

MILLI UNITY

NECESSITY, IMPORTANCE
AND THE WAY

BY :

MAULANA RIYAZ AHMED KHAN



IDARA DAWATUL QURAN

59, Muhammad Ali Road
Mumbai - 400003
Phone: 23465005

First Edition :-
2015

Rs. 35/-

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بِسْمِ تَعَالَى

PUBLISHERS' NOTE

(In the second Urdu edition)

This book is now in your hands, dear readers; is a collection of those articles written by Maulana Riyaz Ahmed Khan which have been published in installments' in Urdu monthly "ZINDAGI-E NAU" (Delhi). During this period, many readers had expressed their wish that, due to the importance of this subject, it should be published in a book form. We had also received advanced orders from Zealous persons. Therefore, after a re-reading of those essays, by the author, the IDARA took up the responsibility of publishing this book.

GAR QUBOOL UFTAD ZAHE IZZ O SHARAF

(Well and Good if liked)

Maulana Riyaz Ahmed Khan's restlessness in favour of Milli unity touches the maximum possible limits. Perhaps that is why, when after the martyrdom of the Babari Masjid, adding salt to injury, the government clamped a ban of the Jamaat-e-Islami, despite the risk of facing any criminal allegation because of being involved in any political activity, he took full part in the establishment of the Ulema Council. The only aim behind this was that the Millat may be united anyhow and as soon as possible and therefore the IDARA took up this publication, Readers of this matter have prayed to Almighty Allah to reward the author for his untiring and painstaking efforts.

After the sad demise of Maulana Shams Pirzada, the author is chairing this IDARA. May Allah accept also this effort-Aameen.

Muhammad Siddique Qureshi
Secretary
Idara Dawatul Quran
Mumbai - 400 003

FOREWORD

(2nd Urdu edition, June 2014)

Almighty Allah has created good and evil as well as truth and falsehood at a time. Therefore, in this world, a struggle between these two is unavoidable. It should not surprise anyone. Rather it would have been strange had there been no lining up of the Truth for the elimination of the falsehood. Almighty Allah has warned the Faithful Momins in this way:-

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ط

“They cease fighting you until they turn you back from your faith, if they can.” (Surah Al-Baqrah Ayat .217)

But today, how sorrowful that the believers in ONE ALLAH, ONE MESSENGER, ONE QURAN AND ONE RELIGION, due to difference in bye-ruling and thought demanding (Ijtihaadi) problems, are fighting with one another. This is despite the fact that Allah has commanded the Ummah (Muslim nation) to remain united explicitly and HE has also said that mutual love and brotherhood is HIS bounty (Nemat) and also mentioned that such unity is a sign of success and victory. HE has prohibited us from disunity and difference (disputes) and has said that such disunity and quarrelling is the harbinger of weakness and defeat.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ط

“And obey Allah and His messenger, and do not dispute with one another, lest you become weak and your

reputation suffer a setback.”

Every right thinking and intelligent person knows that the job of serving, propagating and upgrading Islam is the duty and responsibility of the whole Ummah. It is not the monopoly of any one organization or group. Therefore, at one time, there can be more than one groups of the Ummah, working for this aim provided they, while working as per their own style and in their own circle, also be appreciative of and ready to cooperate with in this duty of commanding good and prohibiting evil (Amr bil Maarooif and Nahy anil Munkar). In this way, one group’s work should assist the work of another group, thereby strengthening one-another. In this manner, various organizations working for the propagation and victory of Islam, which is the common object of all of them, will, despite being different styles, will become like a well-trenched solid wall. (See Surah Saf Ayat - 4).

But today, when we look at various groups working for Islam, our heart breaks down because, instead of working with mutual cooperation, they are bent upon racing against one-another like race horses (rivals). Hatred against one another is rampant. Despite there being a great common cause of agreement for supreme unity, every group is focusing upon small and comparatively less important (Furooi) matters. Every organization considers itself clear of every fault and others totally at fault. whereas, the truth is that difference of opinion regarding such small and research demanding (Ijtihaadi) matters is not, by itself, a thing of danger because such difference did exist even in the times of Sahaba-e-kiraam (r) and Tabein (r) and Aimmatul Huda (r). But, in spite of it, there never was between them any groupism or sectarianism. what really

is dangerous is the creation of enmity and hatred between Muslim groups based on such insignificant matters. Allah and HIS Messenger has prohibited us from it. (see Surah Aal-e- Imran, verse 105).

In our opinion, the big cause of such pitiable condition of the Muslim Ummah is the unawareness of majority of Muslims about the limits of moral and discipline of such difference of opinion. This humble effort is undertaken only to remove this trouble. In this effort of mine, what is good and correct is from Almighty Allah and if there are any errors in it only I am responsible for the same.

Therefore, I pray : O Allah; Grant us the Noor (The light which may guide us all in the prevailing darkness, towards the TRUE PATH (Siraate Mustaqeem). Kindly provide for us the criterion which may clearly make HAQ (Truth) obvious from BAATIL (Falsehood). gift us with the balance (scale) which may protect us from the misguiding extremism. (Aameen)

رَبَّنَا آتِنَا لَنَا نُورَنَا ، وَاعْفِرْ لَنَا ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Riyaz Ahmed
Millat Nagar
Mumbai
26th July, 2000

MILLI UNITY

Necessity, importance and way

Allah and His Messenger (Sallallahu Alaihi Wasallam) has made Muslim ummah's unity and agreement, love brotherhood and cooperation a bounty, a guarantee of honor and highness and a sign of religiousness and have also said that disunity of the Ummah and dispute is a sign of Allah's anger, irreligiousness and the cause of defeat and disgrace Almighty Allah says:-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرِينَ-

"O you who believe ! If you follow a faction among the people of the Book, they would make you disbelievers, after your belief."

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ ط وَمَنْ يَعْصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ-

"And how can you deny faith when Allah's revelations are recited to you and His messenger is in your midst? He who holds fast to Allah, he indeed is guided to a right path."

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ-

"O you who believe! Fear Allah as He should be feared, and die not except as a Muslim."

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

“And hold fast, all together, to the rope of Allah, and be not divided among yourselves; and remember Allah’s favour to you, for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you, that you may be guided.”

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

“Let there be a group among you that should invite (the people) to all that is good, enjoining what is right and forbidding what is wrong; they are the ones who are successful.”

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا ۗ مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ. (آل عمران: ١٠٠-١٠٥)

“And be not like those who are divided amongst themselves and fall into disputations after receiving clear teachings; for them is a very severe punishment.” (Aal-e-Imran Ayat 100 - 105)

In the above verses Allah Almighty has commanded

the Faithful to fear Allah and Obedience to ONLY ONE ALLAH and asked Muslims to remain united and to hold the holy Quran fast and to refrain from getting disunited. These are some Important points in the above Divine Commandment:-

(1) The Faithful’s have been made aware of the evil intentions of the People of the Book and their secret plans and they (Muslims) have been warned that if you followed their wishes, they will deviate you from Faith and unity and brotherhood and take you toward blasphemy (Kufr) and disunity and disputes.

(2) For keeping the faithful united, the most important thing is that all Muslims must jointly hold Allah’s rope, that is the holy Quran, tightly and must refrain from disunity and disputes in this matter.

(3) Muslims have been asked to remember that, after Iman (Faith), the greatest Nemat (bounty) which you got is the bounty of love and brotherhood which you got after a long period of ignorance full of enmity, hatred and quarrels with one another. Therefore, it is your duty to appreciate and also to protect that bounty because it is so great and precious bounty that you could have never attained it even after expending all the wealth available on earth. This supreme unity is granted to you only by Allah through His Deen (religion of Islam) and the Holy Quran.

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ
قُلُوبِهِمْ ۗ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۗ ط (الانفال - ٦٣)

“O messenger ! And joined their hearts with love. If you had spent all that is in the earth, you could not have

joined their hearts with love. but Allah has joined them in love.”

(4) In this world, communities get united only when they have a great aim of life before them and they have to deliver a great message or issue a great invitation and they struggle to deliver this duty. Almighty Allah has already allotted to Muslims the greatest and the highest aim of life which is to call all people to good and to become themselves the witness to Truth. They have also been emphatically told that despite variance in color land, language and tribes, they are one united Ummah (Nation), the middle nation, the good group. Allah says that : “ I have selected you to give verbal and active testimony to Truth (Islam) and have made it your duty to order good and to prohibit evil jointly as your religious responsibility.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (الانبياء- ٩٢)

“Verily, this community of yours is one community, and I am your only Lord, therefore worship Me. (Al-Ambiyaa : 92)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ (البقره- ١٢٣)

“Thus We have made you ‘Ummat-e-Vasat’ (a balanced community) so that you may be witness to all the communities of the world.”

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ (آل عمران: ١١٠)

“You are the best Ummah that has been raised up for mankind, enjoining what is right, forbidding what is

wrong.”

Together with this, the holy Quran also declares that there is among the Muslims a relation of strong brotherhood and a holy fraternity which comes up only through a real knowledge of Faith, that is, fear of Allah (Taqwaa) as explained by Quran :-

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات: ١٠)

“The believers are but brethren. So make reconciliation between your brothers, and fear Allah that you may receive mercy.”

These verses of Surah Al- Hujuraat build up, in the hearts of the Faithful people, walls of high moral virtues which protect the Faith from being polluted by mockery, taunting, misconception, mislabeling, backbiting and spying.

Just see:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ فُسُوقٌ بَعْدَ الْإِيمَانِ
وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (سورة الحجرات: ١١)

“O you who believe ! Let not men deride other men, it may be that they are better than they are. Nor let women deride other women, it may be that they are better than they are. nor taunt one another’ nor call one another by hateful nicknames wickedness is a very bad name follow-

ing Faith. And those who do not repent are the wrongdoers."

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ط وَاتَّقُوا اللَّهَ ط إِنَّ اللَّهَ
تَوَّابٌ الرَّحِيمُ - (الْحَجَرَات: ١٢)

"O you who believe ! Refrain from much suspicions because some suspicions are sins, and do not spy on each other nor should anyone of you backbite others. Does anyone of you like to eat the flesh of his dead brother? You will surely abhor it. Fear Allah. No doubt, Allah is the Acceptor of repentance, Most Merciful." (Surah Hujraat Ayat -12).

Quran has warned the Muslim Ummah sternly against disunity and disputes and cautioned those who commit this crime of severe punishment :-

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ط (انعام-١٥٩)

"Those who have split up their religion and have become sects you have nothing to do with them." (Surah Anaam. 159)

Once Hazrat Ayesha (r) was asked by the Holy Prophet (Salallahu Alaihi Wasllam) which people were hinted at in this verse and then he himself gave the reply viz. " This ayat refers to those people in this Ummah who being wayward, are creating disunity in the Ummat and who are innovators and also servants of their desires." (Al Etesaam, Vol. 1, p. 38).

Allamah Ibne kaseer says: The people referred to in the

above mentioned verse 159 of Surah An-aam are apparently and commonly every such individual or group who creates disunity and disputes in the religion of Islam because Allah has sent HIS Messenger with guidance and true religion (Deene Haq) so that he may make it victorious over all religions. The Shariat (Code) of this religion is one in which there is no difference and dispute. Therefore whoever will create dispute in this Shariat fell pray to dispute and disunity. Surah Shoora's ayat

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

meaning established Deen save your selves from disunity and differences give clear command to refrain from disunity and differences.

CONDEMNATION OF DISUNITY AND DIFFERENCE IN HADITHS:

Ahaadith have ordered the Faithful to maintain unity, Love and brotherhood. They have prohibited us from every act or deed which may result in hatred, jealousy, enmity and mutual disagreement and dispute. The Messenger of ALLAH (Salallahu Alaihi Wasallam) has said:-

عليكم بالجماعة ، واياكم والفرقة، فان الشيطان مع

الواحد، وهو من الاثنين أبعد ، من أراده بحبوحه

الجنة فليلزم الجماعة - (رواه الترمذى، وقال حسن صحيح غريب)

"It is compulsory for you to be protected from disunity and to remain joined with the jamaat (society of Muslims) because the companion of an isolated fellow is the satan,

He (the devil) runs away from you when you become two or more. Therefore, whoever from you desires to get the fragrance and radiance of paradise must compulsorily join with the jamaat." (Tirmizi).

ان اللّٰه لا يجمع أمتى أو قال : أمة محمد، على
ضلالة، وَيَدُ اللّٰهِ مَعَ الْجَمَاعَةِ وَمَنْ شَدَّ شُدًّا إِلَى
النَّارِ - (ترمذى، ٢١٦٨، عن ابن عمرؓ)

"Almighty Allah will not make my Ummah (or he said the Ummah of Muhammad) agreeable on deviation (misguidance) and Allah's Hand (His support) is with the union and whoever separated him /herself from the union fell in fire." (Tirmizi).

المسلم أخ المسلم ، ومن كان في حاجة أخيه كان الله
في حاجته - (عن ابن عمرؓ، متفق عليه)

"A Muslim is brother of another Muslim and the one who will engage him /her self in fulfilling the need of his/her brother/sister will get his/her need fulfilled by Almighty Allah." (Muttafiq Alaih).

لا يؤمن احدكم حتى يحب لأخيه ما يحب لنفسه -
(عن أنسؓ، اللؤلؤ والمرجان، ٢٨)

"Any one from you cannot be a Momin (truly faithful) unless and until he desires for his brother what he desires for himself." (Lulu wal Marjaan).

والذى نفسى بيده ، لا تدخلون الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا ، ألا
أدلكم على شيء إن فعلتموه تحاببتم ؟ افشوا السلام بينكم - (عن ابى هريرةؓ، مسلم: ٩٣)
"I swear by the ONE in whose power is my life, you cannot enter paradise without Iman (Faith) and you cannot become Momin (having Iman) without mutual love. May I not show you the thing on which if you act you may start loving one-another? Make it a habit to say Salaam to one-another." (Muslim).

لا تباغضوا ولا تحاسدوا ولا تدابروا، وكونوا عباد الله إخوانا،
ولا يحل لمسلم ان يهجر أخاه فوق ثلاثة أيام - (متفق عليه، عن أنسؓ، ١٦٥)

"Do not entertain enmity and hatred for one-another, do not be jealous. Rather be Allah's servants and live like brothers. It is not permissible for a Muslim to remain away from his religious brother for more than three days." (Muttafiq Alaih)

اياكم والظن ، فإن الظن اكذب الحديث ولا تحسسوا ، ولا
تجسسوا ولا تناجسوا ولا تحاسدوا، ولا تباغضوا ولا تدابروا،
كونوا عباد الله إخوانا (متفق عليه، عن ابى هريرةؓ)

" O Muslims! Refrain from thinking bad about one-another because such misconception is quite a false thing. And do not spy on one-another. Refrain from such fault-finding efforts and do not spoil someone's bargain with evil intention. Do not become enemies of one another. Rather be Allah's servants and live like one-another's brothers."

(Muttafiq Alaih)

المسلم أخ المسلم، لا يظلمه، ولا يخذله ولا يحقره، التقوى
ههنا (ويشير الى صدره ثلاث مرات) بحسب إمرى من
الشر أن يحقر أخاه المسلم ، كل المسلم على المسلم
حرام - دمه وماله و عرضه - (مسلم، عن أبي هريرة)

“ A Muslim is another Muslims brother. So a brother does not oppress his brother. He does not leave him helpless. He does not insult and undermine him. (The holy prophet pointed toward his holy chest and said thrice):

Righteousness (Taqwa) is here. To make one evil it is enough to look at his brother considering him inferior. A Muslim’s blood, property and honor must be respected by another Muslim. These thing of one Muslim cannot be outraged by another Muslim.” (Muslim)

ألا أخبركم بأفضل من درجة الصلوة والصيام والصدقة ؟ قالوا :

بلى يارسول الله قال صلاح ذات البين، فإن فساد ذات البين

الحالقة ؛ لا أقول تحلق الشعر ولكن تحلق الدين - (ترمذى، ٢٥١١)

“ Once the holy prophet Salallahu Alaihi wa Sallam asked his holy companions (r): Should I not show you a deed which is superior to prayer, fasting and Zakaat? The companions replied: Oh yes O messenger of Allah ! Do show us. He Salallahu Alaihi wa Sallam said: To keep mutual relation between Muslims smooth and to make peace and agreement between them. Because the worsening of mutual relation is a shaving force not shaving of head. It shaves and destroys the religion uprooting it

from its roots.”

ثلاثة لا ترفع صلاتهم فوق رؤسهم شبرا: رجل أم قوما
وهم له كارهون، وإمرأة باتت و زوجها عليها ساخط،
وإخوان متصادمان ، (ابن ماجه، ٩٤١)

“ The Namaz of three kinds of people is never accepted by Allah : An Imam who is not liked by his followers, a woman who spent night making her husband displeased with her and two fighting brothers who fight with one another.” (Ibne Maajjah)

من هجر أخاه سنة، فهو كسفك دمه - (ابوداؤد، ٣٥١٥)

“ If a man kept relation cut off with his brother for an year is like the one who murdered him.” (Aboo Daawood).

إن الشيطان قد أيس إن يعبد المصلون في جزيرة العرب ،

ولكن في التحريش بينهم - (مسلم، عن جابر بن عبد الله)

“Satan has lost hope of being worshipped by the worshippers in the Arab Island. But he hopes that he will be able to make Muslims fight with one another. through mischievous instigations.” (Muslim)

DISPUTE AND DIFFERENCE IS AN UNDESIRABLE DEED IN ISLAM:

How much condemnable is dispute and disunity in Islam can be imagined from the fact that the holy prophet, due to possibility of differences, prohibited the companions

(r) from reciting Quran simultaneously because there had arisen a difference in the style of recitation among them. with a view to protect them from a likely disunity the holy prophet said:-

إِقْرَأُوا الْقُرْآنَ مَا اتَّفَقْتُمْ عَلَيْهِ قُلُوبِكُمْ، فَإِذَا اِخْتَلَفْتُمْ فَقُومُوا عَنْهُ.

“ You may recite and understand Quran together so long as your hearts are unanimous about the said recitation style and understanding. But when (and if) a difference of opinion arises regarding the above two matters give it up and stop reciting together so that such difference may not make you indulge in disunity and dispute and corruption.”

Therefore, the Holy Prophet ﷺ approved and appreciated the difference in the recitation style of Umru bin Hishaam (r) and Abdullah bin Masood (r).

So far as the difference in understanding the meaning of Quran is concerned, the holy prophet has emphasized on pondering over and holding fast the Qurani verses called MUHKAMAAT which are Quran’s root and which are called by Allah UMMUL KITAAB. He also has asked us to act according to such fundamental verses as they inspire unity and cooperation. At the same time the holy prophet has also asked us not to go deep into the Quranic verses called MUTASHAABIHAAT and has commanded us to remain away from those fellows who cling to such aayaats. see:

فَإِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَاحْذَرُوهُمْ. (متفق عليه)

“ So when you observe some fellows sticking to MUTASHAABIHAAT save your salve from them and remain away from them.” (Muttafiq Alaih)

نَزَلَ الْقُرْآنَ عَلَى خَمْسَةِ أَوْجِهٍ: حَالَالٍ، وَحَرَامٍ وَمُحْكَمٍ وَمُتَشَابِهٍ
وَآمَثَالٍ، فَاحِلُّوا الْحَالَالَ، وَحَرِّمُوا الْحَرَامَ وَاعْمَلُوا بِالْمُحْكَمِ وَ
آمَنُوا بِالْمُتَشَابِهِ وَاعْتَبِرُوا بِالْآمَثَالِ (مشکوٰۃ)

“There are five kinds of verses in the holy Quran: HALAAL, HARAAM, MUHKAM, MUTASHAABIH and IMSAAL. So, you should consider HALAAL as halaal (permitted), regard HARAM as Haraam (prohibited), act according to MAHKAM and believer in MUTASHAABIH and take lesson and admonition from IMSAAL and stories.” (Mishkaat)

The holy prophet has put much emphasis on Ummah’s unity and agreement, because on the one side, unity and union is a sign of strength, on the other, disunity and separatism is a sign of weakness, Unity makes a weak community strong and a strong one becomes still more strong. Likewise such united group is protected against destruction. A single person can deviate from path. He/she can also fall down, can be destroyed, can become a victim of satans among men and jinns, But the one who remains with community and under its shelter is like a lamb which is in the midst of a band and which cannot be easily attacked by a wolf. A lamb or goat which has gone away from its group can be easily attacked and devoured by a wolf. The following hadiths of the holy prophet invite us toward such unity:-

إِنَّ الشَّيْطَانَ ذُنْبُ الْإِنْسَانِ، وَإِنَّمَا يَأْكُلُ الذَّنْبُ
مِنَ الْغَنَمِ الْقَاصِيَةَ. (ترمذی)

“ In truth, satan, for man, is like a wolf. A wolf easily eats up a single (alone).” (Tirmizi)

عَلَيْكُمْ بِالْجَمَاعَةِ ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ ، وَهُوَ مِنَ الْاِثْنَيْنِ اَبَعَدُ . (ترمذی)

“It is compulsory for you to remain connected with community because a lonely follows is accompanied by the devil and he (satan) remains away when there two (or more) persons together.” (Tirmizi)

الْمُؤْمِنِ لِلْمُؤْمِنِ كَالْبُنَانِ يَشُدُّ بَعْضُهُ بَعْضًا ، شَبَكَ بَيْنَ اَصَابِعِهِ (متفق عليه)

“A momin for another Faithful is like a mansion wherein a portion gives strength to another part. The holy Prophet showed this by joining fingers of one of his holy hand into the fingers of his another hand.” (Muttafiq Alaih)

UMMAH'S DIFFERENCES IS NOT PERMANENT AND COMPULSORY:

On the one hand there are Allah's and His Messenger's teachings emphasizing Ummah's unity and togetherness and on the other side is the holy prophet's DUA (prayer/ supplication) for keeping the Ummah always fully united which Allah rejected and did not accept and so also are those hadiths in which there is a mention of this Ummah's being divided into seventy-three divisions (sects) and it is said therein that out of those group only one will enter Paradise and all others will go to hell.

