# HOW TO ACHIEVE SOLIDARITY OF UMMAH

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The Qur'an gave a complete code of life to Muslim Ummah and declared emphatically: وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ... (۳:۱۰۳) "And hold fast all together by this rope (Code of life) which Allah(has bestowed upon you) and be not divided among yourselves."

This is the basis of Deen prescribed by Allah and on this depends your success in life and the establishment and stability of Deen. There are certain lessons which we learn from the above said Verse:—

1. The rope of Allah is one and not at all more than one.
2. The code of life is the Qur'an which is عُرْوَةِ الْوُثْقٰى ... (۲:۲۵۶) i.e. most trust-worthy hand hold and لَا انْفِصَامَ لَهَا which shall never let you down and which is the only complete code of life for all time to come. The man made systems of life are too fragile to withstand the onslaught of changing times but the one given to you by Allah is above the bounds of time and space. Its basic principles are the Permanent Values which never change لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ... (۱۰:۶۴) There can be no change in the laws of Allah.

3 The words وَاعْتَصِمُوْا and جَمِيْعًا "Hold fast all together" are significant. Deen is not a private affair between man and Allah. It is a social order in which all individuals live as a united whole and follow the way prescribed by Allah Almighty. It is only this cohesion which makes them one ummat: وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا ... (۲:۱۴۳) "Thus we have made of you a justly balanced Ummat". The word جَمِيْعًا also indicates that you can live a life as prescribed by Allah, only if you follow One way of life. But if you get yourselves divided into sects, each sect follows a different way of life and the Deen prescribed by Allah remains no more. It has been further clarified by the words لَا تَفَرَّقُوْا. The Qur'an has thus distinctly separated the Do's and Donts. What you should do is to hold fast the code of life prescribed by

Allah and what you should not do is not to get yourself divided. Thus both the positive and the negative aspects of the issue are made distinct.

4. The Qur'an has also clarified that there is nothing new in what you have been ordained, the same message was carried to other people through the previous messangers of Allah:

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ
وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَلَا
تَتَفَرَّقُوْا فِيْهِ ط — (۴۲ : ۱۳)

"The same way of life has been ordained for you as that which He enjoined on Noah and that which We have revealed to you (O! Muhammad) and that which We had commanded to Abrahem, Moses and Jesus, enjoining that you should stead-fastly establish the social order based on His guidance and make no division therein."

The establishment of one way of life without making any division therein, irrespective of the diversity of time and space, made all the messangers of Allah, members of one single Ummat اُمَّةً وَّاحِدَةً .

وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖ وَّاَنَا رَبُّكُمْ فَاعْبُدُوْنِ ... (۲۱ : ۹۲)

"And verily this brotherhood of yours is a single brotherhood (and the cause of singleness is that I am your Rabb– Cherisher and Sustainer) Thus you abide by my laws only."

This has again made it abeundantly clear that solidarity of Ummah depends on following one code of life and where Ummat gets divided, Deen also gets divided. But that Deen prescribed by Allah being an indivisible whole it shall exist no more in a divided Ummat.

5. The division of Ummat is the greatest crime. This can be illustrated by an incidence described in Sura 20 of the holy Qur'an, which is as follows:- Moses left his place for a short period leaving his affairs to be dealt with by Aaron who was his brother and also a messanger of God. When Moses came back he noticed that his followers had indulged in the worship of a cow. Moses became upset and enraged. He asked his brother:

يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ... (۲۰:۹۲)

"O Aaron what kept you back when you saw them going astray".

Aaron replied:

اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ وَلَمْ تَرْقُبْ قَوْلِيْ ... (۲۰:۹۴)

"Truly I feared that thou should say: "You have caused a division among the children of Israel and you did not wait for my word". This reply by Aaron was remarkable. Aaron had told Moses that his people have started cow worship on account of their ignorance which was bad enough, but to create division amongst them, was the worst form of Shirk شرک This answer satisfied Moses as given in the Qur'an. According to the holy Qur'an subservience to any thing except Allah is shirk which means to ascribe partners unto Allah. But to create differences in Deen is a bigger shirk:

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ... (۶:۱۵۹)

"Those who create differences in Deen and divide themselves into sects (O! Messanger of Allah) you have nothing to do with them".

