

HOW THE SECTS CAN BE DISSOLVED

The Quran completed Deen and told the Muslims:

(3: 103) وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

You hold fast all together this code of Allah and be not divided among factions.

This is the very fountain spring of Deen and implies the secret of your life, wherein lies the durability, the establishment, and the stability of the Deen itself. (It means it is the code of life prescribed for you). Ponder over the various words of this illustrious verse, the reality will automatically unfold itself to you. The first and the foremost entity is that "حَبْلِ اللَّهِ the rope of Allah" is one -and never more than one at all. The code of life is the Quran, and is the same عُرْوَةٌ الْوُثْقَى (2: 256), the fortified support, which can never crumble down. It is لَا أَنْفِصَامَ لَهَا (2: 256). It is the most trust-worthy handhold, which can never let you down and is the only single most complete code of life for the entire humanity 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 beyond the bounds of time and space, and far above the discriminations of any limitations or restrictions. Its principles are those Everlasting and Permanent Values, which can never undergo any change, any alteration or any transformation لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ (10: 64).

DEEN IS A COLLECTIVE PHENOMENON

(2) The plural form of the word وَأَعْتَصِمُوا (you all) and the significance of the word جَمِيعًا in 3: 103 make this reality self-exposed that Deen is not the name of any personal relation between the man and Allah by means of which every one, on one's own "Religious discourse", remains absorbed in meditation with God. And in this way seeks one's (salvation) *mukuti* (i.e., deliverance of the soul from the body and exemption from further transmigration). Deen is the collective social order in which all individuals live as an indivisible whole and follow the same single prescribed way. The common denominator of Deen is the main spring of their collectivity and oneness. It is only this cohesion and harmony, which makes them one Ummat:

(2: 143) وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“Thus we have made of you a justly balanced Ummat”

(3) The word جَمِيعًا also made this reality evident that life can only be lived according to Deen, if the entire Ummah follows the same one way of life. But when different sects bog down into it, and each sect follows its own different way of life, the Deen can bolster no longer then. The injunction of لَا تَفَرَّقُوا has made this reality further clear. And the other phenomenon is that imperative mood (order) has been used in the verse (3: 103) as: وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

It means, "Do it". And there is "Don't do it" in the words لَا تَفْرُقُوا (that is "Do not do like this".) And it is evident that whatsoever is expressly encompassed within "Dos and Don'ts", or within the "affirmative and negative" boundary lines, shreds no speck of any doubt in its certainty; and nor of any further emphasis or corroboration.

(3: 103) وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا is a comprehensive principle of life and carries absolutely no disagreement or exception of any import.

IT'S NO NEW PRINCIPLE

(4) The Quran has also clarified that this is no more a new principle of life given to you the first time. It is the same principle showered to from the first day to date through every *Nabi*.

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ﴾ (42: 13)

“Allah has opened to you the same way of Deen (System of life) He has enjoined on Noah. The same Deen is being revealed to you. The same was commanded to Abraham, Moses and Jesus.”

What was this Order? It was (42: 13) أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

"You all establish the same Deen and never make any division of any import therein." It was the same oneness of Deen and the avoidance of factionalism, which (irrespective of the diversity of time, space, and circumstances) made all the messengers of Allah, members of one single Ummat. أُمَّةً وَاحِدَةً

(23: 52) وَإِنَّ هُدًى أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ

“O ye, the group of *Anbiya*! This party of yours is one single Ummah. The main spring of your collectivity is that I am the Nourisher of you all.”

ONE SINGLE UMMAT أُمَّةً وَاحِدَةً

Hence you all obey My Laws alone. Here it has been made it abundantly clear that oneness of Ummat depends upon the oneness of the system of life and of the Laws of life. So far the Deen remains one, Ummat will remain one single entity. Or so far Ummat is one, its Deen will remain the same one single whole. When Ummat gets divided, Deen will also get divided, scattered and asunder. And since Deen is an indivisible whole, so the meaning of the divided, scattered, and asunder "Deen" is that the real and the genuine Deen is no where extant today.

(5) How great and grave crime is the creation of any sectarianism in the rank and file of a Ummat (nation, group) can be judged from the incidence God has stated in Sura Taha. Hazrat Moses goes out for a few days and leaves Bani Israel under the surveillance of Aaron. When he (Moses) comes back, he notices that his followers

have indulged in the worship of a cow. Whatever impact of this incidence could be on the temperament of Hazrat Moses is clear. He becomes upset, furious, and enraged. And asks his brother:

(20: 92) مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

“(O Aaron) when you saw: "they are going astray", what kept you back that you did not forbid them (from this way).”

Now listen to what Aaron responded to. But it must be remembered that Hazrat Aaron was also the Messenger of Allah. In response to it, he says:

(20: 94) إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي

“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”.