After seeing this and such other hadiths, some people in our Ummah got a misunderstanding that the Ummah's current dispute and difference is an irreversible decision of Allah which cannot be avoided and therefore there is no use trying for Milli unity. It is very essential to remove

this misunderstanding.

So far as the sahih hadith about the holy Prophet's Dua those hadiths have been narrated by several great sahaba (r) with a little variance of the subject matter. But all those hadiths do not prove that difference and dispute in the Ummah is unavoidable, as is understood by some. Rather they show that Allah Almighty accepted the first and the second Dua. The first was that his Ummah may not be destroyed en mass through earthly or sky related punishments (as had been done to the sinners of earlier Ummahs) and second that his Ummah (The Muslim nation) may not be subdued so completely by enemies that the foes may totally destroy Muslims forever.

But the third Dua:-

(أَلَّا يَلْبَسَ هَذِهِ الْأُمَّةَ شِيعًا)

“ My Ummah may remain protected from groupism and quarelling.” Allah did not accept it. HE subjected the Ummah to the natural law of causes and effects. In this matter Almighty Allah has not put any force of any kind on the Ummah but has kept it free and at liberty so that, if it so desires, it may abide by the teachings of Quran and Sunnah and create unity in its rows and may become one single strong unit thereby becoming worthy of HIS help and win over its enemies or, if it so wants it may follow satan and its own desire and fall prey to disputes and disagreement and thereby allow its foes to rule over it and assist the enemies who may take under benefit of its disunity and make one of its group to fight another and be destroyed.

Secondly, if from these hadiths it is understood that difference and disunity is an irreversible decision of Allah,

all those hadiths will become meaningless which order the Ummah to remain united like brothers and prevent us from sectarianism and disunity and differences and so also there will remain no meaning of Allah's Commandments which we have mentioned above earlier and which order us to remain united brotherly as they become un practicable.

Due to these reasons it become wrong to believe that disunity is an absolutely unavoidable thing, rather it is a must. This is wrong because this meaning come into conflict with other Commandments of Allah and His messenger. Orders of Allah and Messenger are always in accordance with one another and never contradictory. Both Quran and Hadith say so:-

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ط وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝
(النساء- ۸۲)

“Do they not then ponder on the Quran? If it were from other than Allah, they would surely have found therein many contradictions.” (An-Nisa Ayat 82)

Once when the holy prophet saw some persons rejecting one verse of Quran on the basis of another ayat he said:

إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا، ضَرَبُوا كِتَابَ اللَّهِ بَعْضَهُ
بِبَعْضٍ وَإِنَّمَا أُنزِلَ كِتَابَ اللَّهِ لِيَصْدُقَ بَعْضُهُ بَعْضًا، فَلَا
تَكْذِبُواهُ بَعْضُهُ بِبَعْضٍ - (مسند احمد)

“Communities before you have been destroyed only because they had used one verse of Quran to disprove another ayat. Truth is that one part of Allah's Book is revealed only to support another part. Therefore never use one part of it to disprove another one.” (Musnad Ahmad)

Another fact is that those hadiths which talk of disunity among Ummah are of two kinds. some are narrated by Abu Hurairah (r). Therein the mention is only of the number of the firqas (groups). that “Jews and Christians had been divided into seventy-one or seventy-two sects and my Ummah will be divided into seventy-three sects. (hadith). This has been narrated by Abu Dawood, Tirmizi, Ibne Maajjah, Ibne Habban and Haakim. But in these hadiths there is no addition of the words (الْفِرْقُ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً) “excepting one all other sects are people of hell.”

Tirmizi has called these hadiths “Hasan Sahih.” Ibne Habban and Haakim have also called them “Sahih.” But Haafiz Zahabi (r) has said about them: (صَدُوقٌ لَهُ أَوْهَامٌ) “They are true but they are under superstition (Wahm or misunderstanding). Other hadith wherein we find this addition (الْفِرْقُ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً) ” have been narrated by Ibne Umer (r), Muawiyah (r) and Anas (r)... and all of their Asnaad (testimonies/ authenticities) are weak (zaeef). some other Muhaddiseen have joined some Asnaad with other Asnaads and then called them Qawee (strong).

In fact the tug of war between Zaeef (weak), Mawzoo (made up/fake) and Saheeh (true) between the hadith experts is only on the basis of the abovementioned addition, because this addition made all groups of Ummah 'hell people' except only one sect. This addition has played a very big role in fragmenting our Ummah which has totally done away with our unity and brotherhood. It has made us weak and allowed our enemies to eat us all up as they like and finish us totally,

Allamah Ibnul Wazir (840 Hijri Era) warns the entire Ummah about this addition in hadith saying: you should not fall in misunderstanding due to it. Do not be fooled by

it and never think that except you all are to go to hell because this addition is misleading. It is not true according to law. It is a part of a hidden conspiracy.

Allamah Ibne Hazam calls it (this addition) a fake one, a made up one and about the other parts of both hadiths. he says that "هَذَانِ حَدِيثَانِ لَا يَصِحَّانِ أَصْلًا مِنْ طَرِيقِ الْإِسْنَادِ . Both these hadiths are not SAHEE from the viewpoint of ASNAAD. (Al Milal Wan Nahal, Research by Dr. Ibrahim Nasr. Vol. 3, p. 292)

Ibne Maajjah says "ليس فيها شيء على شرط الصحيح . This hadith does not fulfil the conditions of a Sahih one." That is why Bukhari and Muslim have not quoted it. (Al Awasim Wal Qawaasim : Ibnul Wazir).

But Hafiz Ibne Hajar (r) has, due to kasrate turq (numerousness of modes) called these hadith "Hasan" and Ibne Taimiyah (r) has, for the same reason, called them SAHEE.

Both in the ancient and the modern eras, there have been Ulema some of whom due to SANAD and some because of text and meaning, have rejected these ahadith.

See what have the rejecters due to matan (text) to say:-

" The reason of doubting this hadis is that will the Ummah whom Almighty Allah had raised for the entire humankind and has made it the deputy of the past Prophets for giving witness to HIS Deen till the Day of Qiyamat and to which HE has given the title of KHAIRE UMMAT will ultimately become even worse than Yhood and Nasara in the matter of differences and disputes? !!! Will it also be the biggest in the number of its groups?

" Whereas, with regard to internal Jealousy and enmity, Allah has said that " WE have poured enmity and hatred in their roots and have divided them into opposing groups

and sects forever because they had forgotten My DEEN and BOOK and had revolted against them both. They were acting upon one part thereof and were giving up the other part. Therefore HE said about the Jews and Christians:

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ط (المائدة- ١٣)

"And from those too, who say: "we are 'Nasara' (Christians)," we took a covenant, but they forgot a part of that (book) by which they were admonished. So we stirred up enmity and hatred among them till the Day of Resurrection." (Al-Maidah Ayah - 14)

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ط
وَالْقَيْنَابِيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ط (المائدة- ١٣)

"And in fact, the revelation that has come to you from your Lord increases in most of them rebellion and disbelief. And We have cast among them enmity and hatred till the Day of Resurrection." (Al-Maidah Ayah - 64)

" Whereas, as regards the Ummah of Muslims, nothing like this has been said in Quran that WE will engage them in differences. Rather, on the contrary, the holy Quran has cautioned Muslim Ummah that they must not become pray to enmity among themselves like yahood and Nasara."

"Also it calls for thought that this hadis labels all groups except one of Ummah "Jahannumi" (Hell people) where as in sahih hadiths the nobility of this ummah is mentioned that this ummah is the one on which Almighty Allah has rain HIS mercy and three-fourth or half of the people of paradise will be from this favored Ummah of Muslims."

“And the last thing is that in this hadis the word UMMATEE is used which means “ my Ummah” which shows that, despite all its defects and weaknesses, all the group of this Ummah will be organs off the same ummah which cannot be cut off from the body of the Ummah. In case, if due to their corruption, they are sent to hell, it will not be a permanent abode of hell-fire like that of kafirs But sinners will be like monotheists (Muwahhid) Faithfuls (Momin).”

The discussion up to this point has clarified that, among the Ummat increasing of unity and agreement and cooperation and. as possible, to save and protect it from disunity is the duty of each and every one in our Ummah. Disunity among us is never an irreversible decision of Allah because, in this world, for taking a trial, Almighty Allah has made every individual free for intention and action (Iraadah and Amal). HE has never forced any individual or a community or group for doing any good or any evil. Every individual and every community. with a free will may follow the commands of Allah and His messenger and by becoming fully united. riselike a strong well cemented wall. Also if it so wishes, make a misuse of the freedom, throw away the orders of Allah and Messenger and, worshiping self desire and satan, become disintegrated and fractured.

KNOWLEDGE OF THE CIRCLE (LIMITS) OF UNITY AND DIFFERENCE IN RELIGION:-

The Ummah cannot save itself from disunity and cannot remain united until it does not accept the below mentioned qualifications and virtues as guidelines and does not act

upon them with full sincerity and honesty:-

(1) Knowledge of the limits of unity and differences in Deen (2)Balancing behavior in matters of difference in opinion and refraining from extremism (3)Attention and action on MUHAKAMAAT and remaining away from MUTASHABIHAAT (4) Refraining from extremely hard line in the matter of differing in Ijtahaadi affairs (5) Knowledge of the difference of opinion held by ulema of the past in Furooi (Other than main) matters (6) Limitation and explanation of Shariat words and terms (7) Giving preference to larger interest of the whole Ummah over group interest (8) Participation and cooperation in agreed matters (9) Leniency and consideration and large heartedness in differing views (10) Never labeling as Kafir the one who recites Kalima.

Almighty Allah has created HIS creations on the natural law of unity in diversity. In this universe, there is no creation which is exactly similar in every matter. Rather, in this world, His every creation, Show a magnificent design of likeness along with variance too. On the one hand, if every creation, in minute matters is different from others, on the other, it also is quite similar in basic and fundamental things.

For example a mango. On the one hand every fruit of mango is quite different from other in taste, fragrance, etc, on the other, in basic and fundamental specialist like shape etc, they are quite similar and all are called mangoes.

Similarly, man also, for whose guidance Islam has come, is similar to one another in basic physical appearance like main physical features. Yet, in the matter of minor details every one of them is different from others event if their race, colour etc. may be the same. Nowhere in the world

can we find two humans who are exactly similar in every minor feature. But in spite of all such variances, all are humans because in fundamental and natural specialties all people are one and Similar .

This is Allah-fixed nature. HE has created every creation on this principle No change is possible in this natural creation :-

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۖ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ط (الروم-٣٠)

“The faith of Allah’s nature, on which nature Allah has created man. There is no change for Allah’s creation.”

In accordance with this nature, Allah Almighty has divided actions (deeds) and Commands (AAMAAL and AHKAAM) into two parts. One part of DEEN (religion) is basic, principal and fixed: In this circle or sphere every kind of difference is haraam (banned) and it contains Aqaaid (Beliefs), Usool (principles), Faraaiz (obligatory), Hudood (limits) Halaal (permissible), Haraam (prohibited) and all those rules and regulation which are religion’s base and foundation. Difference and disput and disagreement in these things is Haraam and totally banned and misguidance waywardness. Disagreement in then is a difference and dispute in Deen itself. Such matters are quite clearly shown through rivayaat (narration), darayaat (study) and fixed as NASS. They are called AL ILM, BAIYINAAT and MUHKAMAAT in the holy Quran. change of age or period and conditions cannot make any change in them. It cannot even be imagined They allow no Ijtihad (research) by scholars. Research has no room in them. Belief (Faith/Imaan) on them is compulsory. They are a wall between Momins (Believers) and Kafirs (deniers). One who does not believe in them goes out of Islam.

Such basic include Tawheed (monotheism), Risalat (messengership) Aakhirat (Life after Death), Revelation of Quran to Muhammad Sallal Lahu Alaihi Wasallam End of messengership with Muhammad Sallal Lahu Alaihi Wasallam reward and punishment due to deeds after death. faultlessness (Asmat) of Prophet etc etc.

Secondly: Those ordered things which are obligatory and about which Shariat at has given clear cut commands like Namaz, Fasts, Zakat, Hajj, five daily prayers, the number of their rakats (units),fixed rules regarding Zakat Hajj, greater sins like unlawful killing, adultery, false allegation (Tuhmat) and unlawful earning etc etc.

Thirdly: Those comprehensive and principle rules which have been taken from clear cut Quranic and hadis NASS (Texts) wherein is no room for doubt like لَا ضَرَرَ وَلَا ضِرَارَ “Neither you should give pain to others nor should you be given pain by others.” or وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ left no difficulty in your religion.” etc. etc.

All those Quranic verses which prevent the Ummah from difference and dispute and which calling it waywardness, warn of hellfire chastisement and which, giving examples of Jew and Christians tell us that they (Yehood and Nasara) after the arrival of ILM (True Knowledge) and BAIYINAAT (clear commands) got divided into groups and sects (only because of oppressing one-another), all such ayaat (verses) are about difference and disagreement in the Divine DEEN’S basic and fundamental commands. This is the circle of religion in which disagreement is totally banned and condemned. The following verses of Quran prevent us from differing in this circle only. Just see:-

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ
الْبَيِّنَاتُ ط وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ - (آل عمران آیت-۱۰۵)

“And be not like those who are divided amongst themselves and fall into disputations after receiving clear teachings; for them is a very severe punishment.”(Aale-Imran Ayah 105)

وَلَا تَنَارَ غَوْافَتَفَشَلُوا وَتَذَهَبَ رِيحُكُمْ - (الانفال-۴۶)

“And do not dispute with one another, lest you become weak and your reputation suffer a setback.”(Al -Anfaal:46)

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ط (الانعام-۱۵۹)

“Those who have split up their religion and have become sects you have nothing to do with them.”(Al-Anaam:159)

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا م بَيْنَهُمْ ط (الشورى-۱۳)

“And they become divided after the knowledge had reached them, through rivalry among themselves.”(Ash Shooraa : 14)

The holy Prophet has given severe warning against this kind of difference:-

لَا تَخْتَلِفُوا ، فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اِخْتَلَفُوا ، فَهَلَكُوا .

“Do not differ from one another because, before you, those who differed got destroyed.”

In Deen there also are such aamaal (deeds) and ahkaam (commands) about which rising of disagreement is natural

and unavoidable because, they as regards their meaning and substance. In Shariat, have not appeared in clear cut and absolute forms (words). They are proved or gained through signs and hints In them, due to difference in Knowledge and intelligence, variance in general acceptance and interests, and contradictions in narrations disagreement rises in the matter of understanding and preference. In deen, in the matter of the fixation of details and minor matters of such Ijtahaadi (thought demanding) issues, difference of opinion is natural. All the Knowledgeable persons of the Ummah cannot be made to agree on such matters. And in such matters, not being agreed is also not in Islam, undesirable so long as the differing people remain in their research, sincere and broad-minded and the aim of their endeavor is gaining of Allah's pleasure through finding Truth and action thereupon.

In that case, such disagreements widen the circle of thinking and acting. It removes difficulties and narrowness and hardship and it causes ease in fulfilling the needs of Ummah's individual and collective needs.

Between Sahaba and Tabein there were difference of opinion about minor matters. They also gave reasons for their preferences and viewpoints and they defended their stand in a nice manner. They also continued to invite people toward the road to their Lord. But their minor difference never turned into enmity and hatred. They never called one-another bad in intention (badniyyat). They never put any false allegation against one-another. They never gave the rank of Laws of Iman and Principles of shariat to their personal opinion. They never said that those who differ from their thought are kafir or even sinner. They were in the real sens “Hard against deniers

and kind among themselves). It was so because they knew it very well in which circle of religion difference is corruption and in which shaper it is a need and mercy. They had, for the closing of the door of corruption and for the establishment of Ummah's unity and honour, clung fast to the manner and Sunnah of the holy prophet. As a result, they gained honour and status in both the worlds.

But, today, the Muslim Ummah has deviated from the path of the holy sahaba and salaf (earlier scholars) and, in the matter of their minor differences fell pray to such stagnation, prejudice and sectarianism there has remained no room either for mutual dialogue, talks nor any space for argument, evidence and use of brain intelligence. Minor differences have become major disputes causing hatred, enmity, misgiving, misunderstanding, false allegations and open taunting. Some times it turns into fighting and killings too!!! Unity has, thus, gone away with the wind and enemies look at us if we are nothing. Our awe has evaporated from their minds. Ummah has become like fog against the stormy sea of enemies.

How much painful and sorrowful is our condition now that what Allah and HIS messenger had provided for our ease has turned in to trouble due to lack of reasoning and wisdom. Allah as HIS mercy, issued commands of halaal and haraam only in the basic and principle affairs so that on account of changes in conditions and time, following the Shariat may not become difficult and so that, at any time and in any condition, the ummah may continue its work in the light of this principle, solving minor problems through ijtihaad, But how painful it is that today these minor differences have become a cause of internal hatred and fighting and corruption ! So long as the ummah does not

become free of this trouble and does not show large-heartedness, these evils will not end.

Here a question arises : In Islam, what is wisdom behind and aim of the issuance of these two sorts of orders? The reply is: Had, in Shariat, orders been issued of a single line, deviation instead of reform would have followed. For Example, basic principle and aquaaid (beliefs), faraiz (obligatory things) and fixed forms of halaal and haraam, the worship timings and number of their units, If such important matters were to be entrusted to the thoughts and opinions of common people, it would only mean inviting trouble and disputes. This is why Almighty Allah issued permanent and fixed commands in such basic affairs, because every one cannot understand their details by him / herself.

On the contrary, difference of opinion in minor matters is not harmful. Rather rigidity in them can create troubles and damages. Change in time and situations create confrontation. Therefore, they must be flexible. Ijtihaad can find ways to solve them. Therefore, Allah's Wisdom kept the door of Ijtihaad open for minor matters. Hence those who are trying to gather the whole ummah also in all minor matters are seeking what is impossible, Had it been wise, Allah would have issued commands which might not have any room for variance in opinion. But we see that, in Deen, there are some MAHKAMAAT which are the roots of religion and quite solid, clear and fixed. And there also are some orders which are called MUTASHAABIHAAT which are not so clear cut for understanding. There can be imagination also in them. Moreover, like every language, in the Arabic language also, some words have more than one meaning. They are some times used in their real and

well-known meaning and some times allegorically At a place it has one meaning and at another something else, some times common and some times special. one accepts it and another person rejects it. For an example in the verse of TAYAMMUM (dry cleansing) about the meaning of meaning WORDS **أَوَلَمْ تَسْتُمِ النِّسَاءَ** "Do they mean mere touching a woman or having sex with her? Ibne Abbas took the letter meaning Another phrase **فَتَمَّمُوا صَعِيدًا طَيِّبًا** "Does it mean only earth or anything made of earth? Also look at the Talaq- related words **ثَلَاثَةَ قُرُوءٍ** does "three Quroo" mean three periods of monthly course (menses) or three periods of cleanliness? In Arabic Language this word **قُرُوءٍ** is used in both senses.

Likewise Almighty Allah has created every person with differing qualifications and capabilities. Just as everyone is different from others in the colour and shape etc of physical features, his mental power also can differ and so also his/her inclinations, likes and dislikes. All differ in their stands in several matters.

Therefore, Just as it is Impossible to make all people agreeable in all matters it also is impossible to gather all in ijtihaadi (research) matters, because doing so is unnatural. Another important point is that just as the difference in shape, colour etc. is for identification, not for confrontation, the difference in minor matters is not a difference of religion. The first difference is an asset leading to progress. Variance in minor matters has secured vastness for religion and made Islam a permanent and all time practicable way of life.

One more notable point. some people have a harsh and rigid attitude. some are lenient and flexible declining toward ease and comfort. some look at only the words of

NASS. some go for the spirit behind it some become broadminded and some turn narrow minded. This difference is seen in their decisions or Fatwas too, in personal life, Fiqh or politics. We can observe this difference Fatwas too, in personal life, Fiqh or oplitics. We can observe this difference in attitude and nature in two great Sahabis viz Abdullah (r) bin Umar and Hazrat Abullah bin Abbas (r). Ibne Umar (r) used to keep small babies away fearing uncleanness whereas Hazrat Ibne Abbas (r) was embracing children saying how nice is their fragrance. In the view of Ibne Umar, the Wuzoo of a man goes away if he touches a woman but Ibne Abbas did not agree with it. Ibne Umar liked to rush even at the risk of getting injured to kiss Hajre Aswad. But Ibne Abbas said neither we should injure others nor should we be injured by others. At the end of the Battle of Badr Harat Umar was of the opinion that the POW should be executed whereas Hazrat Abubakar opined to take ransom money and free them. Similar was the difference between Hazrat Musa (a.s) and Hazrat Haroon (a.s) in the matters of Bani Israil's cow-worship. The attitude of Musa (a.s) was hersher.