Thus Aaron had argued that to create sects was such a pernicious form of Shirk that even temporary indulgence into cow worship could be tolerated instead. The Qur'an says:

فَتَابَ عَلَيْكُمْ ۚ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ... (۲:۵۴)

"Then He turned towards you (in forgiveness), He is often Returner and best Sustainer".

Thus when the people of Moses asked forgiveness, they got it.

The lesson is clear whenever some body asks for forgiveness Allah returns towards him providing رحمت i.e., all means of nourishment and sustenance.

On the other hand وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ ... (۷:۱۶۸)

"when people get themselves divided",

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا ... (۳:۱۱۲)

"shame is pitched over them like a tent wherever they are found".

6. The cause of division into sects is selfish envy:- The message of each

messanger of Allah has been the same i.e., to establish a social order based on Divine laws and never to get divided into sects. But each time after the reciept of this message their followers although they remained united for some time, restarted Sectarianism later. The Qur'an tells us the reason why it so happened:

وَمَا تَفَرَّقُوٓا إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ... (۴۲ : ۱۴)

"And they became divided only after knowledge had reached them, through selfish envy as between themselves."

After العلم the knowledge of Wahi comes, all divisions amongst mankind disappear automatically. In fact the unity of mankind is the aim of Wahi." But selfish envy and race for superiority amongst the followers of Wahi becomes a formidable obstacle in the way of unity. Not that they have got any doubt about understanding the message of Wahi but the creation of disunity is the result of means they use to satisfy their selfish motives. After sects are formed, a race starts amongst them to prove one's superiority over the othr. Mutual conflicts start and the Umma gets broken into pieces. Thus according to the Holy Qur'an the appearance of sects does not come into existence on the basis of knowledge but on the basis of sentiments. The arguments produced by these people in self defence are futile and not based on Wahi.

7. That was the state of affairs in the world when the Qur'an was revealed. Deen provides unity but when sects appear it changes into religion. Religion which is supposed to be a private communication between man and God, needs no cooperation and unity amongst individuals. The object of the revelation of the Qur'an is described as follows:—

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ... (۱۶ : ۶۴)

"And we sent down the book to you (O! Rasool) for the express purpose that you should make clear to them, those things in which they differ and that it should be a guide and رحمت (means of nourishment to those who believe)".

It means that the reality shall be brought before them all but only those people shall receive guidance and "Rahmat" from it who believe in its truthfulness. The above description makes it clear that the primary object of

the Qur'anic guidance is to create the solidarity of Ummat and make it free from all division and that the freedom from division is the 'Rehmat' of Allah.

Again it is said:

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ۙ
إِلَّا مَنْ رَّحِمَ رَبُّكَ ۚ وَلِذٰلِكَ خَلَقَهُمْ ... (۱۱ : ۱۱۸-۱۱۹)

"if thy Rabb had willed He could have made mankind one people, but they will not cease to differ except those on whom He has bestowed His "Rehmat' and for this did He create them."

Societies are common amongst animals especially insects and vertibrates They live a gregarious life by instinct. They are bound to live in cooperation with their fellow beings. They obediently follow the path prescribed for them by the Creator. But man has been given the option to obey or not to obey the divine guidance, but the results are controlled by the law of Requital. Man has been warned that unity is the way to progress, peace and nourishment, whereas division shall lead to a life of misery and destruction. If you willingly take up the book of God for your guidance you shall achieve the very object of life and you shall have the right to gain the 'Rahmat' of Allah, but not those who will not cease to create differences amongst themselves. Man was created only to live a life of a united whole.

Thus according to the above said verses:- (a) the object of man's creation is universal brotherhood amongst mankind and that that they must not create division amongst themselves. (b) That the differences amongst mankind can be eliminated only by following the divine guidance and those who do that, theirs shall be the life of 'Rehmat'. (c) That those who do not follow the revealed laws shall not be able to eliminats their differences and thus theirs shall be the life of misery and destruction.

8. After making these points clear the Qur'an warned the Muslims by saying:

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ۚ
وَأُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ۙ ... (۳ : ۱۰۵)

"But be not like those who are divided amongst themselves and fall into disputations after receiving clear signs, for them is a dreadful penalty"

In verses (3; 106-107) it has been explained further that life of division into sects means to re-enter the life of كفر disbelief after a life of ایمان belief, and that the life of disbelief is the life of misery and destruction whereas the life of belief is the life of 'Rehmat'.