EVEN GREATER THAN ANATHEMA (*SHIRK*)

My brothers, did you pay heed to it as to what was there behind this matter? Hazrat Aaron said, "These people had started worshipping cow for some time on account of their ignorance; to me it was not such a great crime as was to create division and discord amongst them". This answer is being given by a *Nabi*, and the second *Nabi*, on this answer, gets satisfied. As will be made clear in a few pages ahead, that the Quran has itself testified sectarianism (discord) as anathema. It is evident now that cow-worship was also anathema (*Shirk*) and the factionalism was equally too. But the anathema of sectarianism was such a heinous and dangerous crime that in order to get saved from it, the anathema of cow-worship could temporarily be assimilated. Hence the Quran stands witness to it that *Tauba* put away the crime of cow-worship:

(2: 54) فَتَابَ عَلَيْهِمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

But when they created divisions amongst themselves and thereby got divided into different sects and factions (7:168) وَقَطَّعَتْهُمْ فِي الْأَرْضِ أُمَّمًا they were trapped in the chastisement of destruction and devastation, disgrace and abjectness, deprivation and indigence, which remained them chasing every time like their own shadow: (3: 111) ضَرَبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَشْفُونَ

(6) As has been told above, every Rasool had the message: "Establish Deen and never be divided amongst themselves." In the light of this message, he used to form a party in the form of an Ummat. His Ummat remained united for some time but with the lapse of time, sectarianism and factionalism started emerging in it. Why did this happen?

The Quran says its cause is وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ (42: 14) i.e., after being provided with AL-ilm (Wahee) for the purpose of vaporizing all the divisions and differences, there remains no question of any sectarianism amongst themselves. But the inheritors of this Wahee used to form

various sects within their rank and file with selfish envy for surpassing passion and bickering desire to have power over one another.

THE IMPETUS OF SECTARIANISM

The cause of this sectarianism and factionalism was not the phenomenon that they were mistaken in understanding the reality of Deen, nor was the fact that any item remained doubtful, obscurant and ambiguous to them. Doubt, suspicion, and ambiguity have nothing to do with the knowledge, God has revealed.

This sectarianism used to balk for satisfying the lust of power and authority. Those who had intense desire to emerge as leaders used to create their own individual sects. And then every sect wanted to surpass and dominate over the others. This used to start mutual conflicts leading to bickering and wrangling and thus the Ummat used to get divided into sects and factions. And then this made the Deen become shrouded in the mist of chaos and distraction.

This brought this reality to our forefront that appearance of sects does not come into existence on the basis of any knowledge and vision, nor on any arguments and reasoning. It is based on sentiments. It is a separate phenomenon that the followers of every sect look to be arguing in favour of their own faction. And which one is the sentimental decision for the support of which the deceitful intellect remains mired in the myth of projecting its argumentation?

AIM OF THE REVELATION OF THE QURAN

(7) That was exactly the same state of affairs in the world of religions when the Quran was revealed. (Be it known that Deen remains the same entity; but when it is fragmented into sectarianism, it metamorphoses into religion.) The Quran has narrated the aim of its revelation: "It will establish the Deen of Allah by vaporizing all the differences. And will transform all factional and sectional-ridden men into one single Ummat." (16: 64) وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

"(O! Rasool) this Book has been sent to you for the express purpose that you may make clear to them, those things in which they differ". And there after, those who acknowledge the veracity of this one single Deen, this Book, will guide them to the right path of life and thus will become the main spring of رحمت Rahmat, the means of nourishment. (16: 64) وَهَدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"It means the exposition of reality would be uniformly equal to all, but the guidance and the means of nourishment -Rahmat -would exclusively be for those who have conviction in its truthfulness."

This made this reality crystal clear that the primary object of the Quran is the establishment of the oneness of Ummat by wiping out all divisions; and the eradication of division is the 'Rehmat' of Allah. At another place, the Quran has made this point clear when said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

(11: 118)

“Had it been willed that the entire humanity be made to follow the same mode by compulsion, it would have never been difficult for God to do so.” Like the way He has created the other animals that the member of every species leads its life within the fold of its own species and group and does never cause any dissension with it. (For example all the sheep lead the life on the same one pattern and all the loins follow the same mode of conduct.)

ONENESS ON THE BREATH OF VISION

Likewise He would have instinctively compelled the entire mankind to follow the same conduct of life. But He has not done so. He has showered freedom of thought and action to the mankind. It means "if they wish, they may live the life of harmony and unity; and if they desire otherwise, they may create chaos and distraction." But they were made this fact clear that the life of chaos and distraction is the life of chastisement and that of leading the life of one single Ummat is the life of Rahmat and auspicious prosperity. But this oneness can only be obtained and sustained if you make the Book of Allah the code of your life on the breath of your vision and from the deepest recesses of your heart and mind. If you do so, you clinch the goal of your life. That is why the next part of the above mentioned verse is

(11: 119) وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ

Except the people, who lead their life at par with the Revelation and thereby make themselves the true potential users of the results of the Revelation, the others will continuously go on indulging in division and disharmony though they were created to be one single Ummat (from within the recesses of their heart and mind).