Difference in opinion is natural in human beings. Therefore if its is within the limits is beneficial for ummah and a mercy showing broadmindedness.

In human life there is a circle in which the merciful Allah has kept silence He has not issued detailed orders. In this field or circle, to find solutions in the light of Ijtihaad is a mercy and it is this circle in which making a mistake also fetches a reward (sawaab) as said by the holy prophet Salallahu Alaihi Wasllam :

إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا ، وَ حَدَّ حُدُودًا
فَلَا تَعْتَدُوهَا ، وَ حَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا ، وَسَكَتَ عَنْ أَشْيَاءَ
رَحْمَةً بِكُمْ بَغَيْرِ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا . (الدارقطني، حسن البون)

“Allah has made Faraaiz (obligatory/compulsory) a must. So do not waste them. And has fixed some limits. Do not cross them. Do not dishonor things which HE has made honourable. In some matters He has purposefully remained silent as HIS Mercy. Do not scratch discussing them.” (Ad-daar Qutni, Hasana-Novee)

مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ فَهُوَ حَلَالٌ ، وَمَا حَرَّمَ اللَّهُ فَهُوَ حَرَامٌ وَمَا
سَكَتَ عَنْهُ فَهُوَ عَفْوٌ ، فَاقْبَلُوا ، مِنَ اللَّهِ عَافِيَتَهُ ، فَإِنَّ اللَّهَ لَمْ يَكُنْ
يُنْسِي شَيْئًا . وَمَا كَانَ رَبُّكَ نَسِيًّا . (رواه ما تم و صححه الذهبي ، و انا و حسن و رجاله مؤثرون)

“(Whatever Allah has made halal (allowed) is halaal and whatever HE has made Haraam (prohibited) is Haraam. In whatever HE has remained silent are forgiven. Therefore, take up this grant and gift because verily, Allah never forgets anything. Then the holy prophet recited this verse:-
“ Your Lord never forgets.”

Mostly difference in opinion among the scholars of the Ummah has arisen in this circle of silence. Every Faqeeh (jurisprudent) filled up this silence gap in the light of his own Knowledge and in the light of Fiqhi pules and principles like rules, regulations. Qiyaas, Istihsaan, Istilaah and Urf. what is called “ Rehmat” in the first hadis is called “Muaafee” and Bakhshish” in the other, both show Allah’s mercy, allowance and ease. This circle of silence is Ijtahaadi and “ Ikhtilaaf” (difference of opinion) is a must in Ijtihad.

The absence of NASS in some minor matters is a proof

of the fact that Allah has decided to grant comfort and ease to the Ummah. This divine mercy is explained by Khalifa-e-Raashid Umar bin Abdul Azeez (r) in these words:-

“ I would not have been pleased with sahaba if they had not differed in minor Ijtahaadi matters because otherwise, Deen would have become hard for us.” (Bayhaqee).

This means that the holy companions have also explained to us the limits of differing in Furooi Ijtahaadi matters, Despite differing, they were living like brothers love fully.

In Madina, a Tabei once asked Faqeeh Qasim bin Muhammad (r) about reciting Fatiha in Sirree (silent) namaz behind an Imam, he replied: You are following Sahaba if you recite also following Sahaba even in not reciting. It means Sahaba have done both ways.

Ibne Abdul Barr An - Namri writes in JAME BAYANUL ULOOM (Vol. 2,P. 80)

“The Muftis, by saying “ this is halaal and this is haram” even in the matters wherein silence has been purposely maintained are putting people in trouble/ trial because, in this silence zone, the one who considers one thing halal does not mean that those who consider it haraam have deviated and been destroyed and vice versa.

The reason of this is that the matters in which Shariat is silent requires Ijtihad and difference of opinion is a must in Ijtihad. Shariat has not deprived (of reward) the one who makes mistake in his Ijtihad. Therefore, every mujtahid will in such problem, act upon his own opinion (halal or haram) and he will not be made accountable in this matter. This dose not mean that, all sayings about one and the same thing are correct at a time, because only one

of the two contradictory sayings will be right. But all having different opinions in such matters will be rewarded by Allah because a mujtahid gets one reward even if he has made a mistake just as the one who made no mistake gets two (double) reward (sawaab).

This verily is the Ijtehaad within the circle of silence wherein the difference of opinion has been called Allah's spaciousness, Mercy and Forgiveness by the holy Prophets. Faqeehs of every period also have called such difference Rehmat and Wusat so much so that latter day Aalims have even written books titled "رحمة الأمة باختلاف الأئمة" "Difference of Imams is Mercy for Ummah." Accordingly, Shaikh Maree Al-Hanbali write in *في تنوير مصائر المقلدين* In the Muslim Ummah, This difference of sects is a great grace for Ummat. only ulema can understand it Properly. The ignorants remain unaware of this secret. So this difference of the ummah is our ummah's speciality and the ease and comfort of an easy Shariat." (Umdatut Tahqeeq Albani, p. 37).

Here, in this discussion, we want to add one more point. it is that in minor muamilaat (matters), if it is a necessity from one side and a mercy from another angle, it also is an addition to the treasure of dialogue/discussion because, such differences and their exposing spreads shariati evidence and arguments in one or the other stand. This makes scholars more and more qualified. Of course this is a wealth which can be appreciated only by the intelligent ulema.

It seems appropriate here to give the summary of a resolution passed by the Rabita-e-Alam-e-Islam's "MAJLIS AL MAJMA AL FIQHEE AL ISLAMI" in its 10th meet at Makkah on 17/10/1987. It was titled "The position of difference in opinion in the Ummah's Fiqhi problems.":-

In the Muslim countries, currently, two kinds of difference are found in Fiqhi and Fikri Schools of thought (Masaalik):

First : Eteqaadi ikhtilaaf (difference) and Fiqhi ikhtilaaf.

"So far as the difference of Aqeedah (belief) is concerned which is indeed a very big calamity which has terribly disintegrated Muslims. Its removal and making the ummah gather on the stand of Ahlesunnat wal jamaat which has represented us right from the days of the holy Prophet and Khulafa-e-Raashideen. It has been announced by Huzoor Sallallahu Alaihi Wasallam in these words:

عليكم بسنتي و سنة الخلفاء الراشدين المهديين تمسكوا بها
وعصوا عليها بالنواجذ وإياكم ومحدثات الأمور ، فإن كل

محدثاة بدعة وكل بدعة ضلالة . (ابوداؤد، احمد، ترمذی، ابن ماجہ)

"It is compulsory for you to follow my sunnah and the way of Khulafae Rashidin who have been guided by me. Remain firm on it. Remain away from inovations (Bidats) in Deen because every innovation is Bidat and every bidat is misguidance (zalalah)."

"Second: Therefore, so far as Fiqhi ikhtilaaf in minor masaail (problems) is considered, there are some ilmi (knowledge related) causes for them. In it is a very great wisdom of Almighty Allah through which HE has rained mercy on HIS servants and has enlarged the circle of deriving orders (solution) from NUSOOS. This largeness grants the ummah a vast field of action wherein it is not obliged to agree on a single sharai and fiqhi opinion, Rather if it so happens some time that following a particular maslak (way) becomes difficult, at that very time another Faqeeh's stand grants ease and facility and leniency may

that issue or problem be regarding ibaadaat (worship), muamelaat (dealings in society), family-related or judicial and criminal matters.”

Therefore this kind of differences are neither defective nor they contradict our Deen. And it is impossible that there should never be such differences, because in Quran and Sunnah there are many NUSOOS (texts) having more than one meaning. Likewise it also is not possible that a particular NASS should cover all problems arising in the world at different times. It is so because NUSOOS are limited whereas circumstances, condition and problems are unlimited as is opinion of some Ulema.

It is therefore necessary that we should think and ponder through Ghaur, Fikr and Qiyaas to find out the aim of the lawgiver and the Shariat, and in its light go on solving the rising problems. While so doing it is obvious and a must that there should be difference in the preferences (in the eyes of scholars). In spite of sincere efforts to find out the truth, difference of opinion in one and the same problem is never surprising. Therefore the reward of the one who is right will be double and the one who made mistake will get single reward (sawaab). This is how difficulty is removed from Shariat and the availability of ease continues for ever. Hence such differences in Fiqh is not a defect. Rather it is a mercy and a treasury of legal solutions.

But now there are some Muslim youths studying in foreign lands. Their awareness of Islamic culture is weak. Their misguided teachers/ professors are telling them that differences in minor matters are differences of basic and fundamental Aqaaid (beliefs). But according to Shariat difference in Aqaaid and ibadat (worship) is haram and banned as misguidance, and on the other hand, difference

of opinion in minor matters is not a defect it but shows that it is Allah’s mercy and a sign of the Deen’s being eternal.

“Yet another group has also appeared, It wants to remove all Fiqhi schools of thought (maslaks) and calls towards a new and modern Ijtihadi maslak for making the Millat an Ummate Waahidah. It extends undue tongue for taunting and condemning all Fiqhi masalik and their Imams. Our only request to them is that they should refrain from their unduly harsh stand. Being a part of the Muslim Ummah it is duty of them also never to create more dissension in Ummah. The biggest need of today’s terrible time is that when enemies of Islam are confronting us with serious and dangerous challenges. We must become like a solid cemented wall. Calls towards dispute are not needed now nor are they required in future too.

(Majallah Al-Majma Al-Fiqhi Al-Islami As-sunnatus-Saniyah Al-Adadus-Saalis page. 173)

Difference of opinion in minor matters existed in the times of Imam Abu Hanifa, Imam Shafai, Malik, Hanbal, Sawri, and Awzaai (r) also but they never found any defect or harm in it. Nor any of them ever tried to make all accept his view. They did not brand those who differed with him as irreligious. Rather they regarded every one so respectfully that it became an example in tolerance for the entire ummah.

In the opinion of Imam Ahmed bin Hanbal coming out of a few drops of blood from nostrils removed wuzoo (ablution). Yet when he was asked by some, will he offer namaaz behind an Imam who did not renew wuzoo after such bleeding, he replied: What! How shall I not offer namaz after Imams like Imam Malik and Saeed bin

Musayyab! (These Imams were of the opinion that nose bleeding does not break wuzoo)

When Khalifa Harun Rashid desired to make Imam Malik's book MUATTA the Law of the Muslim State, Imam Malik himself opposed the idea and said holy sahaba were differing from one another in minor matters. (After going out of Madina) they have resided in several different cities and towns and villages for the last several decades and they are following the opinions of the Imam of their choice in minor matters. It is Allah's will that this freedom of opinion in minor affairs should continue.

Shah Waliyullah Muhaddis Dehlavi writes in HUIJJATULLAH AL BALLIGAH: Mostly when Faqeehs differ in some minor matters every one of them has with some sahabi's word as support. For example (the number of) Takbirs during the days of Aiyaame Tashreeq and the number of Eid namaz takbirs, Nikaah Mahram, Tashahhud etc. matters. Ibne Abbas (r) and Ibne Masood (r) did differ in such matters, Such was also the difference about silence in uttering Bismillah in namaz, repeating every phrase in Iqamah, number of witr rakaats. One sahabi gave preference to the opinion of another and yet all were on the right path indeed.

The sahabas and the Tabeins and thereafter too, some people were reciting Bismillah before starting the qirat in namaz while some do not do so. some recited loudly and some silently. Some were reciting Dua-e-Qunoot in Fajr namaz and some did not. Some were renewing wuzoo after pachhna (drawing of blood) nose bleeding and after vomiting while some did not. Some were renewing wuzoo if they touched a woman or any private body part but some did not renew. Some were of the opinion that wuzoo must

be renewed after eating camel meat as well as anything cooked in fire. Some did not agree with this view.

Once Khalifa Harun Rashid drew blood (fasd) from his body and led namaz without renewing wuzoo. Imam abu Yusuf prayed behind him and did not repeat his namaz

Imam Shafai (r) offered morning namaz near the grave of Abu Hanifa (r) but did not recite Dua-e-Qunoot to give respect to Abu Hanifa.

Once Friday Imam Abu Yusuf took bath with the water of a well in which a rat had fallen down. Though he knew about the incident after taking bath, he did not renew his Gusl saying: Now I am on the Maslak (stand) of Imam Malik (r)

In the matter of Samri's calf-worship there appeared a difference of opinion between Musa (a.s) and Harun (a.s.), in this one and the same event. Harun (a.s.) did not prevent Bani Israil fearing division of ummah where as Musa (a.s.) had showed a lot of anger to Harun (a.s.) telling him that he had disobeyed him. (Surh Taha: 92-94).

There rose a difference between Hazrat Suleman (a.s.) and Dawood (a.s.) in the matter of goat grazing in a field. Quran supported Suleman (a.s.) but praised both the Prophets. (Anbia:79)

It is proved through hadith that a difference rose between the angels of reward and angels of punishment regarding a man who had killed one hundred persons but then after returning from the oppressor area towards a righteous zone died en route. The angels began to quarrel on the point whether the judgment will be according to the actual deed or as per niyyat (intention)!

(His intention was good after he had done tawbah (repentance) Allah sent a third angel to decide the matter.

He ordered measurement of the land and said that if the dead body is nearer to the righteous zone and farther from the oppressor land, the angel of Rehmat (Mercy) will take the body otherwise it will be fetched by the angel of punishment (Azaab). The measurement showed that the body was lying nearer to the righteous area so it was handed over to the Angel of Rehmat (Mercy).

There is a hadith in the SAHIHAIN. There occurred a difference of opinion between Hazrat Dawood and Hazrat Suleman (a.s.) in a case of dispute between two women. The two women were travelling with their babies. During one night a wolf took away one of the babies. The quarrel was whose child did the wolf take away? The elder woman was saying that the living child is hers. But the younger was insisting that it was hers. Both went to Dawood (a.s.) for decision. The judgment went in favor of the elder woman. Thereafter, both went in appeal in the court of Hazrat Suleman (a.s.) Suleman (a.s.) said: Bring a knife so that I may divide the child into two pieces and give one to each. Hearing this the younger woman screamed: "May Allah have Mercy on you. do not cut the baby. The child belongs to the elder woman. please give it away to her. Through this hikmat (wisdom) it became known that the child was of the younger woman. So Hazrat Suleman (a.s.) gave it away to her.

The abovementioned examples make it clear that even the prophets who are maasoom (infallible) saw one and the same event from two different viewpoints. How can then it can be expected that those who are not maasoom will not differ in the matters of ijtihaadi and minor disputes? How can this ummat become one (unanimous) in the circle of minor matters too?

Here one question can arise: If in the cases of minor matters disagreement and difference is mercy and a need what about the NUSOOS (Texts) which have been revealed in Quran and Hadis in condemnation of disputes and difference?! The reply is:-

Condemnable difference is that which may arise in the matter of Islam's Aqaaid, Faraiz, Usool, Huddod, Haram and Halaal because these are the pillars and foundations of Deen. Any kind of difference in them is deviation and condemnable.

Condemnable is that difference also which even if it be in minor matters, the cause of which is hatred, enmity, self praise, oppression, excessiveness, love of this world only and obedience to desires and which may rise after the arrival of Ilm and clear guidance as mentioned in Surah Baqarah : 213, Aali Imran: 9, Jasiyah : 16-17.

Condemnable is that difference too even if is in minor matters the result of which is division of ummah, inner enmity and which may divide the millat into infighting sects and groups and whereby every group may taste the sour fruits as condemned by Allah in sure. Aali-e- Imran : 105 Anfal :46, Room:32, Anaam: 159. Anbia: 92-93 and Muminoon: 53-54

PATH OF MODERATION IN MATTERS OF DIFFERENCE OF OPINION

Every one who heart fully desires unity and agreement in the lines of Muslims or who, at least, wants to join the distanced hearts and who intends to get the losses retrieved will have to adopt the path of moderation. He/she will have to keep away from extremism and excessiveness (Ifraat, Tafreet and Mubaalighah). As is seen clearly in the lives of the Salafe Swaliheen (our earlier righteous leaders)

and the admonition for which has been given by Hazrat Ali (r) in these words:

عليكم بالنمط الأوسط يلحق به التالي و يرجع اليه الغالى :

(It is compulsory for you to adopt the middle and moderate path. Those who walk should walk on this path and those who incline toward excessiveness (Ghuloo) must turn toward this path).

Tawassut and Etedaal (middle and moderate) is the centre of the field of actions (Daaira e Amal) toward which all must come from right and left, far and near. In other words, it is like the SIRAAT-E-MUSTAQEEM (The Straight path) for following which Allah Almighty has ordered us all forcefully, that we must remain united and joined so that we may save ourselves from deviating to the wrong paths towards which the satans of the east and west (both human and jinn) are calling us. The Divine warning is worded thus:-

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ - (الانعام- ١٥٣)

“And verily this is My path, straight, so follow it; and do not follow other paths, lest you may be separated from His path. In this way does Allah command you so that you may fear Him.(Al-Ana'am - 153)

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۗ ط (الشورى- ١٣)

“Establish this religion and be not divided therein.”
(Surah Shoorah : 13)

عن ابن مسعود قال : خط رسول الله خطا بيده ثم قال : هذا سبيل الله مستقيما ثم خط عن يمينه و شماله ثم قال : هذه السبل ، ليس منها سبيل إلا عليه الشيطان يدعو إليه ثم قرأ الآية الخ - (مسند احمد)

“Abdullah bin masood has narrated that, he said that, the holy Prophet drew a straight line by his hand and said: This is Allah’s Straight Path. Then he made a few more lines on its right and left and said that these are different lanes. Satan is sitting on every one of these lanes calling you toward him. Then he recited the above quoted Verse of Surah Anaam.”

Those people who want to see Islam victorious must refrain from hardness and harshness in Deen. They must have etedaalpasandi (moderation) their manner. The Messenger of Allah has given a serious warning to those who turn extremely hard and harsh and extremists:

هلك المتطعون و قال ثلاثاً..(مسلم)

“ Got destroyed the adopters of excessiveness and extremism.’ The holy prophet repeated these words thrice.”

Various sahaba have defined مُتَطَّعِينَ MUTANAT-TI-EENA like this much excess in Ibaadat (worship) that may push them out of the laws of Shariat, and annex them with Satan. Deep thinking in problem which hardly can occur and to indulge much in issues of minor kind the base for which is not in kitaab Quran and Sunnah to get entangled in matters (Thing/facts) on which Faith (Iman) is demanded without any discussion such as Qiyaamat (Hereafter), ROOH (Rooh/Spirit) and the life of Ummate Muslimah etc. Banning Guloo and Tashaddud, the holy prophet said:-

اياكم والغلو فى الدين فانما هلك من كان

قبلكم بالغلو فى الدين - (مسند احمد، نسائي، ابن ماجه)

“Refrain from making guloo in Deen because earlier communities before you got destroyed due to such guloo.”
(Musnad Ahmad, Nasai, Ibne Maajjah)

That is no doubt that guloo in even minor issues also incites people to prejudice and to be disintegrated. On the other hand large heartedness and broadmindedness creates unity and integrity. The holy Sahabas had this spirit of large heartedness and broadmindedness (in the minor matters) due to which they did not fall pray to dispute and prejudice despite difference of opinion. They were refraining from unnecessary dialogues and were preventing others too from it because the Messenger of Allah had prevented them from doing so., because doing so was creating difficulty instead of ease in following Deen. The following verse gives guidance in the matter of seeking solutions to issues:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ

تَسْؤُكُمْ ۚ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْآنُ تَبَدَّلَ لَكُمْ ط

عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ - (المائدة- ١٠١)

“O you who believe ! Ask not questions about things which, if made known to you, would be disagreeable to you. And if you ask about them when the Quran is being revealed, they will be made known to you. Allah forgave this. And Allah is Oft-Forgiving, Most Forbearing.”(Al-Maidah Ayat No. 101)

The holy prophet Sallallahu Alaihi Wasallam has shown extreme dislike for unnecessary asking of minute Questions. He has asked us to take lesson from earlier people’s fate saying:-

ذُرُونِي مَا تَرَ كُنْتُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَ اخْتِلَافِهِمْ

عَلَى أَنْبِيَاءِهِمْ، إِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أُمِرْتُمْ بِشَيْءٍ فَاتُوا

مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَادْعُوهُ. (رواه احمد والبخاري والنسائي، ابن ماجه)

“I have conveyed to you (all things needed for following Deen). Do not ask Questions about things which I have not shown, do not scratch in to them. because due to such unnecessary questioning and differing from messengers earlier people were destroyed. Whenever I ask you to reframe from anything keep away from it and when I ask you to do something, act upon it to the best of your ability.”

This hadis throws light on the extremist attitude of Bani Israil which they had adopted with Musa (a.s.) in the matter of sacrificing a cow. Due to that skin scratching they got more and more trouble and finding a desired cow had become very difficult for them. Hazrat Anas (r) has narrated that once sahabas went on repeating one question again and again. The holy prophet Sallallahu Alaihi Wasallam become very angry. He climbed the Minbar (pulpit) and said:

لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيْنْتُهُ لَكُمْ.