The Qur'an goes a step further and gives another warning when it is said: وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (۳۰ : ۳۱-۳۲)

"Be not among those who follow laws other than His and thus set up peers to Allah i.e., be not of those who create cleavage in their social ranks and resolve themselves into various sects where each sect is obsessed with its own view of it."

Thereby the holy Qur'an clarified in unambiguous terms the differences between "Tuaheed" and Shirk. To believe in the subservience of any body or any force other then Allah is Shirk. Obedience to laws contrary to the laws laid down in the Holy Qur'an for the guidance of humanity is Shirk. Thus division of Ummat in to sects is Shirk because the final authority in the affairs of each sect is a particular human being and not Allah. The natural consequence of obedience to one God is the unity of Ummah i.e., the coordinated functioning of the social organisation of believers.

Thus one God, one and final code of life laid down by Him and bestowed for guidance through His Rasool (P.B.U.H), one united Ummah obedient to these laws resulting in to their coordinated functioning means 'Tuaheed'. Any thing contrary to it is 'Shirk'. Those who divide themselves into sects are the followers, neither of Allah nor of his Rasool (P.B.U.H.). The Rasool (P.B.U.H.) has got nothing to do with them:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ... (۶:۱۵۹)

"Those who create difference in Deen (the way of life prescribed by Allah) and divide themselves into sects (O! Rasool) you have got nothing to do with them".

'Salat' is the way of life prescribed by Allah, (prayers in congregation being an essential part of 'Salat'.) As long as Muslims stick to this way of

life they can never get divided into sects and be Mushriks. The Qur'an says.

وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۙ (۳۰ : ۳۱)

"Establish 'Salat' and be not among those who are 'Mushrik". According to the holy Qur'an the nations who after the death of their respective Rasools because divided into sects, their 'Salat' became wasted, because instead of Allah and their Rasools they became followers of their own lust:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۙ (۱۹ : ۵۹)

"But after them followed a posterity who wasted Salat and followed their own lusts soon after they will face destruction".

Let us see how far it is true in our own case. The same Salat which was meant to turn us into One united Ummat has become the symbol of differences between sects. So much so that if you intend to find out to which sect such and such a person belongs to, you can find it out from the way he offers his prayers.

Masjid-e-Zarrar:- The Qur'an termed those people كٰذِبُوْنَ lairs who built a separate mosque with the purpose of disuniting the believers:

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ ... (۹ : ۱۰۶)

"And there are those who put up a mosque by way of mischief and infidlity—to disunite the believers".

The Qur'an says: it is not a mosque it is a hide out from whch those who are against Allah and His Rasool (P.B.U.H) shall attack and demolish the structure of Deen laid down by Allah:

وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ (۹ : ۱۰۷)

"And in preparation of one who warned against Allah and His Rasool aforetime".

It is further said that these are the people who say that their intention is good, but they are liars:

وَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ (۹ : ۱۰۷)

"They will indeed swear that their intention is nothing but good but Allan

declares that they are certainly liars.

We learn from history that the Rasool (P.B.U.H.) in fact got that mosque demolished. The lesson is clear that mosque can be demolished but sectarianism can not be tolerated.

**The Organisation of one compact Ummat.**

The Holy Rasool (P.B.U.H.) organised the Muslim Ummat on the basis of above said guide lines. The organisation had a single code of life and a single objective, one Deen, a straight path to be followed with no division in to sects:

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ... (۳:۱۰۳)

"And Allah joined your bearts in love, so that by His Grace you became bretheren."