(11: 119) وَلِذَلِكَ خَلَقَهُمْ

Thus, this Verse brought to bear upon this reality that:

1. The object of man's creation is to develop one single Ummat (universal brotherhood) amongst mankind and that they must not create divisions and factions amongst themselves;
2. That the divisions and differences amongst mankind can be eliminated by following the Divine Revelation alone; and those who do that, theirs shall be the life of 'Rahmat';
3. That those who do not lead their life in accordance with the Divine Revelation shall not be able to eliminate their divisions and differences and thus theirs shall be the life of misery and destruction.

NOT TO CREATE SECTARIANISM

(8) After making these points clear, the Muslims were told:

(3: 105) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

“But be not like those who are divided amongst themselves and fall into disputations after receiving clear signs.” (3: 104) وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

"The people who divide into factions and start disagreeing with one another, for them is a dreadful penalty". In the other two verses coming after this verse, the Quran has made it explicitly clear that "the life of disharmony and of sectarianism after conviction is the life of *kufr* and leads to misery and destruction. On the contrary, the life of harmony, familiarity and integration showers exoneration, success, triumph, victory, and Allah's Rahmat".

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمُ أَكَفَرْتُمْ
 بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ
 أَبْيَضَتْ وُجُوهُهُمُ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (3: 106-107)

It is evident from these verses that the life of division and mutual disharmony is the life of curse and chastisement. And Allah' Rahmat showers on those who live as one compact Ummat and avoid disharmony and discord.

By the way, it may also be remembered: the Quran tells that the end product of disunity, discord, and disharmony is the greatest and the gravest عَذَابٌ عَظِيمٌ chastisement. The Table of the Conjugations of the Arabic Verbs in which the word عَظِيمٌ has occurred connotes the implied aspect of "permanence" and "uninterruptedness" in its process. It means the "chastisement" will neither be for the time being, nor be on emergency basis; but it will be of permanence and perpetuity in its scope and nature. This chastisement will continuously chase them till they keep sectarianism bolstering amongst themselves.

SECTARIANISM IS ANATHEMA (*SHIRK*)

(9) Going even a step further, the Quran told the Muslims:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (30: 31)

"Hark! Do not be anathematized (*Mushrik*) after believing the unity of God (*Tauheed*)."

How wonder struck and (ostensibly) incomprehensible was the phenomenon: "How can the Muslims become anathematized (*Mushrik*) again after believing in one God? Will they start worshipping the idols?" The Quran says, "No, anathema is not the worshipping of the idols alone." As we have seen in the incidence of cow-worship in the Sura Bani Israel that idol-worship is "*Shirk-e-Khafi*" (i.e., an anathema of a lesser degree), "*Shirk-e-Jali*" is something else. While giving its illustration, it was told that becoming *Mushrik* (anathematized) means

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿١٠٦﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا
 (30: 31-32)

"Be not among those who caused factionalism in their Deen and became factions." For this factionalism, the Quran told: كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

(30: 32) "Every sect remains absorbed in the frenzy that it is the only sect, which is on the right, and the others are fallacious and fictitious." This is such a

psychology of sectarianism, the phenomenon of which we can observe every time. Keep especially the words **كُلُّ حِزْبٍ** of this verse in mind because these words unveil an important but significant reality, which will be mentioned in the coming pages.

THE RASOOL (PBUH) HAS NOTHING TO DO WITH SECTARIAN-MONGERS

Anyhow, the Quran openly made it clear to the "one unified Ummat": 'if you created factions in Deen, it would be anathema (*Shirk*). It would never be a belief in one God (*Tauheed*); and no one would become unaccountable simply by verbalizing that it is the only one that stands on the foothold of original and genuine Islam, while the other factions are fallacious and fictitious'. It was on the basis of this fact that Rasoolullah was told:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ (6: 159)

“Those who create difference in Deen and divide themselves into sects (O! Rasool) you have got nothing to do with them.” It means God has nothing to do with the sectarian-mongers (because they remain no more the believers in one God; they become anathematized), nor do the Rasool of Allah has any association with them. It is because the Rasoolullah established one-single Deen and one-single Ummat and they transformed it into varying segments and hence became the carriers of a parallel Deen (the system of life) in real sense; so what relation do they have with the Rasoolullah?

It is here at this point that an objection is raised: 'The Rasoolullah formed an Ummat, which stood firm on the true Deen. A sect emerged out of it as a separate entity. It is evident that this new faction is anathema crime commuter and fallacious-monger. Then adjudicating as a separate sect, how can the remaining Ummat, which stands firm on its way, be justified as the commuter of the same crime?' This is an important objection. But its answer or more precisely the solution of this difficulty will come a bit later.

SALAT: THE FOUNTAIN SPRING OF TOGETHERNESS

(10) In Surah Ar-rum (30: 31), just before the words of **وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ** there are the following words: **وَأَقِمُوا الصَّلَاةَ** **Establish Salat and be never amongst the anathematized (*Mushrekeem*).** It means 'be not amongst those who created sects in Deen'. It is clear that the system of Salat in Deen is the basic reality. As long as it perpetuates, sects can not be created in Deen. That is why the Quran says; "When their Ummat gets divided into sects after the *Anbiya*, it wastes the reality of Salat, and follows its own lust."