“ Today I will give detailed answer in the matter of anything asked by you.”

Observing the dislike and style of the holy prophet, Hazrat Anas (r) says: I looked toward my right and left. All the sahaba were weeping hiding their faces behind

kerchiefs. Then Hazrat Umar (r) stood up and said:

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا نَبِيًّا .

“ We are pleased and satisfied with Allah’s being our Rabb, Islam’s being our Deen and Muhammad Sallallahu Alaihi Wasallam being our Nabi and Rasool.”

This event gave to Sahaba-e-Kiraam a very great lesson and thereafter they refrained from asking unnecessary questions and from deep skin-scratching. Its proof is that during the entire period of messengership, they asked only thirteen questions to the holy prophet which all belonged only to important practical matters. No question was hypothetical or speculation related. After this teaching of the holy prophet, thereafter, full attention of the sahabis centered on easing and facilitating practical problems. They did not put people to hardship through their replies in the matter of religion. Rather, they added to people’s nearness to and love for Deen.

In Ijtihadi, Furooi issues holy sahab’s normal manner was to provide ease. They never went deep in any matter so that things may not become difficult as creating such hardship such hardship is against Allah’s basic and fundamental teaching.

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ط

“Allah has not kept any tightness for you in religion.”

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ط

“ Allah wants for you ease and comfort. not narrowness and difficulty.”

Yusuf bin Malik says that: Once I was in the presence

of Hazrat Ayesha (r) when an Iraqi arrived and asked: which kafan cloth (shroud) is better? She asked the questioner: What will you lose if you do not know this problem? How will religion suffer? That man then asked: O Ummul muminin! please show me your copy of the holy Quran. Hazrat Ayesha asked: For what? He replied: I will arrange Quran in that order. Now people are reading in a disordered way. She said: What loss has Deen suffered due to the way in which you recited the holy book up to now? (Bukhari, Fazaailul Qiraat)

Allamah Haafiz Ibne Hajar (r) has explained this hadis in FATHUL BAARI like this:- Perhaps that hadis-e- Marfoo in Tirmizi was heard by the Iraqi in which (hadis) white cloth is called paak (clean). He wanted to get it testified by Ayesha (r) But the Iraqis were notorious for spreading useless dialogues in religion. Therefore Ayesha (r) told him: what will you lose if you do not know this matter?! It meant: Go and make any cloth a shroud. It is permitted.

When an Iraqi inquired about the blood of a mosquito Hazrat Abdullah bin Umar (r) repeated his famous sentence:- “Just look at these Iraqis. They want to know Shariat’s order regarding the blood of a mosquito but they are the once who have killed the grandson of the holy prophet for which they did not need the order of Shariat !!!

Hazrat Shah Waliyullah Muhaddis Dehlavi (r) writes in his famous book HUIJATULLAHUL BAALIGAH : During the days of the holy prophet and the sahabas for the sake of religious Knowledge and for enacting it, ease and comfort were taken into consideration in Ijtihadi, Furooi and Juzwi matters. But in later times ease and comfort took the place of hardship and severity. Scratching more got preference over easy going and comfort has been

made hardship. For example, when the holy prophet was performing Wuzoo, sahabas were only looking at him and were making ablution accordingly without knowing the number of Wuzoo's Faraaiz (obligatory things) and Mustahibbaats (preferred thing). Likewise, they saw the holy messenger Sallallahu Alaihi Wasallam offering namaz and copied him, saw him doing Hajj and followed him. This was a known and bright aspect of Deen then. Neither the holy prophet deemed it necessary to tell the sahabas to in the said religious rituals what was basic (Rukn) and what Nafl (desired). Nor did the sahaba need to ask these things. They never feared that their worship would become baatil (void) if a certain thing is overlooked. Therefore they asked very few question about these matters.

Hazrat Ibne Abbas (r) says: I have seen no group better than that of the sahabas. They had asked only thirteen questions to the holy prophet all of which related to Quran and practical matters. They are in Quran already. They never asked any unrelated question which would do no benefit.

Hazrat Ibne Umar (r) says: do not ask useless questions which are not related with practical life because I have heard Hazrat Umar (r) sending laanat (cursing) on those who asked unpractical matters.

Hazrat Qasim (r) says: You are asking us things about which we have not asked anyone. you are wasting your time in digging at things which are considered useless and meaningless by us, the things the knowledge of which would not give any benefit to us in our practical life.

Umar bin Ishaq says: very few people know more then me about the biography of the sahaba. I have observed glaring ease and comfort in their lives. Their lives were

clean of extremism and hardness/harshness. (Hujjtullahul Baaligah vol. 1, P. 140-141)

ATTENTION AND ACTION ON MUHKAMAAT AND REMAINING AWAY FROM MUTASHAABIHAAT

Another thing which helps in gaining unity and agreement in the Ummah and in protecting us from groupism and disunity is to think deeply in Muhkam aayaat (solid verses/clear cut) which are the root and origin of the BOOK of ALLAH and to refrain from the MUTASHAABIHAAT AAYAATS (allegorical verses) which are not quite clear in their meaning and purport. MUHKAMAAT are regarding basic and fundamental beliefs of religion, worship, morals, social interaction, economy. Does and donts (ordering good and forbidding evil (Amr bil Maarooft wan Nahya anil Munkar). Hudood (punishments), Faraaiz (musts), Halal (premissible) and Haraam (banned) etc. Such ayats are revealed for being thought and pondered over for being enacted property. In them is the Guidance for mankind to walk on the Siraat-e-Mustaaqem (The Right Path). In order to obtain guidance from Quran, it is a must for the Faithful to make only these verses the centre of their special attention. They should take only that meaning of the MUTASHAABIHAATS which is in lines With the purport of the MUHKAMAAT because we have already read the verse of the holy Quran above according to which the subjects (topics) of the Quran are supporting one-another, not contradicting!

Contrary to it, there are some verses in the holy Quran about/mentioning ALLAH HIMSELF, ARSH (HIS

THRONE), Angels, Jinn, Jannat (Paradis), Jahannum (Hell) etc. These matters are talked about in human language (words) and terms. Their real meaning (quality) is not known to anyone except ONLY ONE ALLAH. Hence the meaning of MUTASHAABIHAAT must be kept under the meaning of the MUHKAMAAT. if we do not understand any part of them that part should be left to Allah and we must have Faith (Imaan) in them We must not follow the style of those fellows who, due to curviness of their hearts, are always after finding out the meaning of MUTASHAABIHAAT and who also cover them with their own self-made meaning.

According to Hazrat Abu Hurairah (r), the holy prophet said: " In holy Quran are five kinds of verses and topics/subjects: HALAAL, HARAAM, MAHKAM, MUTASHAABIH, and IMSAAL. Therefore, you must consider it Halal which is Halaal, and act as per them, regard Haraam as Haraam and keep away from it, base your deeds on MAHKAM have Faith in them and derive Ibrat (lesson) and admonition from IMSAAL (stories and examples given in Quran). (Mishkaat)

Hazrat Ayesha Siddiqah (r) says: the holy prophet recited the ayat from Surah Aali Imraan which mention the position of MUHKAMAAT and MUTASHAABIHAAT in Deen, and wherein it has also been shown as to what should be the attitude of the Ahle-Iman (Faithful once) in this matter. He then said: O Momins ! When you see some fellows running after the meaning of MUTASHAABIHAATS. go away from them because their hearts are crooked, full of fasaad or corruption. (Muttafiq Alaih)

This is why it is said that those who are ripe in

knowledge act upon the Muhkamaat and give to them the rank of principle and law in their thought and moral and in the field of work. Contrary to it, those whose hearts are crooked and corrupted remain always busy in digging at the meaning of mutashaabihaat.

Whenever the people will give up giving root place to Muhkamaat, a flood gate of dispute and disunity and difference will get opened widely, especially in serious matters which have boggled the mind of ancient as well as modern minds Among them the most difficult matter is regarding TAQDEER (Fate) about which even sahaba were in disagreement and because of which the holy prophet had expressed extreme dislike in a very sharp manner. According to a hadis:

عن عبد الله ابن عمر قال : إن فقراء كانوا جلوسا باب النبي ، قال بعضهم : ألم يقل الله كذا؟ وقال بعضهم : ألم يقل الله كذا؟ فسمع ذلك رسول الله - فخرج كأنما فقي في وجهه حُبُّ الرُّمَّانِ ، فقال : أبهذا أمرتم أن تضربوا كتاب الله بعضه ببعض؟ إنما ضلت الأمم قبلكم في مثل هذا ، إنكم لستم مما هنا في شيء أنظروا الذي أمرتم به فاعلموا به . أنظروا الذي نهيتم عنه فانتهوا عنه . (مسند احمد، ابن خبيل)

"Hazrat Abullah bin Umar (r) says some poor people were seated near the door of the holy prophet's house. One of them said: Did Allah not say this? In reply another one asked: Did HE not say this too? Hearing this the holy prophet came out with an angry face. It seemed as if red juice of pomegranate was shed on his holy white face. He exclaimed: Have you been ordered to hit one part of Quran

with another part of it? the communities before your time were destroyed only due to the disputes in which you are now indulging. This is a useless and meaningless job. See that you are doing what you are asked to do and refrain from what you have been prohibited.

REFRAINING FROM HARSHNESS IN MUTUAL DISAGREEMENT IN IJTIHAADI MATTERS

If we find difference in the opinion about Ijtihadi and Furooi issues it is necessary to refrain from disputing with and breaking relations with those who have difference because, learned Ulema and Fuqahaa are unanimous on the point that in the case of ijtihaadi matters one must not forcefully oppose others. No Mujtahid should quarrel with another Mujtahid. The follower of one Maslak (school of thought) should not oppose or mock the follower of another Maslak. There should never be any boycotting etc.

Once some one asked Shaikhul Islam Ibne Taimiyah: Should the one be opposed if he leaves the path of his Imam in Ijtihadi issues and adopts the practice of another Imam (leader)? The reply was : Alhamdu lillaah ! No Such one will neither be rejected nor opposed because one will adopt the practice of any Imam only when he (or she) is convinced of the higher convincingness as he or she puts trust in another word.

At another instance, Imam Ibne taimiyah was asked : Suppose a person is the Haakim and Waali (in charge) of the matters of Muslims but that matter is against the Maslak of his own (adopted) Fiqh. Can he prevent people from such deeds? He replied: No He cannot do so because Shariat

has permitted everyone to act according to his her Maslak in Ijtihadi issues. One cannot prohibit such following until and unless a clear cut command for doing so is available in Kitaab (Quran) and Sunnah and Ijmaa (agreed matters by all). Most of the ulema believe so and in Muslim countries it is being practiced.

Similarly, any governor or administrator cannot erase or nullify the order of another governor in Ijtihadi masail nor can aalim force all to adopt only his opinion in such matters.

When Khalifa Harun Rashid desired to make all people in Muslim countries the followers of the book MUATTA written by Imam Malik (r) the latter (Imam himself) disagreed with the Khalifa and said: Sahaba have dispersed in many countries and every one of them has drawn knowledge from the holy prophet and the holy Quran. Every one of them is following it in minor matters. Therefore forced adoption of any one line will cause fasaad (corruption/termoil).

This is the most important point due to which ulema say that the ijma (unanimity) of sahaba is solid proof and their difference in opinion is a wide mercy. In the words of Hazrat Umar bin Abdul Aziz: I would not have been happy had sahaba (r) not differed in Ijtihadi and Furooi issues because, had they agreed on any one point of view anyone who differed from them would become Gumraah (wayward or deviated). But now, when they have differed in such minor matters its benefit is that one group is following one sahabi's knowledge and decision and another of another's. Thus a door of facility is opened in Deen. This is why, in addition to Imam Malik, other scholars also have said that no Faqeeh or Mujtahid should order all to follow

only his opinion or to oppose the maslak of other mujtahids.

The writers about AL AMR BIL MAAROOF WAN NAHYA MUNKAR have written that NAHAYA ANIL MUNKAR (banning the evil) will not be done in the matter of Furooi and ijtihaadi matters. No one of any rank has a right to force all to follow only his opinion. Of course he is permitted to explain the correctness of his stand through Ilmi style and appropriate manner against the thinking of others. Then, after going through different views, one is convinced with certain stand, he can both follow it and propagate it too but he cannot take to task the deferrers because there always is room for such difference of opinion in Furooi masail as to have and to act upon.

KNOWLEDGE OF THE DISAGREEMENTS OF ULEMA IN IJTIHAADI MATTERS

one cannot become large hearted and broadminded in disagreeable matters unless and until he is not aware of the difference of opinion of ulema in Ijtihadi and Furooi issues and does not know why were these masaalik (viewpoints) created: what was their trend, their logic and evidences, proofs. It must be known that all these maslaks are quenching their thirst from the large ocean of Islami Shariat. It shows the vastness of the Shariat. This is why our Ulema say that it is waajib (essential) to be aware of both the reasons and circumstances leading to agreement as well as disagreements in minor issues. They say: who does know this is not an aalim; he has not smelt the fragrance of Fiqh.

Today the biggest trouble confronting ulema is that they

are aware of only one out of several viewpoints and opinion which they have learnt only from their maslak teacher (Imam) encircling themselves in that circle only. What to talk of examining and balancing, they are not prepared even to find time to hear the view which is not their view!! If they enlarge their knowledge, they will know that one problem can have more than one view and that, despite disagreement, different views and opinions can be correlated for application. The most important necessity here is that prejudice must be discarded totally, the other view should be heard seriously and thoughtfully and then to adopt the most convincing one. For example: Rami-e-Jamaar in Hajj. One view is that hitting a pebble before zawaal (downing toward west) of sun makes Haj baatil (rejected), because it is against the Sunnah.

Hazrat Jabir (r) says: The holy prophet had on the day of Qurbani (animal sacrifice), thrown the pebble at the time of Chaast but on the next two days he did go after Zawaal. (Bukhari).

Hazrat Wabrah says: I asked Ibne Umar during which hours the Rami pebble should be thrown? He replied: Throw when your Imam throws.

Hafiz Ibne Hajar says: In this Hadis, the Sunnah of Ramiys Jamaar is for the days other than the Day of Qurbani, after Zawaal and it is the belief of most of the Ulema. Hanafis have also allowed it but Attaa and Tawoos have disagreed with this opinion and said that it is absolutely allowed to hit pebble before Zawaal. Not only this, Faqeehs differ whether Rami-e-Jamar is Waajib or Sunnate-mukada!

Some ulema say that in these ikhtilaafi (unagreed) issues, the stand of one or two Faqeeh, against the stand of

the Jamhooir Ummat (majority idea) is not reliable. Some other jurisprudent say that any opinion which is against the stand adopted by the four maslaks of the majority of Ummah will be rejected.

The truth (Haqq) however, is that both the opinions are not based on any evidence from KITAAB (Quran) and Sunnah (prophet's deed or word). The IJMAA (unanimous opinion) which is Hujjat (final proof) is the Ijmaa of all the Mujtahids of the entire Ummah in any Sharaee problem. And if feven one mujtahid differs from it, it will be an ijmaa of the majority of the jamhooir - not of the Jamhooir, which is Hujjat in Deen. It is true that there is weight in the opinion of the Jamhooir-e-ummat and differing from it requires very strong proofs and arguments, but anyhow (still) the opinion of the majority of the Jamhooir is not such that no one can differ from it.

There are examples of several sahaba. They stood on their own opinion, differing from all other sahaba in some particular issue. Yet it made no defect in their Deen.

Many Tabein faqihs held an opinion against all other Tabein Fuqahaa. Yet it did not make their word unreliable because reliability of any word is based on hujjat and Sharai daleel- not on majority of number.

Among the Aamma-e-Arabaa (four Imams - Hanafi, Shafai, Malik; Hanbali) there are several who held their own opinion which differed from that of all the other three and the following of their maslak still continues Yet it has not been considered a defect in their Deen. In the eyes of the jamhooir (Muslim) whatever may be the position (value) of all these four Imams, but in the Juziyyaat (Minor matters) their Mauqif (stand) and maslak (style/mode) is not a Hujjat (final argument) in the Deen of Allah. In Allah's

Deen, only that masalah (question) is Hujjat which might have been derived (Maakhooz) from Dalil-e-Sharai (Shariat proof) - be it Maaqool (based on reason) or Manqool (verbally quoted). Now it is being said that this raay (opinion) of the Faqeehs is Shaaz (rare), Mahjoor (left out) or Zaeef (weak). But it is not right to take such raay as Umoomi and Itlaaqee (generally applicable) because there are several opinions which were rare earlier but became Mashhoor (wellknown) afterwards. Likewise many aqwaal (words) which were weak in the past became Qawee (weighty and strong) thereafter. But, for their understanding Allah created conditions which provided dalils Showing their correctness (Sihhat). Then they became the base for Fatwas.

Today we are facing a new trouble/calamity, A group think (imagines) that it has enough strength to finish off differences about ijthadi and furooi masail be they (masaail) Usooli or Furooi. They insist that the entire ummat must accept what they think correct and reject what they reject, But they forget that such an attitude of theirs is Ujb (arrogance) and self-insistence which has been called Muhlik (destroyer) by the holy prophet Sallallahu Alaihi Wasallam. The biggest mistake of such gentlemen is that they think that the availability of a hadis is enough to finish off difference. Those who do not think so are labelled as anti-Sunnah and Mukhalif-e-hadis (opponents of Sunnah) But this opinion is absolutely wrong for several reasons. For taking a hadis as Sahih (true) they rely on the opinions of some qadeem (ancient ulema and make their taqleed, that is, follow them. Some of them follow some Maasir ulema (present day contemporary) who are busy in studying hadiths. But other ulema do not consider such

style and stand as correct because faqih of the past and great ancient ulema have commonly believed that if one hadis is sahih in one's opinion it is zaeef (weak) in the eyes of another because it does not fulfil the conditions required for taking any hadis as sahih. Yet it fulfils the conditions in the sight of others. Also there is difference in the criterion for weighing a hadis. As regards the quality of the narrator, if one aalim considers him aadil (just) another thinks that he is majrooh (unjust). One Muhaddis accepts a hadis which is narrated through several zaeef sources terming it as Qawee while another muhaddis does not accept it, as he thinks that there is weakness (Zof) in all its sources. One muhaddis considers a hadis Mursal while another does not. For example:- Those hadis which say that something about women and golden Ornaments. Some muhaddis have termed them as Saheeh and some have said that they are Zaeef. Also among those who call it Saheeh, again some say that they being mansookh (outdated/cancelled) they will not be acted upon. Some say taweel (deriving meaning process) will be done about them. For this reason, in the presence of these hadiths, all the four wellknown maslaks of the Ummah have Ijmaa (agreeing) that a woman can wear a golden ornament. The entire ummah is acting upon this stand for the last fourteen centuries.

Some muhaddisin have, despite accepting the Sihhat (correctness of this hadis opposed action according to it, arguing that this hadis is not related with Tashreei umoor (Shariat related matters). that they are concerning things common worldly (secular) affairs like holding a staff while giving Juma Khutba eating with hand only, eating sitting only on ground or this word of the holy prophet that

عَلَيْكُمْ بِالْإِثْمِ

“ALAIKUM BIL ISMAD” (it is a must for you to apply Ismada kind of kaajal for eyes), because it keeps eyes bright and lengthens hair. But if one person does not set upon this hadis and follows the direction of an eye specialist doctor, he will not be considered an opponent of Sunnah. Another similar hadis asserts :‘You must use cow milk because cow's milk is medicine and its beef an illness.’ But medical research has shown that there is nothing harmful in cow beef, rather it is more beneficial than goat meat or camel meat, On this basis. if one eats cow beef he will not be regarded as an opponent of Hadis and Sunnah because this hadis is not concerned with Tashreei things but it concerns only with usual secular worldly matters about which the holy prophet is reported to have said that:

أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ

“you know better about the worldly affairs”.

One hadis is related with Tashreei matters also but about it Faqeehs argue whether the holy prophet has said it as the head of the state or as a messenger as Allamah Ibne Qaiyim has argued about the hadis: مَنْ قِيلَ قَبِيلًا فَلَهُ سَلْبُهُ It also happens that one hadis is regarding common and permanent Tashreei matters but Faqeehs differ about its application. For instance. if the hadis is about AMR WA NAHYA orders, the difference is: is it a command or a desired (Waajib) or Mustahab? Or it is merely for propagation? All these differences continue among Faqeehs. About the dalalat (proof of AMR WAN NAHYA are such opinion held by Ulama-e-Usool. Every word has a proof and a point of view. Ulama-e-Usool have mentioned seven aqwaal (quotes) regarding AMR WAN NAHYA dialogue from which support is being derived.

For example, we see that the sahaba were hearing an order of the holy prophet Yet some did not act upon that word because they thought that it is not a compulsory command. But then again, after observing some proof, they came to know that it had to be acted upon, they were becoming very hasty in following it.

During one Ramzan month, in a journey for Gazwah (battle) some sahaba were on fast. The holy prophet asked them to break their fasts. Some broke but some did not thinking that the command was only to give them some ease but not as a compulsory order. But then when they approached the battle field to confront the enemy, the holy prophet said: Next morning you will fight with enemy. Therefore do not keep fast tomorrow to remain strong. Sahaba understood the aim and did not fast.

