

The Muslim First

The Quranic Solution to Sectarianism (Part- 2)

Part-1: <http://bit.ly/2J6XuD1>

Part-2: <http://bit.ly/2xuEygB>

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By Aftab Khan

FB/Twitter @SalaamOne

Introduction:

The Muslims as a religious community have become the prime target of the colonial powers, who have changed the methodology; Neocolonialism, the control of less-developed countries by developed countries through indirect means, to produce a colonial-like exploitation. The term is widely used to refer to a form of global power in which transnational corporations and global and multilateral institutions combine to perpetuate colonial forms of exploitation of developing countries. Neocolonialism has been broadly theorized as a further development of capitalism that enables capitalist powers (both nations and corporations) to dominate subject nations through the operations of international capitalism rather than by means of direct rule. The use of low intensity conflicts and terrorism is part of the overall scheme. Nationalistic, ethnic and religious fault lines are exploited to achieve domination. Religious fundamentalism and sectarianism is their useful tool. The Middle East presents a model of all these strategies at work. Muslims are suffering due to disunity among the themselves.

Every religious group splits in to various sects, Muslims are no exception. However if the differences are be kept within limits it does not have much negative effects. Sectarianism is a form of bigotry, discrimination, or hatred arising from attaching relations of inferiority and superiority to differences between subdivisions within a group. Wherever people of different religions live in close proximity to each other, religious sectarianism can often be found in varying forms and degrees. In order to maintain continuity it is appropriate to briefly review some important aspects covered in the previous issue.

The name of a religion is very important, it is symbol of unity, the sects add prefix and suffixes for distinction. it is found that mostly the religions are named after the founding personalities. Buddhism, after Buddha, Christianity after Jesus Christ, Judaism form Judea (tribal head). Similarly Zoroatism, Bahaism, Confucianism are also named after personalities. Allah has named the Deen (religion) as ISLAM, and the believers as Muslims (Arabic:Muslimen, Muslimoon), which have a link with 'As-Salaam', one of the the attributive names of Allah. The only religion in the sight of Allah is ISLAM (Submission), all the people of old, who accepted the religion of God were MUSLIM (surrendered to God).

The real Muslim is the one who confesses to accept Muhammad (pbuh) as the last messenger of God and adheres to the other beliefs and collective and individual

practices like Shahdara (oral statement of Islamic creed), offering Prayer (Salah), Fasting, Zakah (charity) and Hajj (pilgrimage). Quran calls the real believer as Momin, also uses many other attributive names but more emphasis is on 'Muslim', why? Islam lays lot of emphasis on unity of Muslims. The canonical prayers are worship of one God, offered while facing one direction i.e. Kabah, similarly one name 'Muslim' is very important for unity, the name chosen by God:

".. Allah named you "Muslims" before [in former scriptures] and in this [Quran] that the Messenger may be a witness over you and you may be witnesses over the people. (Quran;22:78)

"Surely those who divide the religion into sects and identify themselves as a sect, O Muhammad, you have nothing to do with them. Their case will be called to account by Allah Himself, He will inform them as to what they did."(Qura'n;6:159)

And hold firmly to the rope of Allah all together and do not become divided.. (Quran;3:103)

"The Messenger will say, Lord, my people did indeed discard the Quran"(Quran;25:30)

Surely all believers are brothers. So make peace between your brothers, and fear God, so that mercy may be shown to you. (Quran;49:10)

Muslim:

Arabic words, Islam, Muslim and Salaam are derived from the trilateral root *sīn lām mīm* (س ل م) (S-L-M), which occurs 140 times in the Quran, in 16 derived forms. Word 'Islam' (submission to the will of Allah to attain peace) has been chosen as name of Deen Islam (religion). Muslim (obedient, submitted, surrendered to the will of Allah in "Islam) is the name given to the adherents of Islam, while 'As-Salaam' (Giver of Peace) is one of many attributive names of perfection of Allah.

All three names, 'As-Salaam', 'Islam' and 'Muslim' (Arabic; plural Muslimeen, Muslimoon) are mentioned in Quran. "Muslim" appears about 44 times in 41 verses in Quran in various forms. This is the special name chosen and designated by Allah (God) to the believers through Quran also in previous times. A female adherent of Islam is a "Muslimah" (مسلمة). The plural form of Muslim in Arabic is muslimūn (مسلمون) or muslimīn (مسلمين), and its feminine equivalent is muslimāt (مسلمات).