﴿ فَخَالَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ ۗ ﴾ (19: 59)
 Our own position is its living evidence. Our state of affairs is that the Salat, which the Quran termed as the strong means of the oneness of Ummat, has become the symbol of discrimination and dissention amongst the different sects today. Hence, if you have to see "which sect such and such a person belongs to", then see to it as to how does that person offer his prayer? (That is why when the antagonists launched a campaign of opposition against Tolu-e-Islam that it is a new sect, they had to coin the objection in support of their assertion that these people offer prayers of three times and that they think one prostration (*Sajdah*) in one Rak'et is necessary.) It was as if they wanted to

prove that their prayer is different from that of other factions', so it is a new sect. But it was all slander-mongering and false accusing. Neither does Tolu-e-Islam propose any separate prayer, nor does it create any separate faction. (To whom forming of factions is anathema, how can it become a sect in itself?)

MASJID-E-ZARRAR

Anyhow, it was a parenthetical sentence. We were saying that the Quran had adjudged Salat as the main spring of collective integrity (togetherness) for the one united Ummat. It was because of this reason that during the time of the Rasoolullah himself, some faction-mongers constructed a new mosque. The intensity with which the Quran opposed this construction can be gauged from the relevant verses of the Sura Taubah. Pause and reflect for what the Quran says in this matter.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا (9: 107)

“Those who put up the mosque with this intention that loss be incurred to the Millat-e-Islamia and the Deen itself.” and *kufra* be favoured or the path of *kufra* be hiked.” وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ (9:107) " i.e., with the purpose that dissention be created in the Muslims." Do you think of it as a mosque? No, it is not a mosque.

وَأِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ (9:107) **It is that ambush from which those who were the enemy of Allah and His Rasool (i.e., The Divine System) shall attack the Millat.**" It means this is not a mosque; this is the fort where the enemies of Allah and His Rasool will lie in ambush to demolish the structure of Deen. **“They will indeed swear that their intention by constructing this mosque is nothing but good. We do never desire destruction of the Deen.”** وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ **“Do not be taken in. God stands witness to this stark fact that they are out and out liars.”** (9:108) **لَا تَقُمْ فِيهِ أَبَدًا** **“O Rasool! Never take a single step into this mosque.” This mosque, so as to say, is just on the verge of hell. Whoso have constructed it or whosoever entered into it this will let all crumble down into the abyss of hell (9: 107-109).** Hence history stands witness to this fact that Rasoolullah demolished this mosque through his associates.

Imagine from this incidence how heinous and horrendous the crime of sectarianism in Islam is! Even if the construction of a mosque casts any speck of factionalism, the demolishing of this mosque becomes imperative. Mosque can be demolished but the foundation of sectarianism can never be laid. It is because factionalism, in express terms, is anathema (*Shirk*), and is anathema of a conspicuous nature.

THE ORGANIZATION OF ONE COMPACT UMMAT **أُمَّةً وَاحِدَةً**

(11) These were the broad guidelines imparted to the Muslims for the organization of one compact Ummat. In the light of these guidelines, the Rasoolullah developed a united Ummat. This organization had a single code of life and a single objective: one

Deen, a straight path to be followed with no division into sects. It was this class of the people about whom the Quran says: فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

(3: 102) "Allah joined your hearts in love, and by means of Deen made you brethren to one another". (9:100) رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

But what happened afterwards? This is a narration, tormenting and a story, stoke firing; so without going into its detail, just reflect over the following words of the Quran: (42: 14) وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ Like the previous nations, 'which after getting Revelation created factions in Deen on the basis of their passions wrought with mutual obstinacy and rebelliousness', they too were divided into factions. In spite of the Quran's clear, cogent, and outright injunctions, guidelines, warnings and emphatics, the division of Ummat into different faction is definitely an astonishing event. But this reality can not be refuted that the Ummat was divided into sects and that these sects are extant even today. The question arises repeatedly: "What justificatory reason to this mode of conduct would those-divided-into-factions eventually put forth?" Yes, they do put, and the justification for it is *Ikhtelaaf-e-Ummatee Rahmah*. اختلاف امتي رحمة

اختلاف امتي رحمة (DIFFERENCE AMONGST MY UMMAT IS A RAHMAT)

Now listen attentively to the justificatory reason they gush forth. They say that the Rasoolullah has said: "اختلاف امتي رحمة" (Dissent in my Ummat is Rahmat)". Did you think as to what the crux of the matter is? It means the dissension about which the Quran had explicitly said: "It is Allah's chastisement; it is a cause of *Kufr* and a source of anathema (*Shirk*)", now about this same dissension it is said that the Messenger of Allah (God forbid) has denoted it as a blessing of Allah, a fountain of His Rahmat. Whosoever has even a bit of know-how of the teaching of the Quran will unhesitatingly say that this sentence of the Arabic language cannot be the quote of the Messenger of Allah. The Messenger (pbuh) would have never told as such. How is it possible that Allah may call a thing as a chastisement and His Messenger may term it as His blessing, His Rahmat! You may go on arguing like this, but the sectarians would insist to it: "No, the Rasoolullah has told as such and had definitely told". It is only because if this sentence is not termed as the Hadith of Rasoolullah, there remains no implicit justification for sectarianism. But the Quran says those who do not accept the reality from the recesses of their heart and mind, the reality get them accept it on compulsion. We have an example before us as a proof to this effect. Sometimes back an allegation was levied against the Qadianees, that by creating a new sect, they had gushed forth the element of dissension in the Ummat. In response to it, they had said: "If any dissension has popped up in Ummat due to any of our actions, the Ummat should have acknowledged our thanks for this purpose -without the least speck of any plaint-mongering. It is because the Messenger (pbuh) has said: اختلاف امتي رحمة

