

4. Joint Declaration

In accordance with the provisions/requisites of the Holy Qur'ān, Sunnah and the Constitution of the Islamic Republic of Pakistan the declaration of the following steps is presented through Paigham-e- Pakistan:

1. The 1973 Constitution of Islamic Republic of Pakistan is Islamic and democratic and it is a social contract between all Units of Pakistan that has been unanimously endorsed by all the political parties as well as ulama-o-masha'ikh of all schools of thought. Therefore, the supremacy and implementation of this Constitution shall be ensured in every case. Moreover, every Pakistani must fulfil his/her oath of loyalty with the State of Pakistan in every situation.
2. In accordance with the Constitution of the Islamic Republic of Pakistan, all citizens have the guarantee to fundamental rights within the parameters of law and ethics. These rights include equality in status and opportunities, equality before law, socio-economic and

political justice, rights of expression, belief, worship and freedom of assembly.

3. Islamic Republic of Pakistan is an Islamic state and its constitution begins with the national oath that sovereignty belongs to Allah, the Almighty alone and He is the Supreme Ruler of the world and the authority bestowed upon people of Pakistan to govern and decide matters is a sacred trust which should be practiced within the prescribed limits. It also states that no law shall be enacted in Pakistan against the dictates of the Holy Qur'an and *Sunnah* and the existing laws shall be brought in conformity with the injunctions of Islam.
4. Operating within the limits of law and the Constitution of Pakistan, peaceful efforts for the implementation of the injunctions of the Holy Qur'an and *Sunnah* is the religious obligation of every Muslim. This right is given to him by the Constitution of Pakistan and it is not prohibited in the country. Whereas, many national and internal problems are due to deviation from the promise made by us with Allah, the Almighty. A progressive strategy is needed to enhance the role of Islamic Research Institute, Council of Islamic Ideology, Federal Shariat

Court and Shariat Appellate Bench of the Supreme Court of Pakistan in order to address these issues.

5. Negligence in acting upon any part of the Constitution of Pakistan in no way justifies denial of Islamic identity and Islamic basis of Pakistan. On the basis of such negligence there is no justification to declare personnel of the government, military or other security agencies as infidels. There is no justification in *Shari'ah* to launch any armed activity against them. This type of action, according to Islamic teachings, is considered a heinous crime and rebellion. In the name of implementation of *Shari'ah*, use of power, armed struggle against the state, terrorist activities and all forms of anarchy, that our country is confronted with, are strictly prohibited in *Shari'ah* and considered rebellion. These conflicts are causing weakening of country, state and nation and these conflicts benefit anti-Islam and anti-state forces. To eradicate these forces the operations "*Zarb-e-Azb*", "*Radd-ul-Fasaad*" and National Action Plan are fully supported.
6. In war against terrorism, ulama, mashaikh and people from all walks of life are in full solidarity with armed forces. The whole nation, in this battle of national

survival, is in full support of armed forces and other security institutions of Pakistan.

7. The *fatwa* with the title of “*qatl-e na haq*” (unjust killing), declaring suicide attacks absolutely prohibited (*haram qat’i*), issued by the representatives of all religious schools of thought in the light of *Shari’ah* is fully endorsed. Thus the groups active against the state in the name of lingual, regional, religious and sectarian prejudices are all against the teachings of *Shari’ah* and are root cause of national disintegration. Therefore, it is imperative for the state institutions to take strict action against these groups.
8. Sectarian hatred, armed sectarian conflict and imposing ones ideology on others by force is in clear violation of the injunctions of *Shari’ah* and is disorder on earth. Further, it is a national crime as per the law and the Constitution of Islamic Republic of Pakistan.
9. The core objective of all the educational institutions in Pakistan is enlightenment, schooling and character building. All public and private educational institutions must not impart any hostile military education or training, hatred, extremism and violence. It is the responsibility of state institutions to take strict action

against an individual or institution, on the basis of proof and evidence, who is involved in such activities.

10. It is imperative to take administrative steps and do intellectual *jihad* against extremist mindset. Since the past decade there have been indicators on national and international level that such negative tendencies do exist in different educational institutions. This mindset, wherever it exists, is our enemy. Such people deserve no concession regardless of their educational institution.
11. All schools of thought are permitted to propagate their doctrines, beliefs and juristic ideologies as per the *Shari'ah*. However, in accordance with the Islamic teachings and the law of land no one is permitted to speak or write against any person, institution or school of thought using insolence, hatred or baseless allegations.
12. Sections 295-298 of Pakistan Penal Code shall be fully enforced in its letter and spirit through state institutions. The law shall take its course against anyone who by words, either spoken or written, or by visible representation or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred names of the Holy Prophet Muhammad (peace be upon him),

the other Holy prophets (peace be upon them), any wives (*Umm ul-Mu'mineen*), or members of the family (*Ahl-e-bayt*), of the Holy Prophet (peace be upon him), or any of the righteous Caliphs (*Khulafa-e-Rashideen*) or Companions (*Sahaaba*) of the Holy Prophet (peace be upon him) and Islamic spheres. If this law is misused somewhere, proper solution shall be provided to address such grievance, however, no individual or group is permitted to take the law in his own hands or to establish a parallel justice system.