In general terms a Muslim is someone who follows or practices Islam, a monotheistic Abrahamic religion. The Quran, holy book, is the verbatim word of God as revealed to the Prophet and messenger Muhammad (peace be upon him). The majority of Muslims also follow the teachings and practices of Prophet Muhammad (pbuh), called 'Sunnah' as recorded in traditional accounts (hadith). Muslim is obedient to Allah, there is no mention of any sect: "O ye who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the evil one."(Quran;2:208).

Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. (Quran;22:78)

Apart from the common collective name MUSLIM, God has addressed the Muslims with different attributive names; Mutiqeen, Momineen etc. These attributive names are not the replacement of MUSLIM but, one should strive to

acquire these attributes and qualities to become a good MUSLIM, one may excel in one or more of these attributes. Some people with malicious designs use the attributive names for their sect, and justify by claiming Quranic origin of their sects. This is depravity of their thought and reflective of bad intentions.

The Divinely Chosen name of Unity:

Quran is the ultimate guide, which assigns the name "MUSLIM" (*Arabic; Muslimoon, Muslimeen*) to the believers, which is repeated again and again in Quran, some references: (Quran;39:12), (Quran;22:78), (Quran;3:102) , (Quran;41:33), (Quran;27:91), (Quran;3:67), (Quran;2:128), (Quran;2:132), (Quran;2:133), (Quran;2:136) , (Quran;3:64), (Quran;3:80), (Quran;3:84) , (Quran;6:163) , (Quran;7:126), (Quran;10:72) , (Quran;15:2) , (Quran;16:102), (Quran;21:108), (Quran;27:81), (Quran;28:53), (Quran;30:53), (Quran;29:46), (Quran;33:35), (Quran;43:69), (Quran;68:35), (Quran;72:14).

By just adherence to one commandment, a process can be initiated which will positively contribute towards the unity of Muslim. It is by, just adhering to the one unique common name Quran Rejects Sectarianism:

Islam emphasises unity among Muslims, which is reflected in all the basic tenets like Salah (canonical prayers) in congregation, facing Qibla (Kabah), lead by Imam (prayer leader), Zakah (almsgiving), Hajj (pilgrimage). Muslim community is a cohesive social unit at each level. Any disharmony due to sectarian reasons is totally anti Islam. Differences on religious matters among companions of Prophet (pbuh) were settled through mutual consultation and discussions. There was not reason to form sects being against Islam.

Quran rejects and condemns sectarianism in strongest words, disassociating the believers from such sinners, even equating with polytheism. Some verses here highlight the criticality of this danger, which has become part of Muslim life and culture: *"Surely those who divide the religion into sects and identify themselves as a sect, O Muhammad, you have nothing to do with them. Their case will be called to account by Allah Himself, He will inform them as to what they did."*(Qura'n;6:159). *..... and do not be one of those who associate partners with God, those who split up their religion and became divided into sects; each one exulting in what they have.* (Quran;30:31-32). *And hold firmly to the rope of Allah all together and do not become divided..* (Quran;3:103)

Don't be your own judge, Allah is the Final Judge:

The final judgment rests with Allah, there is no need for any one group (as being done) to call themselves the blessed sect and condemn others to hell.

"Allah will judge between you, on the Day of Judgment, about what you used to dispute."(Quran;22:69)

Allah is Merciful and Forgives Repenants Muslims:

Muslims should not become self appointed watcher over others, remind brother Muslims about good things in a respectable, decent way, then just get a side, no need to quarrel. Allah says:

“You shall invite to the path of your Lord with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who are the guided ones”.(Quran;16:125)

Remember, Allah is Merciful and forgiving to the believers, who repent and seek forgiveness: “Yet anyone who does evil or wrongs his own soul and then asks God for forgiveness will find God forgiving and merciful.” (Quran:4:110)

Quran, Islam and Muslims:

Quran is the last book of guidance from the God for humanity. Quran is the basis of Islam, to be a good Muslim, one has to understand the message and act accordingly: “And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.”(Quran;25:73)

On D of J the Messengers will say, "Lord, my people had abandoned this Quran."(Quran;25:30)

Denier of Quran to Suffer

There are people, who either openly deny the Quran, or make false excuses and arguments to justify wrong interpretation, this is also a form of denial of scripture, like the Jews who made lame excuses in implementation of commandment of God, the story of Sabbath violators is narrated in Quran; 7:163,166, 2:65,66.