This new sect of ours is the additional Rahmat, showered on the Ummat".

THIS IS NOT A HADITH

Now just pause and reflect: "What can be the reply to their answer-they-replied-to-the-question?" In response to this answer, the organ "Al-E'tasaam" of Jami'et Ahle Hadis had to say that 'اختلاف امتي رحمة' ("Dissension-is-a-blessing-in-my-Ummat") is no Hadith at all, so it can not be presented for the justification. But now what is the use of not adjudicating this sentence as the Hadith? Whatever flagrant devastation it had to wreck, it wrought in one thousand years. It hacked the Ummat to pieces. Dividing into outfits and sects, it paved way to the means of persistent, consistent and permanent killing and chilling in the Ummat. It destroyed their kingdoms, wrecked their grandeur and splendour; it devastated their world and the hereafter (future) both. After such large scale perdition and devastation, if this reality is acknowledged that 'this is not the saying of the Rasool' what compensation will it give to those losses? Such are the spurious Ahadith for which Tolu-e-Islam says: These are the result of the conspiracies of the Persian thought hatched against Islam. And the same is its crime for the punishment of which it is being butchered and maligned'.

But the strange phenomenon is that in spite of adjudging this Hadith to be spurious, it is continuously and conspicuously being presented for the justification of sectarianism.

73 SECTS

Anyhow, it was a parenthetical sentence. I was telling that اختلاف امتي رحمة ("Dissension-is-a-blessing-in-my-Ummat") was presented in justification to the sectarianism. But inherent defect in it is that all the sects are then judged to be Rahmat-inspiring and are hence acknowledged to be on truth. But sectarianism per se can not brook that every sect be understood to be true, and true in right earnest. Thus in order to cover it up, another Hadith was coined in which it was said that the Rasool (pbuh) had told: "There shall be seventy three sects in my Ummat and out of them only one shall be "Naji" and all the rest shall be "Jahannumi" (infernal)." Did you ponder over it? How did it make all the outfits satisfied by keeping one as an exception; that it is on the right and all others are on the wrong. The Quran, about the sects, had said: (23: 53) **كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ** Every sect is in this wrong presumption that it is on the right. In other words it means the Quran, with the words of **كُلُّ حِزْبٍ** (all outfits), had closed all the back doors that pave way to the wrong satisfaction of sectarianism. But this spurious Hadith, with the exception of "one sect", made this back door wide open. Now our history spread over almost 1000 years is a witness to the stark fact that in the garb of this exception, every sect is busy in the "Grand Jihad" of adjudging itself as "Naji" and others as "Jahannumi". And is considering the blood drops (shedding out in the bickering, wrangling, and brawling with other sects) as the fountain spring of its own success.

The hobby of issuing *fatwa* of *kufr* against one another is continuously pouring right from the first day. The roots of the outburst of sectarianism are, daily, a constant source of vexation. Mostly the cause of these riots is the "division" of the mosques. When the mutual bickering and brawling prolong, the police lock the mosques; the case goes to the court of law. And during all this tumult, riot and disturbance, every sect adjudicates itself as "Naji" and the opposite sect as the wooden block of "Jahannum" (Hell). The irony is that both the parties adjudge themselves as the followers of Islam, that Islam which adjudicated sectarianism as anathema (*Shirk*).

WHAT IS THE REMEDY?

(12) The question is what to do in these circumstances. Sects are present and no one is prepared to get itself dissolved. For the purpose of dissolving the sects, every sect gives this proposal that all the other sects may dissolve themselves into it. And it is evident that no one is prepared for it. The question is: "What is the solution of this issue?" This is a question, very important and very critical, hence warrants thorough and dispassionate thinking:

1. The Quran claims that it has come to dissolve all the differences.
2. We have belief in it.
3. The Quran is present before us in its original form.

Now just think: if we still say 'our differences can not vaporize and the outfits can not be dissolved' to what loss does it lead us to suffer? It would mean that (God forbid) the Quran has, now, no potence left to dissolve the dissension. I ask: "Can any one amongst you dare to say so?" But if we say 'our sects can not vaporize', then its meanings are nothing except that 'we practically confess that the Quran's claim of dissolving the factions is no more based on truth.' If we have conviction on the truth of the Quran, we would have to empty our mind of the idea that 'sects can not be eradicated in the presence of the Quran.' Bear it in mind that every assertion of the Quran is true and it has the potential to vaporize the dissension. Then the only question that remains to be answered is: "What is the process by which the Quran can dissolve the differences?"