But what happened afterwards?. Historians are often astonished to note how the Arabs could reach the height of their glory in a short span of time fourteen centuries earlier? But in fact there is nothing in it to get astonished. The glory was the natural consequence of acting on the guidance provided by the Qur'an. The most astonishing thing on the other hand is, "what made the Muslim Ummah, after it reached the pinnacle of its glory, by acting on the guidance of the Qur'an and after it witnessed the results of such an action with their own eyes, to decline in every sphere of life and ultimate fall into an abyss?" The Qur'an provides the answer:

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ... (۴۲:۱۴)

"And they became divided only after knowledge reached them, through SELFISH ENVY as between themselves." The Qur'an emphasises that the division into sects amongst the earlier nations was also due to selfish envy and repeatedly warns the Muslim Ummat against its destructive effects which lead into division of the Ummat. But inspite of this warning the Ummat got divided and the sects do exist today. Not only that, the most remarkable thing is that Muslims today firmly believe in the division to be true, as well as praise-worthy. In support of this they produce a forged Hadith: اختلاف أمتى رحمة "Differences amongst my Ummat is a Rehmat". Thus the differences which were described by the Qur'an as the source of

destruction are now termed as 'Rehmat'. The argument produced by them is that it is a saying of the Rasool (P.B.U.H.). Whatever arguments one may bring about to prove that it is a fictitious Hadis and cannot be the saying of the Rasool (P.B.U.H.), our Mulla is adament that it is true. As a matter of fact such faked Ahadis are a conspiracy against the Ummat-e-Muslima by the enemies of Islam. If you accept this Hadis to be true, you naturally come to the conclusion that every sect is a bearer of 'Rehmat'. On the other hand you find that each sect considers itself to be on the right and all others to be on the wrong. Thus in order to cover it up, they bring forward another faked Hadith, according to which the Rasool (P.B.U.H) said; "There shall be seventy three sects in my Ummat and out of them only one shall be "Naji" and the rest shall all go to Hell." This completely satisfies all sects. Thus each of them considers himself to be right and all others wrong. The Qur'an says:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ... (۳۰:۳۲)

"Each sect rejoices in what it adheres to."
By using the words كُلُّ حِزْبٍ the Qur'an had blocked the back door which allowed entry in to the false satisfaction about sectarianism. But the introduction of the exception of one sect, by means of a faked Hadith, reopened the gate-way leading to it. Thus from the last one thousand years we are in the grip of this dreadful disease. Sectarian conflicts are of every day occurrence and each sect is busy in labelling others Kafirs.

But what is the remedy for this chronic ailment? Sects are present and they are not prepared to dissolve sectarianism. The problem needs thorough and impassionate thinking by the Muslims all over the world. (1) The holy Qur'an says that it has come to dissolve differences amongst the Ummah. (2) We have got a firm belief in the above. (3) The Qur'an is present before us in its original form. If the sects are still adament that sectarianism cannot be eradicated, does it mean that (God forbid) Qur'an is not right. They may or may not declare it openly but practically it means that. If we have got a firm belief in the Qur'an we must throw away the idea that 'Sectarianism cannot be abolished', and throw in to a dustbin. Remember that all that the Qur'an says is true and that it has got the capacity to get the sectarianism buried for ever.

METHOD:– Now let us come to the crust of the issue–what method the Qur'an has prescribed for the eradication of Sectarianism? The Qur'an

Says:- وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ... (٤٢:١٠)

"What ever it be, where in you differ, the decision thereof must be from Allah". Here the word حكم Hukam is worth consideration. It means that to make decision is not an individual affair. That when a dispute arises between two persons, it is not for them to get the decision from the Qur'an by themselves. Matters are always decided and ordered by a third person. That is why the Rasool (P.B.U.H) was asked

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ... (٤:٦٥)

"But no, your Rabb is witness to this reality that you can have no (real) belief, unless they make thee judge in all disputes between them and do not feel heavy-hearted by your decisions but accept them with fullest conviction".

It is apparent from this verse that decisions from the Qur'an shall not be taken by the individuals themselves but there must be a living authority to give decisions. For this living authority the Qur'an has used the term "Allah and Rasool". Thus it was said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ... (٤:٥٩)

"O! you who believe obey Allah and obey the Rasool and those charged with authority (by Allah and Rasool) amongst you:

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ... (٤:٥٩)

"If you differ in a certain thing among yourseles, refer it to Allah and Rasool, if you do believe in Allah and th Last Day."

Thus it has been made absolutely clear that if difference arise between two parties, it must be referred to the central authority (Allah and Rasool). If you do not act upon this instruction you are not believers.

It has been stated earlier that the Qur'an calls the division amongst the Ummat "Kufar" i.e., disbelief in Allah.