They had, before them the hadis: "The yahood and Nasara do not colour their hair, Therefore, adopt a style different from them. Colour your hair." Holy sahaba took this order as a mere recommendation. So some acted upon it and some did not colour their hair. Among those who obeyed, some applied black colour and some applied red Mehendi. Likewise there is a hadis: Do not give names like Naafe, Yasaar and Rabaah to your children. But we know that sahaba have given these names to their children This hadis cannot be taken as a compulsory order as is seen from the names of several Tabein. They had names like Naafe bin Mui bin Umar, Suleman bin Yasaar and Ataa bin Rabaah etc.

Similarly we also know that Imam Ibne Taimiyah took the hadis " One who touched his private part should make wuzoo" as a recommendation not a must. He also did so about the hadis: ' One who ate camel meat should make

wuzoo."In both of these examples, Imam Ibne Taimiyah has given a fatwa against the stand of his own Imam Ahmed bin Hanbal.

EXPLANATION AND LIMITATION OF WORDS AND TERMS:

In order to decrease the hardness of difference and to narrow its circle, a very important task for those who work generally for ummat and especially for those who want to make Islam victorious, is to make quite clear the meanings of those words and terms because which (words) tussle arises. Many a time it so happens that after a lengthy tug of war it is realized that the difference was merely about words and hence futile.

Olden day Khawarijs had called Muslims "kafir" and allowed sacrilege and violation of their lives and property. The trumpet lowers of Takfir of today have followed their line. The mistake of both the ancient and the modern futile fighters and their deviation was only due to remaining unaware of the meaning of some terms and words. They, due to their ignorance, derive the meanings of such terms used in Quran and Sunnah as per their own whims but it is against the desire and aim of Quran and Sunnah. Thus those who went wayward threw the entire ummah in a very big trial of corruption. Such terms and words include IMAN, KUFR, SHIRK, NIFAAQ, JAAHILIYAT etc. These words have been used in both texts sometimes in their common meaning and sometime in hidden allegory. Both in Quran and Hadith, the word IMAN is not in its absolute meaning but a complete Faith the denier of which will become a "Kafir," For example: Surah Anfaal, verse 2 to 4

states:-

“ True believers (Momins having Iman) are those whose hearts tremble on hearing the mention of Allahs, and when Allah’s aayaat are recited before them their Iman gets increased and they rely on their Lord. They establish Namaz and spend from what WE have granted to them. Only such people are the real Momins.” (Anfaal : 3-4).

In this verse by true Momins is meant those having perfect Faith. It does not mean that those who do not tremble hearing Allah’s Name or who fail to rely only on Allah have become kafir and went out of Islam.

Or for example:- Surah Mominoon, verses 1 to 10:

“Successful indeed are the believers. Who are humble in their prayers. And who shun vain things. And who are active in paying zakat, And who guard their private parts (modesty). Except from their wives or those female slaves who are in their possession, for then they are not blame-worthy. So whoever desires (something) beyond that such are transgressors. Those who take care of their trusts and pledges. And who guard their prayers. These are the inheritors.”

In these verses also, by Momins are meant those having perfect and complete Faith. It does not mean that the one who could not do the things mentioned above became kafir and non-Muslim. No, he is a momin but having an incomplete Iman.

For instance the hadis:- “An adulterer is not Momin while during zinaa, a drunkard is not Momin while drinking wine, a thief is not Momin while stealing. (Muttafiq alaih). In this hadis, Iman in its absolute sense is not being denied. What is negated is perfect faith. It does not mean that the one who indulged in a big sin once

became kafir and went out of Islam. Had it meant, becoming kafir then he would also have been ordered to be executed and a thief could not be left after cutting a part of his hand, a drunkard after flogging. As per another hadis, when one defaulter drunkard was being flogged some one cursed him The holy prophet intervened to say: Do not curse (send Laanat) him. By Allah he loves Allah and his Messsenger.” (Bukhari).

This hadis shows that only a sin, even if it is a big Kabirah Gunaah. does not drive away Iman from one’s heart.

Similarly is the hadis: "By Allah, he is not Momin, By Allah, he is not Momins, By Allah, he is not Momin. Sahabas asked: who, O Messenger of Allah? The reply was' The one from whose troubles his neighbour is not safe." (Bukhari)

This hadis also does not mean that such a fellow became kafir. It shows that his or her faith is defective and imperfect. Similar is about SHIRK. One is SHIRKE AKBAR, that is , making others partner with Allah (making Ilaah). Such fellows are called المشركون MUSHRIKON by Allah and only this is the shirk which Allah will never forgive.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ..... (النساء: ٣٨)

because only this is SHIRKE JALI, SHIRKE MUTLAQ AND SHIRKE HAQIQI (Absolute Shirk).

Besides this, there also are SHIRKS which apply to some sins, It is SHIRKE ASGAR (minor polytheism) and which is against perfect TAWHEED (Monotheism).

For instance, the hadis: - “ One who swore by anyone/ anything other than Allah did Shirk,” (Ahmed, Tirmizi). Or this hadis: “The one who gets blown, hanging Taweez (amulets) and making magic is Shirk. “ (Abu Dawood,

Ahmed).

Similar is regarding the word Kufur. Kufre Asali and Kufre Akbar is the Disbelief (Kufur) of the atheists (Mulaahidah/ Dahriyas) who do not believe in the existence of Allah or who deny Nabuwwat (prophethood), angels, Books, Day of Resurrection, Destiny or of those who believe in some of Allah's Messengers and Books and deny some as has been mentioned in verses 136, 150 and 151 of Surah Nisa and aayats 72,73, of Surah Maaidah.

Different is Kufre-Asgar (minor blasphemy). It is used for some sins. At one place it (Kufur) is used in absolute meaning and at some place in Quran and Hadis in allegorical sense. It is used for certain sins. It also is used for copying non-Muslim styles and also sometimes for ingratitude or thanklessness. Verse 44 of Surah Maidah says:

“And those who do not decide according to the guidance given by Allah are Kaafir.”

Or the hadis:-

“It is FISQ to use bad word for a Muslim, and to kill him is KUFUR.” (Muttafiq alaih).

Or the hadis: “The things which is a barrier between Shirk and Kufur is Namaaz.” (Muslim)

What is said about KUFUR and SHIRK also applies to NIFAAQ (hypocrisy). For one is a victim of NIFAAQE AKBAR (greater hypocrisy) which is nifaaq of Aqidah or basic belief. Another one can be whose nifaaq is asgar or small as he or she did like a munaafiq in action (amal or deed). Greater munafiq is he who says that he is Muslim but in heart has no faith in Allah and Messenger. See verse 8-9 of Surah Baqarah, 1-12 in Surah Munafiqoon and 145 in surah Nisa.

But the nifaaq of amal is seen in action only though in heart, he has Iman in Allah and Messenger. Such persons are indicated in Saheeh hadiths. One hadis says: There are three signs of a Munafiq: (1) Tells lies while talking, (2) Breaks promise and (3) Is not honest in dealings. (Muttafiq Alaih).

Same is the case in the meaning of JAAHILIYAT (Ignorance). It will be taken as KUFRE AKBAR when because of it the belief is polluted. Jahiliyat is called smaller sin (sagiraah gunaah) as it makes one do something wrong against Islamic teaching. The holy prophet Sallallahu Alaihi Wasallam hints at it thus: There are signs of Jahiliyyat in you also.” (Muttafiq Alaih). These words were used for a great sahabi.

Doubtlessly, by defining and clearing the meaning of Qurani terms, doubts are removed and distance between differers is decreased- rather we come close. Not only this if there is khuloos (total selflessness and honesty) in the hearts of the differers, the resulting nearness even removes the differences.

JOINT STRUGGLE FOR HIGHER AIMS:

It is a fact that when hearts become emptied of great aims and high goals and lofty hopes, communities fall into natural differences and drift away from Milli Unity and integrity. Then they become busy in fighting with one another on unimportant and insignificant issues which give no benefit at all either in this world or in the Hereafter.

Along with it is also another fact that struggle for higher aim and decision to jointly fight the common enemy creates love and brotherhood among people.

Therefore, today, no dishonesty is greater when some one disregards' the current calamities and makes the millat

fight with one another for minor matters. In the past also wars have been waged on such trifling matters.

It should be kept in mind that today it can never be hoped that the entire Muslim Ummah can be made agreeable on minor differences which were there even among the holy sahabas. which tragedy can be greater than the current one in which, allegations against one another are hurled in the harshest terms. Hearts are being seriously injured with arrows of words/tongue/pen. Guns of kafir-making fatwas are put against one-another. How can such fighting be called proper for removing minor differences forcibly while in some cases such differences are not only natural but also required showing wastness and largeness. Therefore even the mujtahid who makes mistake is given one sawab or reward (the right one two sawabs).

Therefore today, it is the duty (Farz) of all right thinkers and leaders of Islam to gather Muslims on the basis of roots and foundations of Deen. Allah has called such unity BUNYAANUM MARSOOS (solid foundation) of the UMMATE WAAHIDAH (United Nation). This community should become such a solid and revolutionary UMMATE WASAT (Balanced community) and which can show clearly what Islam stands for. Such desired ummat joins the ancient with the modern, It maintains balance between things which must remain unchanged and which can be amended. It can make a nice planning for future It must protect us from quarreling over Ijtihaadi minor issues so that while remaining on one's own stand, everyone can take full part in the new construction of the Ummat. It will make it easy for us all to fulfill the responsibilities falling on us all in the matters of **Tawaasee Bil Haqq Wa Tawaasee Bis-sabr, Shahadat Alan-nas, Amr Bil Ma'roof Wan-nahee Anil**

Munkar and overall Iqaamate Deen.

MUTUAL COOPERATION IN AGREED MATTERS:

Everyone who has an eye on the problems of the Islami Millat knows it very well that today our real difficulty is not that of giving up one and adopting another from the ijthadi minor matters but the real difficulty is the overindulgence and remaining engaged with minor issues. Because of it we are rendered unable to fulfill the demands of the totally agreed upon problems about which all the maslaks agree fully and which are the roots of religion.

Today, Millat's real difficulty is not that one person parts with the earlier style and derives meaning of verses mentioning Allah's attributes. The main difficulty is the fellow who, becoming a slave of western thoughts, denies both Allah and HIS attributes.

Real problem is not about a man who believes or hints that Allah is on the Arsh but is that of the fellow who rejects both the Arsh and the Lord. of the Arsh

Real trouble is not about one who recites BISMILLAH in Namaz either silently or loudly or who do not recite it at all or those who either keeps hands bound or leave hanging by sides or who raise hands at every movement or not. Rather the trouble is about those who neither know Allah nor masjid nor Namaz nor bowing and prostrating at all.

Main difficulty is not regarding those who do not follow a particular maslak about sighting of Ramzan moon but are those who live during Ramzan as they lived in Shaabaan and will remain same in Shawwall too; who know neither Fast nor Taraveeh but very shamelessly eat and drink

openly during Ramzan.

Real problem is not the woman who goes out of home without veil nor wears hand gloves but it is she who in open markets, Keeps her head and neck and blossom and also a part of back open and wears short and transparent and thin and exhibits quits shamelessly that she is naked in spite of clothings!

Our Millat's real problem and difficulty is the majority of our people whose aqeedah (belief) is weak, who does not follows Shariat, who are immoral, They give up Namaz, fasting and zakaat and become slaves of passions, lust, greed and desire and sin They have become totally corrupted and friends of the enemies of Allah and HIS messenger and of Islam.

For our Ummat those people are real problem who throw away intelligence and have no ambitions at all, are against the freedom of thought and opinion, are negligent in the matter of responsibilities and duties who are like fanatics due to selfgrandisement and who want to force their view on others flatly.

Today, the first and foremost duty and responsibility of the workers for Islam's victory is to centre their struggle on bringing the millat close to the agreed issues and to start mutual cooperation in such unanimous matters. It is both a necessity and a duty. It is imposed on us by Islam and is the demand of the day.

The things which are agreed upon in the ummah are not insignificant or minor. Rather they are Deen's fundamental duties and obligatory matters. The only need is of a movement which should not slacken and which may not require any external assistance or support. only a strong aim is required which may never become weak. We require

an intelligence which can guide us properly. We require pious youths who may be full of sincerity, integrity and activity, who can start a new construction.

Is our Ummat not fully agreed on having Iman on ONLY ONE ALLAH? Are we not unanimous about the GOOD NAMES of the Almighty Allah which are found in Quran and Hadis? Do we all not agree that it is our duty to educate our children and youths to make them Momin as demanded by Quran and Hadis? Do we not agree that this requires our full cooperation with one another?

Do we not agree that today the biggest danger before us and before the entire human kind is Ilhaad and Dahriyat (atheism and materialism) which is creating doubts in the minds of our youths. Is it not our common duty to cooperate with one another to keep the lamp of Faith shining in the hearts of our youths?

Is our entire Ummah not fully agreeable to the fact that all of us believe in Aakhirat (Hereafter), Jannat, Jahannam and Jazaa and Sazaa which appoints a watchman in the soul of man giving inspiration to every good and warning against every evil, which given strength in dangerous times and shows a ray of hope. Therefore, in order to make strong the faith in Jazaa and Sazaa in Aakhirat is it not our common duty to co-operate with one another so as to drive away the clouds of doubts?

Are we not already unanimous in the Faith in Islam's basic fundamentals Hence is it not the duty of all of us to propagate them on large scale by using all audio and video instruments?

Are we not agreed on faith in Allah, angels, Books, messengers, prophets, Day of Judgment and destiny (Taqdeer)? Is it not our duty to cooperate with one another

for making these beliefs deep rooted in hearts in the light of Quran and Sunnah in a simple manner refraining from useless dialogues about old and new ?

Do all of us not agree that the holy prophet Sallallahu Alaihi Wasallam had completed and perfected high morals like reliance on Allah, Thankfulness to HIM for HIS unlimited bounties, patience during trials and hard times, contentedness on HIS decisions, hope in HIS Mercy, fear of HIS anger, sincere love for HIM, longing to meet HIM? Are all of us not sure that all of us must popularize Islamic virtues like truth-telling, supporting the truth and justice, honesty, fulfillment of promise, bravery, courageousness, modesty, generosity, lowliness discipline? Is it then not the duty of all of us to propagate these virtues in society so that the children may become youths and youths may become aged in a pious atmosphere?

Are we all not mutually agreeable on the clear cut and Mahkam Shariat commands given by Quran and Sunnah, about which the whole ummah is unanimous and which have made our community united morally and mentally? Then is it not our common cause to propagate them in order to serve our country and society through mutual cooperation?

Do all of us not agree that today Zionism is a big danger for Islam and Muslims; that Zionism is bent upon wiping out the religious, political, military, economic, moral and cultural identity of Muslims? Is it not then our common duty to cooperate with one another to confront This challenge of Zionism so that we can defeat the cancelled Judaism by current Islam, the changed Torah by protected Quran and the untruths of Talmud by the facts of Quran and Sunnah?

Do we not agree that the western powers representing Christianity. taking under benefit of the chaos in the Muslim world are silently and slowly converting Muslim youth to Christianity utilizing our unlimited most modern means, They are also making us more and more weak by instigating various disruptive feelings? Is it not our common duty to become united and cooperative for facing this attack of the western world? Is it not our religious duty to join hands and to wage combined struggle to protect the Deen and Iman of the Muslim Millat?

Do we not agree that the communists are fighting against our belief and culture in our own lands? Then is it not compulsory for us all to confront them for protecting Muslim lands from red imperialism?

Are all of us not fully aware of the aggressive and violent enmity of RSS and Sangh pariwar against Islam and Muslims? Do all of us not know their secret planning's? Is it then not our common duty to become a solid cemented wall to stop this blatant aggression against us all? Should we not jointly fight to stem the yellow imperialism also? Should we not cooperate with one another to save Shariat?

Do we not agree that in the entire Muslim world the majority of Muslims is unaware (negligent) of the demands of Iman and Islam due to which ignorance we have become an easy morsel for every other community? Shall we then not cooperate with one another to widely spread Islamic teachings to awaken them?

Do we also not agree that the majority of the people of the world do not know what is Islam and if they know, their knowledge is incomplete and defective? Is then not the Muslim ummah responsible to propagate the message of Islam in all world languages so that misunderstandings

may go away and Hujjat may be completed before them? Is then a joint and common struggle for giving testimony to Truth not the duty of us all? Is not mutual cooperation for this common duty a must for us all ?

Do all of us also not agree that today in the whole Islamic world all secular forces are active every where to stop the implementation of Islami Shariat, be these elements rightists or leftists? Then are not all the Muslims of the world duty- bound to work jointly against such secular forces?

Under such hard circumstances, despite difference in minor furooi and ijthadi matters. is mutual cooperation not a must for strengthening Islamic forces?

Therefore it is highly improper and quite wrong for Muslims to get divided by overemphasizing minor differences tearing our society in sects and groups.

MUTUAL LENIENCY AND LARGEHEARTEDNESS IN DISPUTED MATTERS

Just as mutual cooperation is compulsory in agreed matters, mutual leniency and large-heartedness is also a farz (duty) in differing minor issues. This golden rule is given by Syed Muhammed Rashid Raza (r) in these words:-

نتعاون فيما اتفقنا عليه ، ويعذر بعضنا بعضا فيما اختلفنا فيه. (تفسير المنار)

“ We shall cooperate with one another in agreed matters and as regards the matters of difference, every one from us will consider the other obliged.”

Considering 'obliged' means there should not be any kind of prejudice or insistence against the opinion of others in ijthadi matters because there is always a possibility of

mistake in the opinion of even the greatest mujtahid because of which while the right one gets two rewards, the incorrect one also has one.

A great Mujtahid like Imam Shaafai (r) gives this rule about considering any ijthihaadi opinion correct or incorrect.:

رأى صواب يحتمل الخطأ و رأى غيرى خطأ يحتمل الصواب .

“My opinion and stand is correct but with the possibility of mistake and the opinion of others is incorrect but with the possibility of being correct.”

Such possibility demands that in ijthihaadi matters no one's opinion should be taken as totally and finally correct. It also makes it clear that leniency and large-heartedness and broadmindedness should be shown towards those who differ. The possibility of there being both correct and incorrect helps all to become lenient and tolerant.

Here one can say that in one particular matter only one is to be correct not both at a time. The experts of Fiqh reply that despite difference there is the possibility of agreement because it is possible that in one's opinion one thing is halaal whereas in another mujtahid's sight it is haraam. The holy prophet himself has allowed some deeds to be performed in different ways, and has not captured correctness in one particular circle. The biggest example is that of the permission to recite the holy Quran in different tones in view of the variance in seven or ten different tribes in Arabia. Once when Abdullah bin masood (r) heard a man reciting Quran in a style different from his own. he brought that man to the holy prophet. The holy prophet said: Both of you are right. كلا كما محسن ،

Changes in time and circumstances also make correct ones more than one. Rules about the same issue will be different in Daarul Islam and Daarul Kufr. Daarus Sunnah

will be different from Daarul Bidat. Orders for a traveller are different from those for the resident. Commands change when ruling and ruled what has been said so far about Fiqhi matters shall apply to political and public affairs also. They will cause changes in ways and manners. It is a well known Fiqhi rule that change in time and circumstance and atmosphere can change fatwa also. For example: the victorious mujahidin did not distribute the acquired lands exactly in the way they were being distributed in the holy prophet's time. They did in Iraq, Syria and Egypt differently from what was done about Khaybar lands. The holy prophet had allowed recitation of Quran in different styles but, fearing disputes, Hazrat Usman (r) with consultation of sahaba, made only the Qureshi manner official and rejected all others. Similarly, great students of the great Imams also differed from the decisions of their teachers. This thing is on record with full details in history books of Fiqh. The difference made by Imam Abu Yusuf and Imam Muhammad (r) from their respected Imam Abu Hanifa (r) was based on change in circumstances, not due to any argument or principle.

The holy prophet himself had also given some orders in special circumstances to some persons about which the experts of Fiqh say that, that particular order was only for that particular person and it need not apply to all others.

Hazrat Umar bin Abul Aziz (r) prevented his governore from accepting gifts. When they told him that the holy prophet himself used to accept hadiyaas, it was a gift for the prophet but it is corruption for us.

That sahabas offered Asr Namaz in different manners in the battle of Banu Qureza is a well known happening. The holy prophet did not negate anyone but supported

both.

All faqeehs agree that one who denies the Faraaiz and Mahramaats of Deen is a kafir. But an ignorant person who did not have any source of Islamic knowledge is exempted from such judgment and he will be allowed to get Islamic knowledge as drunkards were not improving Hazrat Umar increased the sentence of flogging from 40 to 80 lashes.

Imam Ibne Qaiyim (r) has described the event of his Shaikh Ibne Taaimiyah (r) He and his companions were proceeding from Damascus to somewhere else. They saw some fellows in a very bad drunken condition who were Tataris. Companions of Ibne Taimiyah wanted to tell something to the drunken ones but he prevented them saying: "Allah has banned drinking because wine's intoxication prevents one from Namaz and remembrance of Allah. Here this intoxication has stopped these fellows from looting and killing (So let them remain as they are). So this is the true Fiqh which does not make fatwa inflexible but allows changes due to changes in conditions as well as aims and purposes.