SECT OF AHL-E-QURAN

Some times back, (in Punjab) a group emerged which claimed that it would act upon the Quran alone and thus would bury the so-created differences and divisions among the Muslims. It was undoubtedly an innocent and praise-worthy objective. But what was clinched, as a result of this sect, was totally different from what it claimed in the beginning. Not to speak of dissolving the previous factions, it added one more sect - Ahl-e-Quran - to what we already had. Its reason was that it omitted the method and mechanism the Quran had suggested for eradicating the various sects. Hence its efforts not only ended in smoke, but also caused a great harm to the mission of the Quran itself. Now its consequence is that "whenever it is said that according to the Quran, our mutual differences and divisions can be wiped out," it is said with a cold taunt: "This too has been tried out and has ended in failure". It means the failure of the proponents of this idea, generated the concept, that the Quran has no potential (God forbid) to curb the sects and fractions among the Ummat.

MECHANISM TO DISSOLVE THE DIFFERENCES

(13) Now the question is: “What method and mechanism does the Quran evolve to dissolve these differences?” First of all make this a point that the Quran says:

(42: 10) وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

“In whatever matter you have difference, its decision (حُكْمٌ) must be from Allah.” Here the word حُكْمٌ is worth considerable. It means it is not a private enterprise, where, if any difference erupts on any matter between two men, they may sit to get the decision from the Quran by themselves. Disputed matters are always decided and ordered by a third person, who is called حُكْمٌ or Saalis (arbitrator). It was for this purpose that the Quran told the Rasoolullah (pbuh):

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ

وَيَسْلِمُوا تَسْلِيمًا (4: 65)

“Your Rabb is witness to this reality that they can have no (real) belief, unless they make thee judge (Hukam: the one who gives decision) in all disputes between them and so they not feel heavy-hearted by your decisions but accept them with the deepest recesses of their heart.”

It means that decision from the Quran shall not be taken individually but this would require a living and concrete Saalis and Haakim (authority) to give decisions. This decision-making authority has been interpreted with a comprehensive term of “Allah and Rasool” in the Quran. Thus, a few verses before this verse, it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ (4: 59)

“O! you who believe, obey 'Allah and Rasool' and obey those charged with authority (on behalf of 'Allah and Rasool') amongst you.”

A LIVING AUTHORITY

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ (4: 59)

“If there is dissension on any matter amongst your, (do not try to dissolve it on your own, but) refer it to 'Allah and Rasool', if you do not do so, it would be understood that you do not believe in Allah and the Last Day.”

Thus it clearly means that if there is difference on any decision of the sub-ordinate officers, what to speak of the difference between two individuals, refer it to the

central authority of the Quranic System ('Allah and Rasool'). This same is the condition of conviction. If it were not acted upon, it would be *kufir*.

It has been stated earlier that the Quran has interpreted the division and the dissension as "*Kufr*" (paganism). The practical way for protection against this *Kufr* was prescribed that there be the Quran extant with the Ummat and the Rasool as the decision-maker in the light of the Quran. The Quran, in Sura Al-imran, says:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ

رَسُولُهُ ۗ (3: 101)

“How could you practice “*Kufr*”? When the state of affairs is that:

1. Allah's Book is extant with you
2. And along with it, His Rasool is present among you.”

It means so far as the Quran and the Rasool (pbuh) are extant in the Ummat, factions can not be created.

This brought another issue to us: all these verses of the Quran indicated that during the presence (life) of the Rasool (pbuh), the Ummat had to remain scared of the outfits, but after he passed away, there was no way of being scared of the factions. It was because the presence of both 'the Quran and the Rasool (pbuh)' was necessary for warding off the factionalism. And when one of its parts, (the Rasool) did remain no more present, there remained no possibility of protection from sectarianism.

THE MEANING OF فِيكُمْ رَسُولٌ

The Quran says you did not understand the matter correctly. You are of the opinion that the presence of the Rasool means, so far as Muhammadur Rasoolullah is present among you, this will remain operative. When he dies, the "Rasool" will remain no more present. This idea is wrong. This operational mode is not conditioned with the physical life of the Rasool. It will continue after him. That is why it was specified in Surah Al-imran in these words:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ (3: 144)

“Muhammad is no more than a Rasool of Allah; previously many were the Rasools who passed away (after shouldering their responsibility of disseminating the message). So if he (by tomorrow) dies or is killed, will you then (by thinking that this system was extended only to his life) turn back to your previous way of life?

وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ

"Whosoever (on the death of the Rasool) turn back to the previous way of life, not the least harm will he do to Allah (will render loss to himself alone)."

This made the matter absolutely clear. In other words it means that **وَفِيكُمْ رَسُولُ اللَّهِ** does not mean the physical life of Rasoolullah. Even after his death, this arrangement could continuously be in force.

AFTER THE LIFETIME OF THE RASOOLULLAH (PBUH)

When the Rasoolullah died, there was lamentation and dismay all around in the Ummat. During the tumultuous surges of passions, an idea hued in the mind of some people that the system the Rasoolullah established has now come to an end.