The practical way prescribed for protection against this Kufar "is to have the Qur'an before you, alongwith the presence of the Rasool (P.B.U.H) to give decisions in the light of it. The Qur'an says further:

وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ... (۳:۱۰۱)

"And how would you practice "Kufar" while unto you are rehearsed the signs of Allah and among you lives the Rasool".

**Quran and the Rasool.**

So for it is clear that division into sects is not possible in the presence of the Qur'an and the Rasool. But what is the position now, after the death of the Rasool (P.B.U.H). At present the Qur'an does exist but the Rasool (P.B.U.H) does not. The Qur'an makes it clear by saying that you have not been able to realise the meaning of the word فیکم رسول (FICUM RASOOL). It does not mean that the organisation of Deen shall exist only as long as MUHAMMAD (P.B.U.H) exists and that it shall dissolve after his death.

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ... (۳:۱۴۴)

"Muhammad is no more than a Rasool, many were the Rasools who passed away before him. If he died or were slain, will you then turn back on your heels, not the least harm will he do to Allah. Allah on the other hand, shall swiftly reward those who (serve him) with gratitude".

Thus it is clear that when it is said فیکم رسول it does not mean that the matter concerns only the life time of the Rasool (P.B.U.H). The central authority of Deen shall exist even after his death.

On the death of the Rasool (P.B.U.H) disappointment and dismay prevailed allround. On this Hazrat Abu Bakkar Siddiq gave a sermon explaining that those who considered Muhammad (P.B.U.H) as their معبود (the one to whom subservience is due) should know that their معبود has died. And those who consider Allha as their معبود should know that He is ever alive. After this he recited the above said verse (3; 144). This provided the gathering is clear indication as to what they should do. Thus immediately afterwords they elected خلیفۃ الرسول Successor to the Rasool (P.B.U.H), so as to fill up the vacume created by his death. Thus the basic elements of the

central authority of Ummat "The Quran and the Rasool" continued.

However, it must be realised that the **responsibility to organise the central authority** of the Ummah lies on the entire Ummah. The Qur'an has made it abundantly clear that the entire Ummah inherits the Book of Allah.

وَالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ؕ
اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِيْرٌۢ بَصِيْرٌ ... (۳۵ : ۳۱)

"That which we have revealed to thee of the book, is the truth which protects and provides means to verify the eternal truths that were present in the earlier scriptures (but have now been polluted with man-made ideas). Allah is assuredly, with respect to His servents, well acquainted and fully observant."

And after that: ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ... (۳۵ : ۳۲)
"Then we have given the book for inheritence to such of Our servants we have chosen".

This makes abundently clear that the entire Ummah inherits the Book. The Qur'an ordains that the duty of the Rasool (P.B.U.H) was: يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ ... (۷ : ۱۵۷) "For he commands them what is just and forbids them what is evil".

Now the same duty has been transferred to the entire Ummat :

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ ... (۳ : ۱۱۰)

"You are the best Ummah, evolved for mankind enjoining what is right, forbidding what is wrong".

Thus it is clear that the entire Ummah inherits the Rasool (P.B.U.H) and that it is only for the administrative purposes that an individual is elected to keep the organisation functioning. This forms the continued presence of the Book and the Rasool amongst the Ummat. Question does not arise in the presence of "the book and the Rasool" of the division of Ummah in to sects. The history is witness to the fact that during the period of Khilafat, there is not a single instance of the existence of sects, nor of the decision-making by the individuals by themselves. All differences among the Ummat were settled by the central authority and all had to obey the judgement of the authority. The same authority is called "KHILAFAT ALA MINHAJE RISALAT".

ANOTHER ISSUE:– The Ummah goes on following the way prescribed by the Qur'an Then some people create differences and make a separate sect of their own. This makes the Ummah divided into two. Those who created a separate sex are guilty. But the rest of the people who stick to the Qur'anic way, although they now make a separate group, are not guilty. As a matter of fact as long as the condition of فیکم رسول is fulfilled, such a situation cannot arise. If ever it occures the central authority, the successor of the Rasool (P.B.U.H) shall declare on the basis of

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ط (۶:۱۵۹)

"Those who create difference in Deen and break up into sects, (O! Rasool) you have got nothing to do with them", that this new sect is not a part of the Ummat. After this, those who remained faithfull, to the Qur'anic way, shall remain as one compact Ummah.