“These are Allah's Signs that We rehearse to you in Truth. In what kind of discourse after Allah and His Signs will they, then, believe?”(Quran;45:6)

That is, when these people have not believed even after Allah’s own arguments have been presented for His Existence and His Unity, what else can be there by which they will gain the faith? For Allah’s Word is the final thing by which a person can attain to this blessing, and the maximum of the rational arguments that could possibly be given to convince someone of an unseen reality have been presented in this divine Word. In spite of this if a person is bent upon denial, he may persist in his denial, for his denial cannot change the reality.

“Woe to every guilty impostor, who hears Allah's Signs being rehearsed to him, and yet persists in his pride, as though he had not heard it. Announce to him, then, the tidings of a grievous chastisement.”(Quran;45:7-9)

In other words, there is a marked difference between the person who listens to Allah’s revelations sincerely with an open mind and ponders over them seriously and the person who listens to them resolved that he would deny them, and then persists in the resolve already made without any serious thought. If the first person does not believe in the revelations immediately, it does not mean that he wants to remain an unbeliever, but because he wants to have greater satisfaction. Therefore, even if he is taking time to believe, it is just possible that another revelation might enter his heart and he might believe sincerely with full satisfaction. As for the other person, he would never believe in any revelation whatsoever, for he has already locked his heart up to every revelation of Allah. In this state such people generally are involved as are characterized by the following three qualities:

(1) They are liars; therefore, the truth does not appeal to them.

(2) They are wrongdoers; therefore, it is very hard for them to believe in a teaching or guidance that may impose moral restrictions on them.

(3) They are involved in the conceit that they know everything, and that none can teach them anything; therefore, they do not regard as worthy of attention and consideration Allah's revelations that are recited to them, and it is all the same for them whether they listen to them or not.

"Whenever he comes to know anything of Our Signs, he makes them an object of jest. For such there awaits a humiliating chastisement."(Quran;45:9-10)

That is, he does not rest content with mocking any one particular revelation, but mocks all the revelations. For example, when he hears that a particular thing has been mentioned in the Quran, he does not take it in its straightforward meaning, but first puts a crooked meaning on it in order to make it a subject of ridicule and mockery, then after making fun of it, says: These are strange things: one daily hears one or the other funny thing from them. *"This (Qur'an) is the true guidance. Those who deny the Signs of their Lord shall suffer the torment of a woeful scourge."*(Quran;45:11)*

Allah's Words never change.(Quran;10:64)

Obedience to Messenger:

"By your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least vexation in their hearts over what you have decided, and accept it in willing submission."(Quran;4:65)

Obedience to the Messenger (pbuh) has been repeatedly mentioned in Quran. It clearly defines the position of the Messenger: the Messenger does not come from Allah so that the people should simply acknowledge him as a Messenger and then continue to obey anyone they like. The Messenger is sent with the sole object that the code of life brought by him only should be followed instead of all other codes, and the commandments brought by him from Allah only should be obeyed instead of all other commandments. If anyone does not acknowledge the Messenger in this sense, his acknowledging him merely as a Messenger would be meaningless.

The application of the injunction embodied in this verse is not confined to the life-time of the Prophet (peace be on him). It will remain in force until the Day of Judgement. The guidance the Prophet (peace be on him) proclaimed on God's behalf, and the manner in which he followed God's direction and inspiration, will forever remain the universal touchstone for Muslims. In fact, recognition of that guidance as the final authority is the criterion of true belief. This principle was pronounced by the Prophet (peace be on him) in the following words:

'None of you can become a believer until his desires become subservient to what I have brought (i.e. my teachings).' (Cited by al-Nawawi in al-Arba'in, see the tradition no. 41, transmitted on their authority of Abu al-Qasim Isma'il b. Muhammad al-Isfahani, Kitab al-Hujjah with the opinion that it is a 'good' and 'sound' tradition, with a sound chain of transmission.)*

The Sunnah (practices) of the Messenger (pbuh) was always in existence, because people were following him all the times. This continued and passed on from generation to generations in continuous chain (*matwatir*). There was more emphasis on writing, preservation and understanding of Quran. The pious rightly guided

Caliphs did not feel the need to commit Sunnah into writing, oral and practical transmission was considered appropriate. They did not want any other book besides Quran, the book of Allah. Caliph Abu Bakr Siddique, washed out his written record of Ahadeeth, Caliph Umar (r.a) deliberated for a month to ponder, seek guidance from Allah, through Istekhara, finally he decided not to have any book besides the book of Allah, The Holy Quran (Hajar Asqalani). He used to say that the previous communities were destroyed because they ignored book of God. Jews prefer Talmud (oral traditions, and exegesis) over Torah.