وَفِيكُمْ رَسُولُهُ was a condition for this system. For removing this misunderstanding, Hazrat Abu Bakar Siddique came up to the pulpit and made the people understand the Quranic exposition of **وَفِيكُمْ رَسُولُهُ** in such a way that there could be no better effective way of exposition than this. He said:

يا ايها الناس من كان منكم يعبد محمد افانه قدمات و من كان يعبد الله فانه حي لا يموت

"O people! Those who had opted the subordination of Muhammad (pbuh) ought to know that their M'ebood is dead. But those who had maintained the subservience to God, their M'ebood is alive and will remain ever alive." After this, he recited the above said verse (3: 144) i.e., **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ**. This made the reality pristine clear. The audience understood as to how this system would remain established after the death of Rasoolullah. Thus immediately afterwards they stood up and elected **Khaleefa tur Rasool** (i.e., the successor to the Rasoolullah (pbuh)) and so filled up the vacuum caused by his death of the Rasoolullah. Thus it is evident that some one's succession is the symbol of his presence. In this way "Quran and Rasool" continuously remained in force.

THE STATUS OF KHALEEFA TUR RASOOL

However, it must be made clear that the responsibility of shouldering the duty to establish Islamic System lied on the entire Ummat. It is because the Quran had made it abundantly clear that (i) the entire Ummat is the inheritor of the Book of Allah, it is not any single individual that inherits it. In Surah Faatir, the Quran says:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ

بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ (35: 31)

"Allah is the one who, to you (O Rasool) revealed this Book, which is the one that makes the realities in front of you come true."

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا (35: 31-32)

"After that He has selected amongst His men (this Ummat) for the inheritance of this Book." It means the first is that the entire Ummat is the heir to the Quran. Now proceed further.

(ii) The responsibility of the Rasoolullah was:

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ (7: 157)

He ordered for the recognized (just) and forbade for the unrecognized (evil). Now this same responsibility was shifted to the Ummat. That is why in Surah Al-imran, the Quran says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

(3: 109)

"You are the best Ummat, created for the welfare of the humanity. Your responsibility is to command for the recognized (just) and forbade for the unrecognized (evil)."

REPRESENTATIVE OF UMMAT

Thus these facts make it clear that the entire Ummat is the successor of the Rasoolullah and for the convenience of its practical arrangement, the Ummat by making one of the best of its individuals as its representative, can continue this arrangement. In this way, "Quran and Rasool" continuously remain operative in the Ummat. In their presence, the possibility of the genesis of the dissension and the growth of the various sects and factions in the Ummat do not cause any effect. The history stands witness to the fact that during the period of Khilafat, the caliphate, neither did any disunity spring up, nor did any faction come into existence. It is because there is not a single instance found during this period in which the individuals of the Ummat might have sprung up on their own for the decision of their disputed matters. The central authority was referred for the disputed matters and all had to obey its judgement. This same authority is called "KHILAFAT ALA MINHAJE NABUWWAT".

ANSWER TO THE UTMOST IMPORTANT QUESTION

Right from here we also get the answer to the question I had pointed in the beginning. The issue is that the Ummat keeps its footing on a procedure; some people creating difference with this procedure make a separate sect. In this case, this makes the Ummat divided into two sects. Those who created a separate sect are definitely guilty. But the rest of the people who, remained stick to the first procedure can not be adjudged to be criminal. Quite right, this is the very argument, projected by every outfit with the words that "we keep our footing on the real Islam, and others have created the other factions." But on such a saying, this reality is ignored that as long as the condition of *فِيكُمْ رَسُولُهُ* is maintained, such a situation cannot arise. If such a situation occurs, where a group creates dissension with the Ummat, the Successor of the Rasool (pbuh) shall declare on the basis of:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ (6: 159)

"Those who create difference in Deen and break up into sects, (O! Rasool) you have got nothing to do with them", that is, the Successor of the Rasool (pbuh) shall declare that the Ummat has nothing to do with this new sect. Henceforth that will

never be called the sect of the Ummat; it shall have nothing to do with the Muslims; it shall stand out of the fold of Islam. Therefore, the Ummat will remain as one compact Ummat alone. In other words it means no outfit shall ever be created in the **“KHILAFAT ALA MINHAJE NABUWWAT”**.

Anyhow, this was the practical arrangement of the unity of the Ummat the Quran had prescribed after the death of the Rasoolullah, and that was what was practiced after his death. But after some time, this state of affairs did no more remain in force. Kingship replaced Khilafat. The Kings for their own selfish ends bifurcated Religion from Politics. According to this absolutely un-Quranic bifurcation, the Kings themselves used to decide the matters related to the politics. So far was the Shariat, there remained no other forming except that the people made decisions individually. In this regard, another difficulty popped up. The Quran had commanded to follow "Allah and Rasool". And now there remained no room for the exposition of the concept of "Allah and Rasool" the Quran had prescribed. It was because this very system had become non-existent, so a new exposition of the concept of following "Allah and Rasool" became imperative.