Today, The flag bearers of Islam must become lenient, tolerant and broad minded in issues having difference of opinion, because the differences seen today in various Muslim countries are not differences against Sharai commands but they have a risen due to ground realities and their analysis. Faqihs call them TEHQEE AL-MANAAT. For example:-

There is a man who has enough power to remove evil (munkar) with force and if there is no danger to his life or no possibility of more loss than profit to Deen than it is his duty to remove that munkar with force. If he has no force of armed struggle, then he must oppose that evil with his

tongue and/or pen. If that strength is also not available then that Momin must hate that evil from his heart and it is the least standard of Iman (Faith).

Workers for Faith have no difference about these truths and such points of principle, Rather difference is in deciding whether a person or a group can fulfil or not the conditions required for forcing evil out. There can arise difference in the reply to this question.

One group over-estimates its power or strength thinking that on such and such occasion it had once broken down a bar or prevented a dancing programme. But he does not realize that as a result of that little action larger hotels have erupted with much more shamelessness and they are unable to stop them.

Against this is another group. It underestimates its strength and ability and does not use even his tongue or pen against prevailing evils.

Between these two groups is a third one named MUTAWASSITEEN (moderates) It looks at all aspects and losses, dangers and success as an over all result. Only thereafter it decides what to do and how to do in view of the ground realities and prevailing trends.

Some sincere friends ask: How can we at all cooperate with innovators and overlook their bidati practices?! Allah has ordered us to get out off from innovators. The solution of this difficulty is to realize that all the bidati deeds are not similar, There are small and big, high and low. Indeed there are some bidati deeds which drive people towards hell while others are not so much severe. Some are very obvious while others are not very clear. In some matters majority of ummah differ in opining whether or not those things are bidati. Similarly there is difference of standard

between bidati people. Some are mere followers of innovations. Some are the creators of bidats and some its propagators too. Behaving equally in one manner with all is against wisdom of working It will also be against the rule of FIQH named *أَهْوَنُ الشَّرِّينَ، أَهْوَنُ الْبَلِيَّتَيْنِ* and *إِرْتِكَابُ أَحْفَ الضَّرَرَيْنِ* (Lesser evil, smaller loss, lower liability)

Therefore, cooperation with followers of innovation against leaders of bidat is jaaiz (allowed). Not only this, while confronting two kaafirs, cooperation with an unprejudiced kafir is not only allowed but a necessity too, the holy prophet had made an agreement with the tribe of Banu Khazaah after the Treaty of Hudaibiyah.

When the Iranians defeated Romans and captured Falastin and Syria, the mushriks (polytheists) of Makkah held a function of joy and Muslims became gloomy and sorrowful, because the mushriks thought that victory of Iranians was in their interest while Muslims were realizing that the Iranins victory was against the interests of Islam and Muslims and was also a sign of advancing trouble. At this moment five initial verses of Surah Room were revealed in which the Almighty Allah gave good tidings to Muslims that within few years Romans will become victorious. Mushrik of Makkah laughed at these aayaats. Ubayy bin Khalaf made a betting with Hazrat Abubakar (r) saying that if within the next ten years, Romans win and Iranians loose then he would give one hundred camels to Abubakar, Otherwise, Abubakar should give him 100.

Abubakar (r) agreed with the betting. As foretold by Allah Romans won within a few years Abubakar (r), with permission of the holy prophet, took 100 camels from Ubayy and gave them in charity.

Just look at the verses:

الْم • غَلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ
 سَيَغْلِبُونَ • فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ط
 وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ • بِنَصْرِ اللَّهِ ط يَنْصُرُ مَنْ يَشَاءُ ط
 وَهُوَ الْعَزِيزُ الرَّحِيمُ • (الروم: ٥-١)

“The Romans have been defeated, In the nearby territory, and they, after their defeat. Will soon be victorious, Within a few years. Allah’s is the command before and after; and on that day the believers will rejoice. In Allah’s help. He helps whom He will. He is the Mighty, the Merciful.” (Surah Room Ayat No. 1-5)

This event shows that some kafirs are more hard and some less and kind too. Some kafirs are near to Muslims than other kafirs. Agreements with less harmful kafirs can be made looking to circumstances. Even pacts too can be made with lenient kafirs to defeat the hardliners.

REFRAINING FROM LABELING AS ‘KAFIR’ A PERSON WHO RECITES KALIMA:

In the tragedy of breaking unity of Muslims and making them weightless the biggest role is played by calling Muslims ‘Kafir’ (Takfir shootings)

This is despite the fact that the holy prophet has banned takfir very severely. Hazrat Abdullah bin Umar (r) narrates: The holy prophet has said:

إذا قال الرَّجُلُ لِأَخِيهِ : يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدَهُمَا ،
 فَإِنْ كَانَ كَمَا قَالَ، وَ إِلَّا رَجَعَتْ عَلَيْهِ . (متفق عليه)

“If a fellow told to his Muslim brother “O kafir” one of the two became kafir, Therefore, if the addressee is not kafir,

the teller is.”

مَنْ دَعَا رَجُلًا بِالْكَفْرِ، أَوْ قَالَ : يَا عَدُوَّ اللَّهِ ، وَلَيْسَ
 كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ . (متفق عليه، عن أبي ذرٍّ)

“ The Huzoor Sallallahu Alaihi Wasallm said: if one addressed another Muslim saying “O Kafir;” or ‘O Enemy of Allah!’ and if that (addressee) is not like that, then the caller became kafir.” (Muttafiq alaih – an Abi Zarr)

مَنْ رَمَى مُؤْمِنًا بِكَفْرِ، فَهَوَا كَفْرًا . (متفق عليه)

“The Holy Prophet said : Making the allegation of kufr on a Muslim is like murdering him ‘

Therefore, it is the Farz of the torchbearers of Islamic awakening that they should never call ‘Kafir’ to one who says “LAA ILAAHA ILLALLAH.” because this sahih hadis proves that one who says “LAA ILAAHA ILLALLAH” gets protection of his life and property and honor, and his/ her account ability is only with Allah. We shall see only his outward and leave the inward to Allah for judgment.

Usama bin Zaid (r) had once killed, in a battle a person who had, during fighting said LAA ILAAHA ILLALLAH. Usama had killed that man thinking that, that man had said LAA ILAAHA ILLALLAH only to save his life. But when the holy prophet came to know about this tragedy he became very angry toward Usama saying هَلْ شَقَّقْتَ عَن قَلْبِهِ “Had you torn his heart to see what was within it ? ”

This warns us that we should never break the limit made by the holy prophet. We must never call anyone kafir by seeing his/ her sinning because Hazrat Anas (r) says holy prophet had also said:

ثَلَاثٌ مِنْ أَصْلِ الْإِيمَانِ : الْكُفُّ عَمَّنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ، لَا

نُكْفِرُهُ بِذَنْبٍ وَلَا نُخْرِجُهُ مِنَ الْإِسْلَامِ بِعَمَلٍ. (البوداود، كتاب الجهاد)

“ Three things are roots of Iman: Hand must not be raised against a Muslim we should not call him kafir due to his sin or misdeed and should not drive him out of the circle of Islam merely due to sinning.” (Tibrani fil Kabir)

Yet in another hadis , the holy prophet says:

كُفُّوا عَنِ لَا إِلَهَ إِلَّا اللَّهُ ، لَا تُكْفِرُوا بِهِمْ بِذَنْبٍ ، مَنْ كَفَرَ أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ فَهَؤُلَاءِ الْكُفْرُ أَقْرَبُ . (الطبراني في الكبير)

“Acceptance of LAA ILAAHA ILLALLAAH is enough. Do not do takfir due to one’s sins. One who does takfir is nearer to kufr than the other one.”

Imam Shafai (r) says: Even if we hear words of kufr or see writings of kufr, we should not do his takfir (call him kafir) until and unless it is got testified from that fellow himself whether he really has in his heart what his words show. (EESAARUL HAQ ALAL KHALIQ, p. 392-394).

But what we see today in the world of Muslim is that people insert their own meaning in the words of others and then address them as ‘misguided or kafir’ even if that person repeatedly insists that he did not mean what the allegor thinks, Not only this the matter has so much worsened in the sub-continent that in order to call other Zall or Muzill or kafir, changes are being made in the other party’s words only to make of the NAAMUMKIN by removing NA (Turning IMPOSSIBLE into POSSIBLE cutting off IM) or by referring the matter out of context. The adamant Muftis of Takfir neither take their Ftwa back nor confess their mistake despite arguments of others!!!

Clear Nuss is there to show that Khawaarij were

misguided and both sahaba and Tabein believed so. Hazrat Ali (r) even fought with them. Yet all called the (Khawarij) Muslim not ‘kafir.’ So how can other be more wise than those sahaba and Tabein and call one kafir when that one is saying that he is Muslim and recites LA ILAAHA ILLALLAH !!

It is HARAAM (unlawful/prohibited/banned) to violate the blood and property and honor (rights of a Muslim) as commanded by the holy prophet during the final Hajjatul Widaa. He said:

إِنَّ دِمَاءَكُمْ وَأَعْرَاضَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا .

“The Truth is that your blood and your property and your honor is as haraam (unviolable) for one another as this day and month and the city is (demanding full respect and honor).”

Who is Muslim? It is explained by the holy prophet thus:-

مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَبِيحَتَنَا فَهُوَ مُسْلِمٌ لَهُ ذِمَّةُ اللَّهِ وَرَسُولِهِ .

‘ He who offers Namaz like us , faces our Qibla (while praying), eats the meat of an animal sacrificed by us is a Muslim. Allah and HIS Messenger has taken over his/her responsibility.’

Sahaba killed one-another in battles of Jamal and Siffeen. Yet they were Momins and Muslims. This fighting did not turn them into undesirable groups Neither they built their separate masjids nor called one-another ‘kafir’ or misguided.’ In spite of the fighting Almighty Allah called them two group of Momins one of whom had oppressed

the other and ordered other Muslims to help both of their brothers and make peace between them on the basis of justice. Then the party which refuses to make peace should be fought with till it also gets ready for peace. Thus by making peace between them turn them into brothers. Only this is the deed as a result of which the entire Ummat-e-Islamia will be eligible for Allah's mercy, But if the fighters are not ready for peace and if the nonaligned Muslims make no effort for peace and treaty then the whole Ummat will be deprived of Allah's Rehmat. It will face Allah's anger because Allah loves only those Momins who fight unitedly like a lead-melted wall for Deen and in HIS path for HIS pleasure.

Therefore it is the duty of Muslims not to build separate masjids based on minor matters. They must offer Jumma Namaz together, remaining friends of one another discarding every cause of enmity and hatred. If one group sees some mistake or something wrong in another group then the former should make effort in every possible way to remedy it and if even after trying, the matter does not improve, then the matter must be left to Allah, but without discontinuing Dua and amending efforts. Separate masjids must never be built. They should remain with them and among them and continue to offer namaz also behind them, because sahabas were also in trying conditions, offering namaz behind sinners and innovators too and were not repeating their namaz

Allamah Ibne Taimiyah (r) writes: Namaz behind an innovator is admissible. Therefore, We should join together for common prayers and must refrain from Takfir, (Fatawa Ibne Taimiya, Vol. 3, p 282-287).

But, today, those who claim to be the lovers and

followers of Allah, His Messenger, and sahaba are, deviating from the path of them and have been divided into groups, building separate mosques.' Only due to issues like RAFA-YADAIN, AAMEEN BIL JAHR, sitting/standing at the time of Iqamah and similar trifling minor matters, Muslims have made it lawful to violate one-another's life, property and honor. Right from the pulpit (Mihraab) of the masjid, without any shame, one Muslim is taunting, mocking, insulting, spying, backbiting another Muslim!!! He has not even an iota of feeling that this is sinful; that Allah and His Messenger have strongly prevented from it, saying who do not do Tawbah for such misdeeds are oppressors and offenders, Due to this wrong attitude the respect for Islam and Muslims is being seriously damaged in the whole world.

MORAL VIRTUES NEEDED FOR MILLI UNITY:

Protection of Milli unity is the obligation (Farz) of the entire Ummah and division and disunity and groupism is a severe sin. For doing our duty some virtues are required absolutely. We have already explained this earlier. Hence forth we will try to explain more clearly that without such required virtues, even a fully knowledgeable person too cannot succeed unless he tries his best sincerely after gaining these moral virtues. The foremost virtue is that his each and every deed must be only for the pleasure of Allah. He must be prepared to fight with even the whole world for the sake of Truth and Justice. Jihaad with one's own soul is a must to get rid of weakness. passions and desires must also be rejected sternly.

It is indeed pitiable that today, even in various Islami movements and organization and institution and even in the branches of one organization some differences are seen. These (differences) are being called by the beautiful name of 'Interest of Islam/ Organization'. But in fact, they are mostly connected with personal interests. The real difference is who should be the leader, ruler, president etc. The damage done by such greed within religious movements is far more destructive than what hungry wolves do in groups of goats. The holy prophet has said: A man's temptation of religious leadership and love for money (in this world) is more harmful than what two hungry wolves do in herds of goats. (Ahmed, Tirmizi)

This is why the Almighty has made it known that Momin's Islamic's training's aim has to be the pleasure of the Creator compared with worldly wealth and the benefit available from Allah when compared with what can be gained from men. HE has sternly warned the Momin that, in the world, the real aim of his knowledge and struggle must be gaining of Allah's pleasure not any open or hidden desire of name and fame in any field of life.

Hadiths have told us that the first to enter hell will be the Riyaakaar show makers and those who tell false things about Allah. They will be those who do good deeds in such a way that people may think that they are doing so for Allah's sake but in fact they are doing everything for personal name and fame even if they may be martyrs in Jihaad, teachers of Islamic training or generous traders or rulers.

On the other hand, Allah and HIS Messenger have praised very much those people who, obeying Allah and HIS Messenger and serving HIS Deen, spilled the last drop

of their blood so silently that there was none to see him and to praise him/her. Zaid bin Aslam (r) says: Once Hazrat Umar came out to proceed to masjid and saw Muaz (r) weeping near the holy grave of the holy prophet. When Umar (r) asked the reason, Muaz replied : I have heard the holy prophet saying that even a thin Riyaa (show business) is Shirk (polytheism). Allah really loves those righteous and God fearing people who, if missing, no one would search for them and when present, no one would recognize them. Their hearts Shine like luminous light of Guidance. They will rise from dark and unknown parts of the world.' (Haakim in Mustadrak).

True Muslim is always the servant of Allah- not of self, wherever he is appointed as a commander or as an ordinary policeman, he discharges his duty without any eye on rank or position because this is what Islam has taught him.

The holy prophet says: World's servant should be destroyed hopelessly. slave of money should be finished, the worshipper of the stomach should be annihilated who, if given desired things become joyful and if not given become unhappy. He should be destroyed who does not repent after doing any mistake or misdeed. (opposite to this) Good tidings are for that servant whose face is covered with dust due to struggle for Truth and Justice (in Allah's Path). whose legs are full of mud and in such condition he is holding the reins of his horse awaiting orders from above. fighting faithfully wherever he is posted. (Bukhari).

May innumerable mercy rain upon Hazrat Khalid bin Walid. Islam received much benefit when he was made commander of forces. when he was demoted during war and Abu Ubaidah Jarrah (r) was made superior to him, Khalid performed his best as a lower grade warrior also

and gave sincere advice to Abu Ubaidah (r) Such are True Momins.

Mostly, behind the differences between Islamic organizations, there is condemnable prejudice against a maslak or country. All such differences will be wiped out if all concerned hold the rope of justice and fairplay, and dedicate themselves solely to Allah's Deen, clinging to the motto 'My namaz, my sacrifice, my life and my death everything is only for The Mighty Lord Allah.'

The fact is that one of the kinds of Shirk is submission to desire. That is why the earlier wise people used to say that on the earth, the biggest of deities worshipped is the deity of desires. Such slavery of desire misguides not only ordinary people but even ulema. Surah Jasiah, verse 23 mentions Allah's WORDS: Have you ever thought about the one who has made his desire his god. Allah has flung him into waywardness despite his knowledge and sealed his heart, ears and eyes. after Allah's decision, who else can now guide him? Don't you take lesion?

FREEDOM FROM PERSONAL, FACTIONAL AND SECTARIAN PREJUDICE

No one can ever be a sincere flag bearer of the just and truthful Deen of Allah until and unless he does not liberate himself from personal and sectarian (maslaki) prejudice. It means after realizing his mistake or of the weakness of his stand, due to ego and pride and for fear of being insulted publicly he insists on his view and opinion. This is the calamity which according to the holy prophet, is the severest destroying element.

(اعجاب المرء بنفسه وهي اشد هين)

May Allah shower HIS choicest blessings on Imam Shafai. How truthfully he says that: by Allah! In my opinion the main thing is the declaration and explanation of truth, may it come from my tongue or from the mouth of my opponent. only Truth deserves to be supported.'

A prejudiced fellow is like the one who resides alone in a glass house of mirrors. In every direction he sees none but himself. He ignores several other viewpoints imagining himself to be the most intelligent. But, in fact, he has no mind that can do ijtihaad and no knowledge to satisfy and convince others.

Some prejudiced fellows reject other view even before or without looking at them. Allah has called it, in Quran, after Slavery of desires, the second biggest barrier on the Path of Truth. Quran asks forcefully all to refrain from such prejudice and egotism. about Bani Israil it says: "when they are asked to put faith in what Allah Has revealed, they reply: we believe in only what is sent to us and deny everything else. This is despite its being True and testifies that which was with them.' (Baqarah : 91).

Regarding the polytheists Quran said: when they are told to follow what Allah has revealed, they reply that we follow only the path of our forefathers Well (will they do so?) even if their forefathers did not use brain! will they still go on following them? Those who denied to follow Allah's Guidance are like animals. The shepherd calls them. They (the four footed) hear nothing except the voice. They are deaf, dumb and blind and hence cannot realize anything." (Baqarah : 70-71)

Sometimes the prejudice of maslak (school of thought) also blocks Milli unity, when one imagines that his leaders can nevererr and hence insists that they must be followed

blindly (Taqleed-e Mahaz). But Allah and His Messenger have never made anything vaajib (compulsory/obligatory) for any one except what HE and His messenger have made Farz or Waajib. Blind following is never made compulsory, even if their guide is very high in status knowledge.

Such blind taqleed is Guloo (excessiveness) done by Yehud and Nasaara. They had given the status of god to their ulema and sires.

إِتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ.

The holy sahaba and Salafe Saleheen and researcher Muhaqqiqeen have always opposed such Guloo. All the four Aima-e-Hudaa have also prohibited it.

“Imam Izzuddin Abdus Salaam (r) says that in the Dawre Awwal (first period) people used to ask question to ulema without any consideration of maslak. Then came the age of prejudiced muqallideen (blind followers). After hearing proof from Quran and Suunah they follow blindly only their Imam as if he is a prophet! This manner is against Haq and Sawaab. No wise one is pleased with it (Hujjatullah Al Baaligah, vol. 1).

Imam Abu shaammah says : Ulema and Fuqaha must not be muqallids of any one Imam’s maslak. Anything which is in accordance with Quran and Sunnah should be considered correct and practically followed. Imam Shafai (r) has very correctly, proved that not only others’ but his own blind taqleed is also wrong. (ibid).

“ It is not astonishing, but is a well known fact that just ulema, looking at the evidence from Quran and Sunnah, were giving preference to others’ view over their maslak’s one. Imam Qazi Abubakar bin Arabi al Maliki (r) in the matter of agricultural produce, gave preference to the maslak of Hanafis over that of the Malikis. Imam Navavi

and Shairazi (r) also had done so. (Ibid).

Imam Abu hanifa’s Khulafaa (deputies) Imam Abu yusuf, Imam Muhammad and Imam Zafar (r) have, in innumerable instances, differed from their Ustad’s fatwa. Similar was the way of the Khalifas of Imams Malik, Shafai and Ahmed bin Hanbal (r). (Ibid)

Hazrat Shah Waliyullah (r) says that among the reasons of deviation from Deen, one is the blind following of others than the only maasoom prophet, it so happens that when a mujtahid does ijtihaad his followers insist that he alone is right and they reject any proof against his stand even if that argument is from Quran and Sunnah. This is not the Taqleed on which the Ummah has agreed. What has been agreed upon is that the taqleed must be with an understanding that the mujtahid can be both correct and incorrect in minor matters There should also be the will that if necessary in the light of Quran and Sunnah the earlier taqleed will be given up, Otherwise they will be committing the sires committed by Yehud and Nasaara who had made their sires ARBABAM MIN DOONILLAH. (Ibid)

Imam Ibne Taimiyah was once ask about a man who was following, in some issues, the maslaks of the Imams other than his Imam and objection were being raised against him by the followers of his maslak. Allamah replied: if one is the follower of any one of Imam Abu Hanifa, Malik, Shafai or Hanbal (r) and in some matters, he finds that the other Imam’s maslak is stronger than that of his Imam, it is wiser for him to follow the maslak of the other Imam. It will not harm his Deen and justness. Rather his rank will be higher in the sight of the holy prophet Sallallahu Alaihi Wasallam. The one who strictly and blindly follows only his own Imam despite seeing others’ wisdom is a

misguided and prejudiced muqllid.”