"Say, "Who prohibited the nice things GOD has created for His creatures, and the good provisions?" Say, "Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of Resurrection." We thus explain the revelations for people who know."(Quran;7:32)

"They ask you (O Prophet) what foods are Permissible. Tell them all good things of life are Lawful to you. As for the hunting animals, the catch of your trained dogs and falcons, as Allah has taught you, is Permissible. Mention Allah's name thereupon. Always be mindful of Allah's Laws. His Law of Requitel is swift in reckoning" (Quran;5:4)

Quran has empowered the Messenger to declare something *Hlaal* (permissible) or *Haraam* (prohibited):

"Those who follow the Messenger, the unlettered prophet, (Muhammad) whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful." (Quran;7:157).

"And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah . Indeed, those who invent falsehood about Allah will not succeed" (Quran;16:116)

Following Hadiths further explains:

Narrated Al-Miqdam ibn Madikarib: The Prophet (pbuh) said: Beware! I have been given the Quran and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Quran; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.[Abi Dawood:4604, USC-MSA web (English) Reference: Book 41 , Number 4587]

Views: "I have been given the Quran and something like it" .. Something like it does not mean ... same, but similar ... whatever is said, one should not speculate, to draw meanings through conjecture...

Caliph Umar bin Khattab wrote: Decide according to what is in the Book of Allah (Qur'an), and if not found in the book of Allah (Quran), then according to the Sunnah (of Prophet,pbuh), and if nothing found in the Book (Qur'an) and Sunnah, then decided according to what the good people had done, and if nothing found in the

Book (Quran), the Sunnah and the acts of righteous people, then go ahead and judge with your mind, it's your discretion, may leave it (do not judge); and I consider better that you leave it [Nisai:5401]

Follow Sunnah of Prophet and Rightly Guided Caliphs:

According to a Hadith, Narrated Irbad ibn Sariyah: Abdur Rahman ibn Amr as-Sulami and Hujr ibn Hujr said: A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, **for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it.** Avoid novelties, for every novelty is an innovation, and every innovation is an error. [Sunin Abi Dawood#4607], [USC-MSA web (English) Reference: Book 41 , Number 4590]

http://www.islamicurdubooks.com/Sunan-Abi-Dawud/Sunan-Abi-Dauwd-.php?hadith_number=4607

The First century Hijra passed, Caliph/ Muslim rulers made NO official arrangements for written preservation of Ahadith (traditions) though the individual work and effort was there.. *Ibn Hajr Asqalani in his famous book 'Nakhbatul-Fikr' on Principles of Hadith (asool-e-hadith) has deliberated on this issue comprehensively.*

[Details : <http://salaamone.com/kitab-hadis-writing-history/>]

Ultimately during third century Hijrah, famous Haidth books were compiled privately by great scholars from available written and oral traditions. This is a great treasure of knowledge on religion, culture and history. Now we notice that the apprehensions of Caliph Umar (r.a) were not unfounded, many sects have emerged who interpret Ahadits differently. Some even equate Hadith books with Quran. The final book of revelations, the book of Allah has been side lined, kept for blessings, sawab and recitation. The words of Quran are proving true, when Muslims abandoned Quran, the rope of Allah, binding force for the Muslims in unity, they were overpowered by forces of evil:

"The Messenger will say, Lord, my people did indeed discard the Quran"(Quran;25:30)

"And hold firmly to the rope of Allah all together and do not become divided." (Quran;3:103)

Since the great treasure of knowledge is also available in the form of Hadith books, and there is ijma (consensus), best use be made but not at the cost of Book of Allah. The Holy Quran must be given the supreme weightage, not a ceremonial side role.