13. It is the responsibility of an *Alim* and *Mufti* to explain *Shari'ah* ruling on clear statements of infidelity, but to decide about someone that he/she has committed infidelity is the prerogative of judiciary.
14. The land of Pakistan is a sacred trust from God. Every inch of it is a great blessing from the Almighty. Therefore, the land of Pakistan at no time shall be allowed to be used for the propagation of any kind of terrorism, intellectual and practical training of terrorists, recruitment of terrorists, conducting terrorist activities in other countries and other such ulterior motives.

15. Schools of thought and juristic denominations are there among Muslims from the early period of Islam and do exist today. Juristic and ideological discussions, on the basis of reason and proof, are part of our Islamic intellectual wealth and shall remain so. These are the subjects of research and education and their original place is educational institutions. Ethics of disagreement shall be made part of the curriculum of public and private educational institutions.
16. According to Islamic teachings and 1973 Constitution, the rights and obligations of the government and the public are predetermined. As it is the obligation of the public that it fulfills its duties in the light of Islamic teachings and the Constitution of Pakistan. Likewise, the state institutions and their officials are also bound to perform their duties in accordance with true Islamic teachings and requisites of the Constitution of Pakistan.
17. Building upon Islamic principles, the reconstruction of Pakistani society is imperative where democracy, liberty, equality, tolerance, harmony, mutual respect and justice are ensured. So that congenial atmosphere for peaceful coexistence is achieved.

18. Human dignity and respect for Muslims are to be ensured.
Further, to protect the rights of senior citizens, women, children, hermaphrodites, and all other underprivileged classes it is necessary to implement *Shari'ah* rulings on official and unofficial levels.
19. Non-Muslims living in Pakistan enjoy all such civil and legal rights for the protection of their life, property and dignity that their fellow Muslims avail within the bounds of law and constitution. Furthermore, non-Muslim citizens of Pakistan have full right to worship in their places of worship and during the occasion of their religious celebrations as per the teachings of their religions.
20. Islam gives dignified status to women and protects their rights. The Messenger of Allah (peace be upon him) in his last Sermon reiterated for the protection of women's rights. Further, the women are being educated since the Prophetic era. In accordance with the teachings of Islam, women have right to vote, education and employment. To destroy women educational institutions, to attack on female students and educationists is contrary to human values, Islamic teachings and the law of land. Likewise,

honour killing, marriage with the Qur'an, exchange marriage (*watta satta*) and violation of other women rights are strictly prohibited as per the injunctions of Islam. Moreover, it is the responsibility of the government to ensure that women are guaranteed their rights.

21. All forms of illegal use of loudspeaker shall be discouraged and relevant law shall be implemented in its letter and spirit. Legal action shall be taken against the hate speeches delivered from the platform of mosque (*minbar-o-mihrab*). Furthermore, polemical discussions on religious topics on television channels are reprehensible and shall be declared cognizable crime.
22. Right of freedom of expression of the electronic media shall be regulated by law and its limitations may be defined. Every program that damages Islamic identity of Pakistan shall be banned.

Summary

1. The 1973 Constitution of Islamic Republic of Pakistan is based upon Islamic injunctions and democratic values and a social contract between all Units of Pakistan that has been unanimously endorsed by the religious scholars of all

schools of thought. Therefore, in accordance with the requirements of the Constitution of Islamic Republic of Pakistan, no law which is against the dictates of the Holy Qur'an and *Sunnah* shall exist in Pakistan. Furthermore, in presence of this Constitution, no individual or group has the authority to instigate any armed activity against the state of Pakistan and its institutions.

2. Use of force in the garb of implementation of *Shari'ah*, armed struggle against the State or use of violence and terrorism to settle ethnic, geographical, religious and sectarian disagreements are contrary to the injunctions of *Shari'ah*. Defiance against the Constitution of Pakistan and imposition of one's ideology on others by force are also against the teachings of *Shari'ah* and tantamount to creating disorder in the country and a national crime as per the law and the Constitution of Islamic Republic of Pakistan. For the stability and defence of Pakistan all such anarchistic tendencies should be rooted out; therefore, it is imperative that all possible administrative, educational, intellectual and defensive measures are taken.
3. Construction of Pakistani society, in the light of the Constitution of Pakistan is needed where the trends of

hatred, bigotry, intolerance and false accusation are curbed and resultantly a society is formed that rejoices tolerance, brotherhood, mutual respect and offers a comprehensive system of justice.