*What went wrong later on?*

This was the way prescribed by the Qur'an for the solidarity of Ummat and that is what was practiced by the successors of the Rasool (P.B.U.H) after his death. But the situation changed later, Kingship replaced Khilafat. The Kings, for their own selfish ends, bifurcated Religion and Politics. The worldly affairs came to be decided by the kings themselves; after which there was no option left for the people to get their affairs, related to Shariat, decided by people other than the central authority. Thus the concept of "Allah and Rasool" given by the Qur'an became non-existent.

*Another complexity*

A new concept of "Allah and Rasool" took its birth. Obedience to Allah became rightly considered as obedience to the Qur'an. But how to obey the Rasool (P.B.U.H) after the central authority remained no more? It was a difficult issue to decide and no option was left except to turn towards Ahadis of the Rasool (P.B.U.H). Because the concept of "Allah and Rasool" practically existed during the days of Khilafat, need for the collection of Ahadis did not arise. But with the beginning of Kingship it became a necessity. From now onwards the affairs of the Ummah began to

be decided by individuals on the basis of "the Qur'an and Ahadis". Differences in Ahadis was inevitable. Thus the interpretation of "the Qur'an and Ahadis" became different with different sects. Verbal disputes and mudslinging against each other became a common and unending practice. The results are before us today. There are scores of sects that exist today and every one of them poses to be the champion of the obedience to the Rasool (P.B.U.H). But because the condition of فیکم رسول became non-existent, there is no living authority which can decide as to who is on the right and who is on the wrong.

Now the answer to the question, as to how the unity of the Ummat can be regained, is before us:—

It can be regained by bringing back the same organisation the disappearance of which caused the appearance of sects. Every one of us must try to understand that the presence of sects and the Islamic way of life are two different things, which are opposed to each other. Under no circumstances they can be brought together. The only way to bring about the solidarity of Ummat is the re-establishment of Khalifat ala minhaje—Nabuwwat. But if some body is under the immpression that there is no likelihood of bringing back the Qur'anic way of life, he must not keep himself under the false deception that our present way of life is Islamic. As long as you do not accept in unambiguous terms that division in to sects is un-Islamic, you can never come to the straight path prescribed by the Qur'an. Thus is said:

وَاَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖ ۚ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ۝ (۶:۱۵۳)

"Verily this is the only way of life which leads straight: follow it; follow not other paths, they will scatter you about from His path. Thus does He command you so that you may he afraid of going the wrong way".

We may summarise what has been said above (1) Sects can be eliminated only by following the Islamic way of life. (2) The Islamic way of life means the organisation of a state which comes into existence under the Qur'anic Principles and in which all affairs are accomplished within the bounderies laid down by the Qur'an. (3) The laws enforced by the state

shall be applicable to all individuals of the state, there being no sects and no separate Fiqa of any sect. It shall only be the Qur'anic code which shall be applicable to all.

It is apparent that this shall not be agreeable to the present day Muslims. Yet it must be realised that there is no other way to come out of the drudgery of sectarianism. In practice the Islamic way of life shall be established only amongst those people who come into the fold of Islam by accepting the above said principles. Such people may be the present day Muslims, or those who come into the fold of Islam later. The holy Qur'an affirmed it by saying:

يَاأَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ... (۴:۱۳۶)

"O! you who believe, believe in Allah and His Rasool and the book which He sent to His Rasool?

This renewal of belief in 'Allah and His Rasool (P.B.U.H)' and His book, as stated in the above said verses, is as a matter of fact, the denial of sectarianism and a first step towards the Qur'anic way of life. Although it is hard for the present day Muslims to accept it but the revival of Islam is not possible without it.

If we keep deceiving outselves by calling our present day life as Islamic, it shall by no means become Islamic. For an Islamic way of life the basic condition is one compact Ummat, with no trace of Sectarianism and that is possible only in a QUR'ANIC STATE.

We have lost the central control of the Ummat because we have changed the concept of the sovereignty of Allah to the concept of the soeriegnty of the people. Instead of Subservience to Allah we are today subservient to Imams, Mullas, Pirs, Faqirs and all sort of political and intellectual exploiters. The Qur'an says:

لَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ... (۱۷:۲۲)

"Devise not another sovereign with Allah, or thou wilt sit down despised, forsaken."

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