Faith in Quran and Action is Obligatory

Belief in Quran, the book of God, ponder, and to act upon its teachings is obligation of a true Muslim:

"Believe in Quran and obey" (Quran;2:285)

"Recite what has been revealed to you from your Lords Book. None can change His words. You shall find no refuge besides Him".(Quran;18:27)

"And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. (They follow and practice what they are enjoined and refrain from what is forbidden.)"(Quran;25:73)

Importance of Quran and Sunnah:

Quran claims that, this scripture is infallible; a beacon for the righteous, no other book can be anywhere near to it :

“This is the Book; there is no doubt in it. It is a guide for those who are mindful of God”(Quran;2:2).

“We have neglected nothing in the Book” (Quran; 6:38)

Allah's Guidance is right before you in the form of this noble Book, recorded by the most honorable scribes (80:13-16). The Almighty Himself guarantees the Truth of this Revelation, its explanation and its preservation. And you will find it free of all contradiction [(4:82), (10:37), (15:9), (29:49), (32:2), (52:2-3), (75:17-19)]. Therefore, there is absolutely no question or any doubt about the authority and authenticity of this Glorious Scripture. And, you will soon notice as you proceed, while reading Quran, that this Book leaves no lingering doubts in a seeking mind. If you remember that this is a Book of guidance, and hence, treat it as such, the hard fact will dawn upon you that this is The Path-finding Guide for all those who wish to journey through life in blissful honor and security.

Obedience to the Messenger (pbuh) has been repeatedly mentioned in Quran:

“In God's messenger you have indeed a good example for everyone who looks forward with hope to God and the Last Day, and remembers God unceasingly”. (Quran;33: 21)

The Messenger is sent with the sole object that the code of life brought by him only should be followed instead of all other codes, and the commandments brought by him from Allah only should be obeyed instead of all other commandments. Sunnah is practice of the Prophet Muhammad (pbuh).

Hazrat Umar bin Khattab (r.a) said: This is that Book (Quran) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle with it.[Saheeh Bukhari, Volume 9, Book 92, Number 374]

Narrated Ibn 'Abbas: The Prophet embraced me and said, "O Allah! Teach him (the knowledge of) the Book (Quran)[Saheeh Bukhari;Volume 9, Book 92, Number 375]

Narrated Abu Huraira:The Prophet said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me (Quran). So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."[Saheeh Bukhari;Volume 9, Book 92, Number 379]

Narrated 'Abdullah: The best talk (speech) is Allah's Book 'Quran), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).[Saheeh Bukhari; Volume 9, Book 92, Number 382]

Abu Dawud also reported from al-'Irbaad ibn Saariyah, may Allah be pleased with him, that “the Messenger of Allah (peace be upon him) led us in prayer one day, then he turned to us and exhorted us strongly . . . (he said), ‘Pay attention to my sunnah

(way) and the way of the Rightly-guided Khalifas after me, adhere to it and hold fast to it.” (Saheeh Abi Dawud, Kitaab al-Sunnah).

There is consensus that Islam is derived from two sources: one being infallible and containing compressed information — the Qur'an —and another being a detailed explanation of the everyday application of the principles established in the Qur'an: The Sunnah, or the living example of Prophet Muhammad (pbuh).

Hadith

The term Hadith derives from the Arabic root *hdth*, meaning "to report," "to happen," and so, "to tell a happening," "to speak of" or "to have, or give, as news." Hence the traditions are seen as narrative and record. From it comes Sunnah (literally, a "well-trodden path," i.e., taken as precedent and authority or directive), to which the faithful conform in submission to the sanction that Hadith possesses and that legalists, on that ground, can enjoin. Tradition in Islam is thus both content and constraint, Hadith as the biographical ground of law and Sunnah as the system of obligation derived from it.

The major *Hadith* collections:

1. Sahih Bukhari, by Imam Bukhari (d. 256 AH, 870 CE, 7,275 ahadith)
2. Sahih Muslim, by Muslim b. al-Hajjaj (d. 261 AH, 875 CE, 9,200 ahadith)
3. Sunan Abu Dawood, by Abu Dawood (d. 275 AH, 888 CE, 4,800 ahadith)
4. Jami al-Tirmidhi, by al-Tirmidhi (d. 279 AH, 892 CE, 3,956 ahadith)
5. Sunan al-Sughra, by al-Nasa'i (d. 303 AH, 915 CE, 5,270 ahadith)
6. Sunan ibn Majah, by Ibn Majah (d. 273 AH, 887 CE, 4,000 ahadith) OR
7. Muwatta Malik, by Imam Malik (d. 179 AH, 795 CE, 1,720 ahadith)