After giving some examples he adds: If one is really an admirer muqallid of any Imam, the wise course for him is to follow any Imam whose way is nearer to the way shown by Quran and Sunnah. Such attitude is neither weakness nor unwise. What is really condemnable is to cooperate with the Faithful in some matters and to follow them and in some occasions to cooperate and follow the kafirs. Such fellows are called Munafiq (hypocrite) by Allah and His Messenger:-

مُدَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ط (النساء: ١٣٣)

“ They are drifting between Iman and Kufr, neither fully on this side nor totally on the other side.” (Nisa:143).

Then he continues: “The example of one who firmly and adamantly decides to blindly follow only one Imam is like the one who leaves aside all sahaba and insists that he will always follow a particular sahabi. This was done by the Kharijis who definitely denied to follow Hazrat Usman and Hazrat Ali (r). This is obedience to desire. It has been condemned by Quran, Sunnah and Ijmaa. They have deviated from Shariat and the straight path of Allah and Rasool. It makes one misguided may such prejudice be for blindly following any Imam. (Fatawa Ibne Taimiyah)

TOTAL (ABSOLUTE) TAQLEED AND PREJUDICE IS WRONG AND CONDEMNABLE

Blind following and prejudice is always condemnable. Just as it is never Waajib to follow blindly any particular Imam so it is also not Haraam to be a muqallid by itself. It

is incorrect to imagine that every one should become a mujtahid. All Mujtahid ulema Immas whom the millat follows have unanimously said:-

وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَعْمَلَ بِقَوْلِنَا مَا لَمْ يَعْلَمْ مِنْ أَيْنَ قُلْنَاهُ -

“It is not permissible for any to act upon our fatwa without knowing the proof and source of our fatwa.

or for example:- إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي.

“ If any Sahih hadis is found out against our fatwa following that hadis is our maslak or way.”

In the preface of his book رفع الملام عن ائمة الأعلام Shaikh Ibne Taimiyah (r) writes “After being Faithful to Allah, Rasool and Mominin, it is waajib for Muslims to be loyal to those Imam who are the Waariseen (heirs) of the Messengers whom Allah has made like stars. people obtain light from them in the darkness of land and sea and about the correctness of the research of whom there is a unanimity (in the majority) of the Ummah.”

After some more discussion he said: They are the khalifas of the messenger who enliven his dead (foresaken) sunnats. Through their efforts the BOOK of Allah stood up in the world and through the study and going deep into this BOOK and by following which they obtained high ranks. The BOOK talks through them and they talk through the BOOK. Every one must know that, in the eyes of the ummah, there is not a single one among the popular Imam who had ever opposed any big or small sunnah. All of them are absolutely unanimous on the point that obeying the prophet is Farz of all Muslims. All have said that:

إِنَّ كُلَّ أَحَدٍ مِنَ النَّاسِ يُؤَخِّدُ مِنْ قَوْلِهِ وَيُتْرِكُ، إِلَّا رَسُولَ اللَّهِ ﷺ

“Except the word of the prophet, any one’s word can be accepted and also can be rejected. Therefore, if any one of them’s fatwa is such which goes against a sahih hadis. then he must have some excuse for rejecting it. There are three sorts of such excuses from which other branches which show the reasons for rejecting that particular hadis:-

FIRST: The belief (eteqaad) that it is not the Order of the holy prophet.

SECOND: The belief that, that this fatwa has no connection with this order of the holy prophet Sallallahu Alaihi Wasallam

THIRD: The belief that the application of this order has been cancelled (mansukh) Some people say that the ummah is divided because of Fiqhi maslaks. But it is not an acceptable statement. The furui and Ijtihadi minor differences are not harmful for Islamic unity. Such differences was there among sahaba, tabe’in and the guiding Imams too but it did not harm the Milli unity. because they were aware of the path of moderation in the differences.

Likewise, some people’s this claim is also not correct that, in the matter of furui and ijtihaadi matters, the existence of a Nuss and a Hadis is enough for removing the differences and for gathering the whole ummah on one opinion or a single maslak because for the unanimity of the whole ummah on one Nuss it is necessary that the ulema and Muftis of the whole ummah should become unanimous on the following matters:

It is necessary that in the view of all mujtahids the correctness of the Nuss should be agreed upon, The evidence put forth on the basis of the Nuss must also be quite clear in its meaning. That Nuss must also not be against any similar Nuss. One Nuss can be Sahih in the

view of one Mujtahid while weak in the eyes of the other, It can also be said by one mujtahid that, though sahih its application to a particular matter is not proper. One considers a Nuss common for all in all circumstances while another says it is not so and that it is for a particular time and condition. In one’s thinking one Nuss is compulsory in its command while another one thinks that is merely shows desirability and hence it is Mustahab – not Farz. In one’s view one Nuss makes a thing haraam while in view of another it shows only dislike. One considers a Nuss currently applicable while another one feels that it has been cancelled (Mansookh).

Therefore, despite the agreement of the entire Ummah regarding obeying NUSS, it is necessary that all of our old as well as new Ulema-Mujtahidin become united and unanimous in the matter of research-requiring things concerning the above-mentioned NUSS which have been described by Shaikhul - Islam Ibne-Taimiya (r.a) in his book رفع الملام عن ائمة الأعلام and which have also been described by Shah Waliyullah Dehlavi (r.a.) in chapter "causes of Milli Disagreement" of his book حجة الله البالغة in the research of which, mutual difference of opinion takes place among Ulema and Mujtahidin about Furui and Ijtihadi Umoor.

Because of the above causes the imagination of some people that they are able to make the entire ummah agreeable on one meaning of a Nuss is not correct, though they say that they have made full preparation for achieving the said aim. They say that the entire ummah must come together on their ijtihaad, should follow and make their taqleed because thereby fiqhi difference will be wiped out and all Muslims will come around a single call.

But these people forget that, on the one hand, they

think that the taqleed of Mujtahid Imams is a mistake and is guidance but on the other hand, they want that the entire ummah must follow their view while their own view is also merely an ijtihaad and in any ijtihaad there is the possibility of both being correct and incorrect. Even in the case of the greatest scholar or mujtahid Allah has never given a guarantee that he is maasoom (absolutely faultless). what has been guaranteed to a mujtahid is the reward, double for the one who proves to be correct and single for the one who made mistake.

Therefore, by the efforts of these gentlemen, neither the maslaks will go away nor differences in furui matters will be removed. of course it will add one more modern fiqhi maslak to increase differences which everyone sees today!

ABSOLUTE TAQLEED IS NEITHER OBLIGATORY NOR BANNED FOR THE ENTIRE UMMAH

As a matter of fact, the just and moderate thing (in the matter of Taqleed) is that absolute taqleed is neither obligatory nor banned for the entire ummah. Rather Shariat has made difference between common men and knowledgeable scholars. Every Muslim does not know the proofs of Shariat orders. So he should follow any one of the four prominent Imams. Of course, no harm in following other Imam in some cases. For the ulema, absolute taqleed of any one Imam is makrooh (detestable) especially when they are convinced of the weakness of their Imam's fatwa become obvious by strong evidences.

Among the condemnable prejudices is also the prejudice which is for a particular group or party. It is seen when they feel that whatever their leaders or their party says is

always necessarily right and correct and whatever they do is always the best for following. Its whole history is the history of goodness and correctness and all of their leaders are always faultless. Every group or party which is established for the victory of Islam and for the reformation of society as per Islamic teachings requires, at every stage and step. new ways (ijtihaad) where there always is the possibility of right and wrong and the mujtahid is always and is in any case eligible for reward because he cannot be maasoom or faultless.

Some times this undesirable prejudice is seen when the performances of their beloved party are announced in rich and high terms of appreciation whereas their talk about other parties is full of their defects and shortcomings. Their own leaders are always painted in shining colour but even great scholars of others are insulted and mocked.

Mazmoom (condemned) prejudice is also exhibited when, the maintenance of party discipline is done in such a high manner as if their rules are like worship which must always remain in one condition even if they harm Islam and damage the interests of Islamic message. But Allah says that every Muslim must behave with justice, with friends or foes. Even if one's parents are on the wrong the Muslim should stand against them as a witness to Truth. Any enemy's enmity must not come in the way of the acceptance of his goodness. Neither anger nor love should make one deviate from the path of Truth and Justice. One must never follow untruth and falsehood (Baatil). Almighty Allah says:- "O people who are Faithful! Be the establishers of justice and the witnesses to Truth for pleasing Allah even if you have to oppose your own selves or your near and dear ones." (Nisa :135).

“Any community’s enmity should not make you do anything against truth and justice. Be just as it is nearer to righteousness.” (Maidah : 8)

The last thing is that without the following moral virtues no one can rid oneself from personal or party prejudice. Therefore every Muslim must inculcate these virtues. His attention should be to the word instead of the one who speaks that word. He must be able to confess his mistake largeheartedly. He should be able to welcome criticism against him with a smiling face. He must appreciate others’ wisdom and benefit from it. He should have the moral courage to seek their advice and wellwishing. He should also be able to refute any false allegation slapped even against his enemy.

GOOD THINKINGS ABOUT OTHERS

Self aggrandisement is against Islamic morals. Such fellow always imagines himself to be on the right side and brands others as wrong. Therefore, Muslims must, while looking at the stands and deeds of one-another, remove the goggles of prejudice and show justice and have good imagination of others. Allah has prohibited Momin from egotism and false pride as this evil destroys people badly and dangerously. Allah has also prevented the believers from praising themselves. The Yehud were appreciating themselves extraordinarily. Allah scolded Them saying:

فَلَا تَزْكُوا أَنفُسَكُمْ ط هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ. (النجم: ٣٢)

“so do not claim to be pure. HE knows best who is God fearing.” (Surah Najm:32).

That is why some salaf salehin (earlier sages) have said

a Momin does not have the dirt of selfaggrandisement. While taking account of himself he is more harsh than an oppressor king and more stingy than a business partner. For every shortfall in observing rights of others, he condemns his own soul first of all.

A sincere Momin is always busy in doing good and in obedience to Allah’s commands, ready to sacrifice his life and wealth for the victory of Allah’s Deen. And even then he is always worrying whether Allah will accept his deeds or not!

A Faithful Momin is so watchful about himself that he always takes the path of courage and despite permission, does not avail of ease. But he readily accepts the excuses shown by other servants of Allah, especially of his companions and fellow travellers on the path of establishing the Deen. He always remembers the golden advice of the earlier wise ones that I can accept seventy or even more excuses of my brother-in-Faith because I may not be aware of his hidden circumstances.

The highest rank of Iman is to think good about Allah and HIS servants. As against it, having misunderstanding about others is the lowest stage of faith. Misunderstanding (Soo-e-zann) is a thought for which there is no Sharai proof Almighty Allah warns us about this evil thus:-

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ذَٰلِكَ بَعْضُ الظَّنِّ إِنَّمُ. (الحجرات: ١٢)

“O you who believe! Refrain from much suspicions because some suspicions are sins.” (Surah Hujuraat : 12)

The holy prophet Sallallahu Alaihi Wasallam has said:

إِيَّاكُمْ وَأَظُنُّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ. (بخاری و مسلم)

‘Refrain from thinking badly about others because such

misgiving is the biggest lie.' (Bukhari & Muslim).

Hence it is the duty of every Momin that whenever he hears any information about another Momin which can make him think bad about the other he should have good thought about him. The faithfuls can get guidance in this matter from the event of IFAK:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ
خَيْرًا لَّا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ. (النور: ١٢)

“When you heard it, why did, the believers men and women, not think well of their own people, and say, ‘This is an obvious falsehood?’” (Surah Noor:12)

When a Momin commits something regarding which several aspects hint at its being bad and only one hint is about its being good, he must accept the one hinting at good. Even if there is not a single hint toward goodness, one must not make haste in making an allegation because it is possible that, in future, some thing may come to light whereby that person may prove innocent and you may deserve condemnation.

In a Muslim society finding faults with others and spying against one-another has been termed as a very bad and evil defect against which there is a stern warning in hadis. We should fear ALLAH from WHOM neither big nor small defect is hidden. Whom Allah wants to defame, no one protect from being disgraced.

This is the desired character which should be shown practically by all Muslims As regards the gentleman and ladies who are the falgbearers of Islam and who are constantly sacrificing in this path should especially put themselves at the high level of selfcontrol and tolerance and righteousness. In this regard everyone can take account

of himself and do the needful.

It is highly astonishing and painful to observe that some workers for Islam who are also giving great sacrifices, fling allegations of dishonesty and of being agents of some forces openly against others merely because their way of working for Islam is different from theirs. one group or organisation works in another manner but for same cause. Such attitude is not at all appropriate for anyone whom Allah has granted even an iota of Deeni knowledge.

Islam’s victory and establishment of Deen is also concerned with politics which is based on Sharai principles, in which there is a vast field for difference in viewpoint and way of working. There can be a lot of difference in one matter about the measurement and fixation of benefits and losses which also make the view and the way of working different. One group is of the opinion that, in the initial stage of the movement, it is not advisable to confront the government of the day while another group thinks it absolutely necessary. In the matter of reform and revolution, one group thinks that parliamentary democracy is proper while another says military method is effective. One party thinks it good to take part in elections while another imagines that it is mere wastage of time.

In the matters which are ijtihaadi and are concerned with ijtihaad, the ijtihaad of the mujtahid only is haq. (true) and only his ijtihaadi right has the right that people should follow it. If the ijtihaad is correct he will get two rewards, otherwise one reward is always there. Therefore, in the case of the mujtahid’s mistake, neither he nor his followers can. be condemned nor in the case of the correctness of the ijtihaad, the mujtahid’s ijtihaad can be regarded as a permanent solution and guide like Quran and Sunnah..

On the basis of these arguments no individual or group can raise any ijtihaad to the level of Quran and Sunnah for clinging to it for ever without caring for the demands of circumstances because, in this circle the issue and its fatwa changes. Permissibility can change into banning and vice versa. Permanently clinging to a particular person or group becomes all the more dangerous when bad-thinking and desire-worshipping also comes in. Because of these two evils Allah seals one's heart-mind and hearing and hangs a curtain before eyes and that fellow, despite having knowledge falls in the well of dark waywardness. Allah warns Momins:-

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ
مِّن رَّبِّهِمْ الْهُدَىٰ - (النجم: ٢٣)

“They are only following their conjectures and desires of their souls even though the Guidance from their Lord has come to them. (Surah Najm : 23)

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ط (التقصص: ٥٠)

“And who goes farther astray than he who follows his lust without guidance from Allah!” (Surah Qasas : 50)

It also is a fact that unity and togetherness is created by struggling sincerely only for Allah's pleasure whereas obedience to desires creates disunity groupism and difference because truth is one but the number of desires is as big as that of the people. Wishes are innumerable. Every kind of new or old disunity has made the dispute unresolvable.

REFRAINING FROM ALLEGATIONS AND TAUNTINGS

In the matter of minor ijtihaadi differences, refraining from hurling allegations and joking and mocking one-another through taunts is a must, if, at all, unity is desired it is so because, at the most, one can give preference to one ijtihaad over the other and that too is due to a heavy leaning toward it not as a solid fact. It is never permitted because the mistaker also deserves a reward. The earlier wise once were not only never taunting but were praising the knowledge of the differers.

But today on the one hand the followers of one maslak and Imam are taunting the way and leader of the other manner and on the other, the followers of salaf and hadis are shooting arrows against the muqallids though the righteousness of the four Imams (r) is accepted by all.

One more mistake of the religious people is that, in their faulty thought, even a little slip of a great scholar wipes out his all greatness. Had Allah done So even prophets would not get salvation. The Lord decides HIS servants' fate by looking at the scale of deeds, If good is heavier he or she gets najaat and vice versa. Not only this, HE grants ten rewards for every good deed and even more but does not punish more than due rather forgives. To err has been made human by Allah. The holy prophet says:-

كُلُّ بَنِي آدَمَ خَطَاءٌ وَخَيْرُ الْخَطَائِينَ التَّوَّابُونَ - (رواه احمد)

“All humans are defaulters and those who repent are better errorers.” (Ahmed)

Therefore it is never proper for us to ignore the good

and to exaggerate the error. What the holy prophet had done to Hazrat Haatib bin Abi Baltaa? :

Before the capture of Mecca. Haatib had intended, in the family interests, to reveal a war secret to his relatives in Makkah, Allah made HIS Messenger aware of it The holy prophet sent Hazrat Ali to retrieve that secret letter from a woman and Ali did so. When Hazrat Umar asked the holy prophet: please let me decapitate this hypocrite (munaafiq), the holy prophet denied and said: ' O Umar! Do you not know that maybe Allah informed the people of Badr: I have forgiven you - you may do whatever you like.' (Bukhari).

The purport of the holy prophet's holy words is that Hatib might have been forgiven looking at his earlier good deeds for Islam.

Also look at hadis 2611 in SUNAN OF ABU DAWOOD, Muaz bin Jabal is reported to have said: 'Attention! Refrain from innovation because innovation is misguidance. I am warning you about a wise man's error and mistake because it also Some times satan makes a wise man say words of misguidance and sometimes he makes a hypocrite tell true things.'

This teaches us that even the greatest man's words should never be taken at face value blindly. Hazrat Ali (r) says: Refrain from turning the good deeds of great people into Sunnah of the holy prophet.

Like error, mistake of this Ummah, is also pardonable in the Court of Allah. See:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا.

"O Lord! Do not catch us for our error or mistake." (Surah

Baqarah : 286)

Sahih hadis proves that, by saying (غَفْرَتْ) "Ghafartu" (I pardoned), Allah has definitely announced that HE has accepted this Dua of Momins, See also this hadis

إِنَّ اللَّهَ تَجَاوَزَ لِهَذِهِ الْأُمَّةِ عَنِ الْخَطَا وَالنَّسْيَانِ وَمَا
اسْتَكْرَهُوا عَلَيْهِ. (رواه ابن ماجه ووافقه الذهبي والبيهقي)

"Allah Almighty and Merciful has adopted the attitude of forgiving error, mistake or uncontrollable misdeed of this Ummah." (Ibne Maajjah)

KINDNESS AND LARGEHEARTEDNESS IN DISPUTED MATTERS

Those who work for Islam must always refrain from quarrelsomeness and harshness in dialogues. Islam calls for nice discussion. It is the desire of kafirs and mushriks to long always for their success and the defeat of others. Quran says:

وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ. (الکہف: ۵۶)

"But those who disbelieve contend with falsehood in order to refute the Truth thereby." (Surah Kahaf : 56)

The holy prophet has also said: I guarantee grant of the ground floor of paradise for the one refrains from quarelling despite being on the right and of the middle floor for the one who does not tell lies even as a joke and the uppermost floor to the one whose morals are high." (Abu Dawood).

Just ponder. When a community loses Allah's favour it gives up acting and drowns in quarelling. Allah has made

a desire to rise high in every human soul. If Iman and good actions do not control this instinct, fighting does take place.

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا. (الكهف: ٥٣)

“But man is in most cases disputant.” (Surah Kahaf : 54)

Today we find extremists among those who are working for the Call of Islam. They incline towards excessiveness and harsh dialogues. They have no wisdom of adopting the moderate path. They want that others must follow them as they think that only they are right.

There also are among them people who talk in terms not liked by others. It causes quarrels. But right-thinking ulema say that quarrelling is not good for reformation.

Among them who while condemning prejudice in fiqhi masalik, create themselves a new maslak and raise a storm of disputes. Some say that taqleed is haraam but want all Muslims to make their taqleed. They also do taqleed of some contemporary faqeehs.

Profitless dialogues in harsh manner is a big calamity. Allah and Prophet has condemned it. Hazrat Aayeshaa (r) says:-

إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ أَلَدُّ الْخِصْمِ. (رواه مسلم)

“The most disliked fellow in Allah’s sight is the quarrelsome one.” (Muslim)

See also Allah’s word:-

فَإِنَّمَا يَسَّرْنَا بِهِ لِسَانَكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا. (مريم: ٩٤)

"We have made this Book in your own tongue easy that you may give good tidings to the Gold-fearing and give warning to the contentious people." (Surah Maryam : 97).

The worst dialogue concerns Quran because this BOOK has no conflictness. Allah revealed it to end all disputes. Which other criterion remains if it is made the topic of quarrels?! The holy prophet had once become very angry towards some people who were quoting on verse against another.

”المراء في القرآن كُفْرٌ“ وَقَالَهَا ثَلَاثًا. (مسند احمد واليويعلى في مسنده)

‘Quarelling about Quran is kufr. The holy prophet repeated these words thrice.’

