operations from security forces, the government restored the writ of state in across the country.

Religious sectarianism threatened the businessmen and foreign investors variously. They kidnapped Chinese engineers, Journalists, doctors and politicians etc. Some of them were killed from the militants of Tahrik-e-Taliban Pakistan (TTP) and Tahrik-e-Nifaz-e-Shariat-e-Mohammadi (TNSM) in Swat and other areas of Khyber Pakhtunkhawa and FATA. All these things created a fearful atmosphere in the country. Mullah Fazalullah, leader of TTP and Maulana Sufi Mohammad put a ban on modern education and fiercely closed the door of education for females in FATA and PATA under shadow of Islam. They motivated and trained the people for war under the shadows of Jihad against NATO and security forces in Pakistan and Afghanistan. They were also destroyed the tourism industry in PATA. The provincial government suffered billion dollars loss from 2002 to 2014.

Religious sectarianism is a big hindrance for the development of the country. Nobody ready for the make more investment Pakistan which was called conflict and violence zone in the world from last twenty years. Not only foreign investors, local investors shifted their investment in foreign countries like as UAE, Saudi Arab, other Middle East countries and other Subcontinents of the world. External Debt in Pakistan increased to 91761 USD Million in the first quarter of 2018 from 88891 USD Million in the fourth quarter of 2017. External Debt in Pakistan averaged $ 53532.35 Million from 2002 until 2018, reaching an all time high of 91761 USD Million in the first quarter of 2018 and a record low of 33172 USD Million in the third quarter of 2004 (Trading Economies). The government has to face terrible condition in economic development. A number of sanctions are imposing from world banks, International Monarchy Fund (IMF) and others. In stable conditions, national and international investors ready to make investment and increase income. In bad circumstances like as strikes, religious conflict, curfews etc. nobody ready to more work in any country.

Islam is peaceful religion like other religions of the world. Allah has completed the message in the form of religion Islam. The Prophet Mohammad Peace Be Upon Him (P.B.U.H) is the last prophet and Quran is the Holy book like other Taurat, Zaboor and Anjeel. After the death of Mohammad P.B.U.H, new sects have been established without any jurisdictions. Currently, uncounted sects have been introduced on the name of Islam. Islam condemned on sects and religious sectarianism in the world. As per religious definition and last speech of Mohammad Ali Jinnah in 1947, Muslims are a nation and Islam emphasizes on respect of humanity without any cast creed and imposes restrictions on all bad evils which create halt with other religions.

**Conclusion:**

Some namely religious scholars and motivators destroyed the community in supporting of sectarianism for earning their bread and better. They are responsible for the future of thousands innocents students. These extremist people black mail the several governments for own interest and at the end destroyed the bright image of the country in the world. The elected governments of the country are also responsible for the promoting of sectarianism and hesitation for the action against their followers. The several governments of Pakistan are also responsible for the evaluation of Sunni-Shia sectarianism in Pakistan. The government should implement the law and order situation and banned on sects and strict action may be taken against non-compliance. Sectarianism conflicts increased after the death of Zia-ul-Haq. He supported Deobandi and Wahhabi sects for increase influence/vote bank in Pakistan and also supported sectarianisms in Russian and Afghan war.

Foreign countries supported sectarianism conflicts for their interests and protection of their sect’s followers. They cut out the gross roots of the country so that the Muslim community cannot make development in developed countries. On the other hand, local militant organizations like as SSP, LEJ and SMP etc promoted sectarianism for built pressure against government’s institutions. For the completion of this task, they manipulated young generation from low income areas with the efforts of some namely Imam Masjid, Khatib etc. and destroyed their future in using them bomb blasts, suicide attacks against government machinery. They were also destroyed the machinery of the government socially, economically and politically. The law and order institutions played poor role in stop/reducing sectarianism conflicts. These sectarianism organizations made big hindrance in spreading militancy. Therefore, our competent religious scholars could not highlight the real message of Islam national and international people.

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**Figures:-**

Figure-I Figure-II

Figure-III Figure-IV

Figure-V Figure-VI

**Annex-I**

**Survey Questionnaire Form**