For the obedience to Allah, it was considered that it meant the obedience to the Book of Allah. But, how to obey the Rasool (pbuh), was a difficult question. For the solution of this difficulty, there was no way except to turn towards Ahadith of the Rasool (pbuh). Because, the concept of "Allah and Rasool" practically existed during the days of Khilafat, need for the collection and compilation of Ahadith did not arise. But now, it became a necessity; so collections of Ahadith were compiled. Now the method for following "Allah and Rasool" was decided in this way: that the disputed matters be individually decided according to 'the Quran and Hadith'. Dissension and discord in these individual decisions was a must. Thus the decisions of "the Quran and Ahadith" became different with different sects. For dissolving these differences verbal disputes and mudslinging against each other became a common and unending practice. The results, these could bring, are before us today. The more the disease was cured, the more it spread. Now the situation is that there are scores of sects that exist today, and every one of them poses to be the champion of the obedience to "Allah and Rasool" and the claimant of complying with the real Islam. And since there is no living authority for vaporizing the differences -the condition of **فِيكُمْ رَسُولُهُ** is non-existent, no one can decide as to "who says right and who says wrong".

Now I think we have reached a place where we may automatically get the answer to the question: "What is the way out for gaining unity of the Ummat?" One way of it is that the same arrangement be re-established for the disappearance of which the sects had surfaced. The first step for it is, to make this thought public, that the presence of sects and the Islamic way of life are two different things, diametrically opposite to each other. Under no circumstances can they be brought together under the same umbrella. And the method of generating Islamic way of life by vaporizing the outfits is nothing but the establishment of Quranic System (Khilafat-ala minhaj-e-Nabuwwat). Tolu-e-Islam has this sole objective before it and is busy for its accomplishment.

But if some body is under the impression that there is no likelihood of bringing back the Quranic way of life, he must not keep himself under the false deception that our present way of life is Islamic in nature and scope. Or it can become Islamic in the

presence of the sects. I am conscious of the fact that you will not be ready to accept this reality easily. You will never like to accept it that Islamic life can not be lived in the presence of the factions. The acceptable way to you would be that out of all the factions, only one is on the right. It gives you this satisfaction that the faction you belong to is on the right, hence living life according to this faction is Islamic. The concept that devours this satisfaction from you can not be acceptable to you. You will be furious against this concept. But this furor of yours should be against the Quran, which adjudicates sectarianism as anathema (*shirk*), and not against the one who presents this teaching of the Quran to you. Either you say that this is not the teaching of the Quran, and if you can not refute it, your being in a fit of passion does not change the reality of the Quran.

Always remember as long as you do not accept this harsh reality in unambiguous terms that the life of sectarianism is absolutely un-Islamic in its very nature, you can never come to the straight path the Quran has prescribed. According to the Quran, the straight path is one and alone one. When the Ummat starts following different ways and means, then that straight path of life does not remain in front of any one. In Surah In'am, this reality has been stated in these words in the Quran:

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّوْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (6: 153)

“Remember, this is the only straight path of Mine. So you all follow it; except it, do not follow other paths, they will scatter you about from His path. Allah has commanded you so that you may be afraid of going the wrong way.”

We may summarize what has been said above:

1. Only following the Islamic way of life can eliminate sects.
2. The Islamic way of life means the establishment of the State which is governed under the Principles enshrined in the Quran and encompass the boundaries lay down by the Quran itself.
3. The laws enforced by this State shall be equally applicable to all individuals of the State; there shall be the existence of neither any sect, nor of any separate Fiqh of any sect. It shall only be the Quranic code, which shall be applicable to all.

The circumstances are unleashing the fact that the establishment of such a Quranic State shall not be agreeable to the present day Muslims. It is because they all are divided into various sects, and none of the sects looks to be ready to abandon its Fiqh. This will definitely lead you to the conclusion: "Neither can such a system be established amongst us (the present day Muslims), nor can the sects be dissolved."

Its pragmatic exposition is that the Islamic system of life shall be established only amongst those people who come into the fold of Islam by accepting the above mentioned principles, -whether such people be the present day Muslims, or those who come into the fold of Islam later. Whatsoever has the Quran commanded the Muslims to believe is nothing but:

يَتَّيِّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِ ۗ وَءَالْكِتٰبِ الَّذِي نَزَّلَ عَلٰى

رَسُوْلِهِ ۗ (4: 136)

“O ye Muslims! you who believe, believe in Allah and His Rasool and the Book which He had sent to His Rasool.”

This renewal of belief is, as a matter of fact, the denial of sectarianism in Islam as a first step towards the establishment of the Quranic system of life. This stage looks to be flagrantly hard, violent, and critical. But the revival of Islam is not possible without it. If we keep deceiving ourselves by calling our present day un-Islamic life as Islamic, it shall by no means become Islamic. For an Islamic way of life, the basic condition is the existence of one compact Ummat, (with no trace of Sectarianism) and this is possible only in the QURANIC STATE.

This is how the various sects can be dissolved today.

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