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: إِنْ قُرَاءَ كَانُوا جُلُوسًا بَبَابِ النَّبِيِّ فَقَالَ بَعْضُهُمْ: أَلَمْ يَقُلِ اللَّهُ كَذًا: وَقَالَ بَعْضُهُمْ أَلَمْ يَقُلِ اللَّهُ كَذًا؟ فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ فَخَرَجَ كَأَنَّمَا فُقِيَ فِي وَجْهِهِ حَبُّ الرُّمَّانِ فَقَالَ: أَبْهَذَا أُمِرْتُمْ، أَنْ تَضْرِبُوا كِتَابَ اللَّهِ بَعْضُهُ بِبَعْضٍ؟ إِنَّمَا صَلَّتِ الْأُمَمُ قَبْلَكُمْ فِي مِثَالِ هَذَا. إِنَّكُمْ لَسْتُمْ مِمَّا هُنَا فِي شَيْءٍ أَنْظَرُوا الَّذِي أُمِرْتُمْ بِهِ فَاَعْمَلُوا بِهِ، وَأَنْظَرُوا الَّذِي نُهَيْتُمْ عَنْهُ فَانْتَهَوْا عَنْهُ. (مسند احمد)

“Hazrat Abdullah bin Umar says: Some people were making heated discussion near by. One was saying: Has Allah not said this while another one retorted Did HE not say this also?! The Holy Messenger came out of his holy house with an extremely redhot face and scolded those sahaba saying: Have you been commanded to hit one verse against another? Earlier communities were destroyed only because of such illness The correct path is to do what you have been asked to do and to refrain from what has been prohibited to you.” (Musnad Ahmed).

THE BEST STYLE OF DIALOGUE

In dealing with disputes the best way is to be soft and nicelooking. Quran calls it JIDAAL AHSAN:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ. (النحل: ١٢٥)

“Call men to the path of your Lord with wisdom and kindly exhortation, and argue with them in a courteous manner.” (Surah Nahal:125)

The glaring difference between MAUIZAT (Admonition) and JIDAAL (quarrelsome) is that it is enough for MAUIZAT and NASEEHAT to be HASAN (good) whereas JIDAAL should be AHSAN (the best). The secret behind this difference is that normally, MAUIZAT AND NASEEHAT remains among those who are agreeing about their aim and mode of working and require only a NASEEHAT that may make their hearts soft removing rust. and strengthen their zeal. Contrary to this, JIDAAL occurs normally between two opponents. They are liable to be harsh and quarrelsome, unjust and adamant which can turn dialogue in to a fight full of hatred. Hence the above command of the Almighty. HE Himself has, addressing Yehood and Nassaraa used the sweet words

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ

(O THE ONES WHO HAVE BEEN GIVEN THE BOOK!). Likewise in Surah Kaafiroon, Almighty Allah has not used the words O KAFIRS or O MUSHRIKS but they have been

addressed rather mildly saying: يَا أَيُّهَا النَّاسُ (O HUMANS!). This is in spite of the fact that it was the final statement warning deniers and polytheists that Muslims can never indulge in any give and take in the matter of belief in ONLY ONE ALLAH. After repeating this fact, it has been finally declared لَكُمْ دِينُكُمْ وَلِيَ دِينِ (For you your religion and for me, mine).

“And if they belie you, say: "To me my work, and to you your work You are free from responsibility for what I do and I am free from responsibility for what you do.”

(Surah Yoonus : 41)

The best way of talking requires to focus attention on agreed matters – not on the difference. Allah orders:-

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ. (العنكبوت: ٣٦)

“And do not argue with the people of the Book except in a way which is better-----And say: “We believe in that which has been revealed to us and revealed to you, our God and your God is one, and to Him we are submissive.” (Surah Ankaboot:46).

This (demanded dealing) must make us understand how much more must we be soft and lenient in our discussion with Muslims.

Allamah Raazi (r) defines JIDAAL thus:- “ If we point blank, tell the other party that you are wrong, he also at once becomes angry. All know that anger weakens man’s reasoning, making it difficult for accepting truth. Main aim fails If it is said initially that as either of us is incorrect and

sticking to the incorrect is not good. let us both ponder to find the truth. Such way of talking makes it easy for all to accept the truth.

A prophet is maasoom (faultless) teacher and yet he gives the rank of an equal to his addressee in the wiser way of talking. It decreases adamancy, raises the rank of the caller. See what Allah says:

(Training HIS Messenger) Allah says:-

وَأَنَا أَوْ إِيَّاكُمْ لَعَلِّي أَوْفَى ضَلَالٍ مُّبِينٍ -

(One of us is truly guided or in sheer waywardness). This shows excellent wisdom.

Moreover, Allah has not felt it sufficient to place HIS Messenger and his opponents of an equal level. Rather despite HIS Messenger's being on the right, HE asks HIS Messenger to use the word 'Jurm'towards himself and to give a Sense of 'amal' (deed) even to the aggressive opponece of others so that their hearts might melt for the acceptance of Truth. The prophet is being asked to say: "You will not be questioned about the Jurm (wrong) done by me nor will I have to reply for what amal (deed) you have done."

Such pronouncing prevents the barrier of provocation which comes in the way, In this style, the opposite party is also cautioned of the Day on which all will have to account for their deeds before the Creator Lord. HE is Omniscient. HE knows even our thoughts. (Tafseer Al Kabeer, Vol . 25, p, 257).

All prophets have always used nice words in talking with all even when they were being mercilessly harassed and also tortured. They did not address their enemies as wayward, ignorant and hellish. In mild words, they told:

you may await the final outcome, we are also waiting. See verses 120 - 122 of Surah Hood: "And all that We relate to you of the chronicles of the messengers is in order that there by We may make firm your heart. And herein has come to you the Truth and an exhortation and a reminder for the believers. And say to those who do not believe: Act according to your way. Verily we too are acting (in our ways).And wait! Verily we (too) are waiting."

Just compare this way of dialogue with non-believer agressors with what is now being done by Muslims with Muslims. They have turned a table talk into a bloody battlefield. Their tongues have turned into guns and pens into swords!!!

Appropriate words and soft style usually removes obstaccles and hence the servants of Islam must beaware of this always. A hadis says:-

يَسِّرُوا وَلَا تَعْسِرُوا وَبَشِّرُوا وَلَا تَنْفِرُوا- (شقن عليه)

"Creates ease - do not bring hardship and give good tidings - do not increase hatred." (Muttafiq alaih).

The aim of this entire discussion is that the ummah must become united and save it self from disputes so that the common dream of all Muslims may come true soon. But, in today's conditions, it cannot be done until a considerable majority of the ummah does not become aware of these realities and sincerely strives to build the building of unity.

Therefore, each and every major and wise person in our Ummah who is pleased and satisfied with Allah's being our Lord, Islam as our Deen, Muhammad Sallallahu Alaihi wasallam as our last Messenger and of Quran's being our final constitution and code of life must, as his/her duty, keep minor ijtihaadi differences in their limits and become

a united and integrated Ummah, Failing in this Farz is an unpardonable sin which will make us all disgraceful in both the worlds.

IJTIHAADI AND FURUI DIFFERENCE AND THE AIM OF MUSLIM MILLAT

Islam has come for the guidance of man. On the one hand, it is unchangeable in its natural and basic demands, feelings and desires. Any turn of times and circumstances cannot alter its fundamental specialties. These natural demands are to remain as they are without any possibility of change.

On the other hand, the means and tools required for fulfilment of these natural and basic demands do change with pasage of time and situations. Rather man uses different means and tools even in one and the same period also.

Almighty Allah has chosen Islam as the Deen (code of Life) for mankind. HE has in view of human nature, divided Islam's teachings into two parts, One part is basic, principle and definite and the other is Furui and Ijtihadi, The first part is named Faraiz, Hudood and Haraam, Quran calls it Al-Ilm, Bayyinat and Mahkamaat as clearly proved by this Holy Book and the Holy Prophet's Sunnat. It does not require any Mujtahid because any Ijtihad and difference of opinion is Haraam and banned. Time makes no change therein. In order to keep the human society on the Straight Path of truth and justice, to provide peace and welfare and to protect it from corruption, disorder and anarchy, these

Faraaiz and Hudood are a must. Islam can be called established and in action when they are firmly and strictly followed. The movement they are changed or disregarded it will corrupt Islam, making it unsafe.

This part of Islam contains the following Orders, and demands action there on:

(1) In Belief (Aqaaid): Tawheed, Risaalat, Taqdeer, Angels, life after death, Wahee (Revelation of Quran on the holy Prophet), Completion of Quran, Reward and punishment in Aakhirat (Paradise and Hell) and the faith in the faultlessness of Prophets. etc.

(2) Compulsory deeds like Namaz, Fasting, Zakaat, Hajj, establishment of daily Namaaz at five fixed hours, number of Rakaats with terms and conditions.

(3) Hudood (Legal Punishments) regarding murder, illegal sex, false allegations, theft and orders about will & Heirship.

(4) Principles about social transactions and prohibited things Like wine, gambling, pig, corpse, blood, interest (usury) and meat of animals slaughtered in the name of any thing or any body except of the ONLY ONE ALLAH etc.

(5) The principles and all-inclusive rules based on the clear text (Nass) of Quran and Sunnah for example:

لَا ضَرَرَ وَلَا ضَرَارَ أَوْ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ
أَوْ يَرِيدَ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ.

All those Verses of the Holy Quran like Surah Baqarah Aayat 103 & 105, Surah Anfaal Aayat 46, Surah Shooraa: Aayat 14 which prohibit Muslims from disintegration and conflict giving examples of the Jews and the christians who

had become divided due to snatching away of mutual rights. This is the circle and the part, any difference wherein causes the falling a part of the Ummah.

As against this, there is another part of Islam which is Furui and Ijtihadi. It has not been described clearly and fully in Quran and Hadith. Therein the things are rather mentioned in the form of principles and hints which can be determined by contemplating and Ijtihad by way of Taveel and Tafseer. Their Juzvi and Furui details have been left out to Mujtahid Ulema for tackling. In this work, difference of opinion is not only likely but a surety due to variation in the level of intelligence of Mujtahids, fixation of Masaalih (interest or strategy), understanding of the Nuss of Hadiths etc. In these circles the merciful Allah has given freedom to believers so that any troubles caused by the passage of time and change in circumstances can be removed. Thus difference in Ijtihad is natural. It is not possible to remove all minor differences of all people and to make all of them agreeable on a single opinion. Likewise, all the Ulema too can not be made to agree upon one opinion.

There also is one more important and essential point. Just as the differences in human, figure, face, mind, intelligence, feelings and inclination is only a difference of kind and vastness, not of any clash, in the matter of Furui and Ijtihadi issues, the variation among the opinions of Mujtahids also is a difference of religious vastness and never and not at all of the Deen, Just as among people, the difference of intelligence is like a heritage, so is the difference of Mujahids in Furui matters is Islam's strength and Allah's wisdom, Allah has wisely as well as mercifully, made Islam a permanent religion.

This religion has been, through Ijtihad, combatting the challenges of time and it will continue to do so. That is why Allah gives one reward to a Mujtahid who made mistake and two rewards to the one who made no mistake. Every aspect of our life has been tied by some Hudood, so that we may not deviate despite any number of changes in time and circumstance. Any change without crossing the Hudood is within the boundry of Islam. The knowledge of all these matters is gained from the belowmentioned Hadiths and deeds of the Holy Prophet and his companions:-

The Holy Prophet has said, "Almighty Allah has fixed some Faraaiz. Do not destroy them. HE has established some Hudood. Do not break them. HE has banned some things which should not be approached HE has, without forgetting anything, kept silence regarding some matters, Therefore neither discuss them nor indulge in any hairsplitting." (Darqutni, Hasana-an-Navi)

The Holy Prophet has said: "Whatever Allah has allowed through Quran is Halaal and whatever is made Haraam is prohibited. HE has not said any thing about some matters. This silence is a great gift from Allah. So accept this gift as Allah never forgets any thing." (Rawah Hakim, Sahah Zahbi, wa Asnadhu Hasan wa Rijaluhu Muthuqoon)

We can not correctly understand the demands of these Hadiths unless we do not know what was the approach of the Holy Prophet and how he had trained his companions, He had issued warning in these words:-

"The procedure and example left by me must suffice for you because the reason of the destruction of the earlier people was their abundance of questions (in secondary matters of religion) and deviation from the Path of their

prophets Therefore, stop when I prohibit you and act upto your ability when I order you to do something.”(Rawah Ahmad Wa-shaikhaan wan-nisai wa Ibn-e- ma'aja)

This Hadith is about the slaughter of a cow. It points towards numerous questions raised by Bani Israil before Moosa (a. s.). The work could have been done easily had they not indulged in hair splitting. Insistance on each and every detail made availability of that cow very difficult. They could obey the order only after a long search and heavy expense.

Anas (r. a) Says:- “Once the holy companions asked the Holy Prophet about some thing and repeated their question again and again. This behaviour made Muhammad Sallallahu Alaihi Wasllam angry. He climed the mimber and said: Today I will give a detailed answer to your questions. Frightened by this anger, the companions began to weap covering their faces. Hazrat Umar rose up swiftly and said: We are pleased with Allah as our Lord, Muhammad (Sallallahu Alaihi Wasallam) as our Prophet and Islam as our religion and we seek Allah’s shelter against any fitnah. (Unanimous)

Shah Valiullah Muhaddis Dehlavi writes in Hujjatullahul Baaligah: Ease and simplicity in religion were being maintaned during the days of the Holy Prophet. But therafter people began to prefer extremeness, hardness and hair splitting Allah had granted ease and facility in secondary issues. But it has been turned into stiffness and rigidity now.

Explaining how the Holy Prophet taught religion Shah Sahib says:- The Holy Prophet was performing Wuzu and Sahaba were watching attentively. They imitated his actions without asking which things were Farz and which

Mustahab. They did the same regarding Namaz and other Ibaadaat including Hajj etc. people from entire Arab land used to come to they Holy Prophet to learn religion staying there near him from two to ten days. The Holy Prophet used to make them aware of basic duties, Hudood and prohibited things. People observed his performance and learned cleanliness, ablution, bath, prayers etc. without caring for details. At the end of such practical training the Holy Prophet sent them back as teachers to their localities In this way of the Holy Prophet’s teaching and during different times there was difference of opinion regarding secondary matters among Sahaba because they had seen the Holy Prophet’s action not all at one time but in different times. So they taught what they saw.

Shah Sahib further states: Every Faqih has with him the word or deed of any one Sahabi regarding the difference of opinion in the Furui matters. for example, the Takbirs of Aiyame Tashriq, Takbirs in Eid Namaz, Nikah, Muhram, Tashahhud etc. Ibne Abbas (r) and Ibne Masood (r) were giving prefernce to one Sahabi over another in the matters like Ikhfa or Jahr in the recitation of BISMILLAH and AAMEEN, of Iqamah’s words once or twice and the number of Vitr Rakaats, It was so because they were not differring about the Mashruiyat of Sahaba’s actions but were thinking about Uluviyat and Afzaliyat.

That is why when Khalifa Harun Rashid wanted to make Imam Malik’s Fiqh BOOK MUATTA a Common Law Book, for all Muslim countries and talked about it with Imam Malik, the latter said “No” to the Califf.He said that there was difference of opinion between Sahaba about Furui things and that years had passed away since they resided in different cities. Every one of them gained Ilm from the

Holy Prophet and the Holy Quran. They were acting as per their Ilm and Ijtihad. It only is the wish of Allah that there should be freedom for every one to act as per one's Ilm and Ijtihad in Ijtihadi and Furui matters.

Among Sahaba and Taabein, some were reciting "Bismillah" before Qirat in Namaz and some were not doing so, some in high tone and some in low some were reciting "Qunoot-Naazilah" in Fajr Namaz and some did not. Some were performing Wuzoo after vomiting, after dropping of blood, from nose, after doing Pacchhnaah and some did not. Some thought that touching private parts and touching of a woman broke one's Wuzoo and some did not think so. Some renewed Wuzoo after eating meat of camel and also after eating any food cooked on fire and some did not.

In the holy city of Madina when a man asked Faqih Qasim bin Muhammad regarding reciting Surah Fatiha behind pesh Imam, he replied: You have followed the Sahaba both by reciting and by not reciting.

Umar bin Abdul Aziz (r) had said: I would not have been pleased had the holy Sahaba not differed among themselves in Ijtihadi and Furui matters because had they become unanimous in any one Ijtihadi opinion, their opponent would have become Gumrah (a deviate). When they differed in Ijtihadi umoor, it caused a benefit whereby one group is following one Sahabi and another group another Sahabi. Thus a door of facility and ease has opened in following the Deen. All the four Imams who are being followed by the major part of the Ummah did differ about "clean" and "unclean" Yet it did not create hatred. Rather, such disagreement in Furui masail established a model for mutual respect. Despite the difference of opinion about Jaiz

and Naajaiz, they, broad mindedly were following the paths of one another without seeing any defect or loss therein. For instance, in Madina, once Imam Abu Yusuf (r) on a Friday, bathed in a water which was "unclean" according to his Hanafi Fiqh, when he realised this he did not renew his Ghusl saying: I am now here in this matter following Imam Malik (r). Once Imam Shafai (r) performed Fajr Namaz in a masjid which was near the qabr of Abu Hanifa (r). He, due to his respect for Abu Hanifa (r) did not recite Qunoot Nazila despite the fact that Fajr Namaz without Qunoot Nazila becomes invalid. Imam Abu Hanifa, Imam Shafai and their companions were in Madina offering Namaz behind Maliki Imams even though the Malikis were not reciting BISMILLAH in both Sirri and Jahri Namazs. Khalifa Haroon Rashid led Namaz without renewing his Wuzu after opening Fasd. and Imam Abu Yusuf (r) offer Namaz behind him, and not repeat afterwards even though in Hanafi maslak after opening Fasd, renewing of Wuzu is compulsory. Imam Hambal's fatwa demanded renewal of Wuzu after shaving hair. But when he was asked about offering Namaz behind one who did not follow his fatwa he replied: Shall I not pray Namaz behind great persons like Imam Malik and Imam Saeed bin Musayyab? Both Imam Abu Yusuf and Imam Muhammed were due to their respect for Khalifa Haroon Rashid, reciting Takbirs in Eid Namaz according to Hazrat Ibne Abbas (r) maslak even though their opinion (Maslak) was otherwise.

Ibne Abdul Bar-an-Namri writes in "Jame Bayaanul Uloom" (p. 80): people are being put to test (confusion) by fatwas. But a believer in one's "Haram" opinion should not think that the believer in "Halal" opinion has been

destroyed due to deviation and vice versa.

All the above discussion has made it clear that differences in Ijtihadi and Furui matters had never soured sweet relations and decreased brotherhood and respect. Separate masjids were not built based on such minor disagreements nor did they taunt one another. Ijtihadi differences did cause clashes among sahaba but it did not result in mean group fights. Despite mental disagreements Allah has addressed them as two "parties" of the "faithful" (Momins) and commanded other believers to make peace between their "brothers" and to fight against the party which is not prepared for settlement and continues oppression and then to fight against the latter until it agrees for peace and when both get ready for settlement, to make them brothers with God-fearing justice. This Quranic guidance shows us that if the fighters do not make peace and other believers do not make efforts for settlement, the entire Muslim Ummah will be deprived of Allah's mercy and suffer His anger.

Explaining the phrase "A Muslim's blood (life), honour and property is Haraam (cannot be violated) by another Muslim" the Holy Prophet said: security of one who prays like us, eats the meat of an animal slaughtered by us and faces our Qibla is a Muslim and his safety and security is upon Allah and HIS Messenger. Hence it is, today, the duty of all Muslims to give up enmity, groupism and factionalism. If one group observes some defect in another group, the former should try to reform the latter but softly, sweetly and lovefully. It must not lose hope if such efforts take time. Rather it should make Dua to Allah and continue trying.

But our condition today is such that who claim to be the

lovers of Allah and the followers of the Holy Prophet, Sahaba and the great old reformers have left path of all of them and have fallen apart into various factions, have built separate mosques for them. One Muslim has legalised violation of another Muslim's life, honour and property based on difference of opinion about minor matters like raising of hands, saying "Aameen" loudly or slowly, to keep sitting or getting up at the time of Iqamat and Sending Darood etc. Muslims are being taunted, insulted humiliated and back-bited openly even from the members of masjids fearlessly. No one ever feels that such spying and abusing are sins clearly condemned and banned by Allah and HIS holy prophet. They have been warned that those who do not repent for such sins are oppressors and evildoers for whom a fierce Hellfire has already been stoked. Due to such senseless internal fighting, people's faith in Islam and Ummah is fading.

Today, the foremost function of those who are working for the honour of Islam and Muslims is to concentrate their efforts for bringing all Muslims on one platform on the bases of those matters about which all are agreeable and then to start mutual co-operation there upon. This is both a religious duty and a demand of the day. Allah and HIS Messenger have made it compulsory.

The matters about which the Ummah is unanimous are not low, small, secondary or trifling. Rather they are the fundamental religious beliefs, duties, hudood, halaal and haraam etc.

The only needed things are: mutual efforts without any hindrance or halt, an action which may not require any support, a firm and strong desire and a command decision, an intellectual awareness which can give correct guidance

for a certainty that can make hearts warm and stir souls, pious youths who are absolutely selfless and a collective movement which can reconstruct the society.

The unity working on these lines should generate an Ummah to which Allah has given the name of "Bunyaanum Marsoos" and "Ummate Wasat" It must be so much intergrated and revolutionary that it may possess Islam's positive thoughts having essential balance It should defend the heritage of Islam and also plan for the future so that it may become easy for us to sustain the Weight of Iqamate Deen which is indeed a heavy responsibility.

(The End)

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