The four great Imams compiled their Fiqh much earlier than compilation of Six Hadith books, as evident from this timeline:

1. Imam Abu Hanifa (80 AH - 150 A.H. 699 AD - 767 AD)
2. Imam Malik (93 AH - 179 AH/715 - 795 AD)
3. Imam Shafii (150 AH - 204 A.H/767 - 820 AD)
4. Imam Ahmad Ibn Hambal (164 AH - 241/780 AD. 855 AD)

These great Imams were not only well versed in knowledge of Quran but also earliest Sunnah/Hadiths, through mostly first or second generation of narrators, which passed on to the famous Hadith compilers a century later. No one can be a scholar of Islam and fiqh without knowledge of Quran, Sunnah and Hadith. Since these Imams became famous for their Fiqh work, it does not imply that they were lacking in Hadith knowledge as some critics try to portray.

Not even one collector of Hadith can claim that he has collected all Hadiths, its humanly not possible. So if we criticise the earlier Imams of Fiqh on the basis of books compiled 100 years later, would it seem logical? The earliest scholars had direct access to written, oral, tangible and intangible sources of knowledge, which obviously gets diluted with the passage of time.

Sunnah (Traditions):

Presently many people consider the Sunnah and the Hadith as synonymous, whereas the two are quite distinct from each other. The Sunnah refers to `those established customs and practices of the Prophet (pbuh) that were passed on as

religion to the Muslim Ummah by the Companions of the Prophet (pbuh) through their practical consensus on these practices or through their perpetual adherence to them'. Therefore, there is no doubt about the authenticity of the Sunnah as an original source. Just as the Quran was also perpetuated by oral transmission, the Sunnah was passed on by perpetual adherence. Hence, the authenticity of the Sunnah does not depend on the narratives told by a few individuals; the entire society in the Prophet's time adopted and transmitted the Sunnah, thereby making it an established fact of history.

There are repeated commands in Qur'an, for the believers to offer Prayer and pay charity: "Therefore establish Salah (prayer), pay Charity (Zakah) and obey the messenger, so that you may be shown mercy."(Qur'an;24:56). But the detailed procedure to offer the Salah (prayer) and details for payment of obligatory Charity (Zakah) are not found in Qur'an; but in the Sunnah of Prophet Muhammad (peace be upon him). He laid down exceptions as elaborations of Qur'anic injunctions; for example it is prohibited to eat dead animals (Qur'an;5:3); Prophet (peace be upon him) specified the exception of fish and locust. Prohibition of donkey meat is not mentioned in Qur'an, but in Sunnah it is found to be prohibited and zebra as permissible. Marriage with aunt of wife is not mentioned in Qur'an, but Sunnah prohibit it. It is normal to say Prayer Call (Adhan) for Salah, but in Sunnah it is found that there is no Adhan for Eid and some other types of prayers. The authentic (Sahih) Hadith do not conflict with Qur'an, any apparent conflict could be due to misunderstanding by an individual, which will get reconciled if one goes in to the details and background.

Hadith are also regarded as important tools for understanding the Quran and commentaries (tafsir) written on it. The famous Hadith books were compiled much later but Islam continued to pe practices all along from generation to generations. The four Caliphs and later rulers did not feel the necessity of Hadith compilation, rather Caliph Umer (r.a) prohibited it, to uphold the importance of Quran.

Extreme Hadithists:

Among most Muslims, the importance of Ahadith is secondary to Qur'an given that, at least in theory, an Islamic conflict of laws doctrine holds Qur'anic supremacy above ahadith in developing Islamic jurisprudence. However, a minority of hadithists have historically placed Ahadith on a par with the Quran. A smaller minority have upheld ahadith in contradiction to the Quran, thereby placing ahadith about Quran and claiming that contradictory ahadith abrogate the parts of the Qur'an where they conflict. This is clearly against teachings of Quran, previously Jews and Christians similarly overstepped the bounds of religion, the warning is equally applicable now:

"Say, "O people of the scripture, do not transgress the limits of your religion beyond the truth, and do not follow the opinions of people who have gone astray, and have misled multitudes of people; they are far astray from the right path.".(Quran;5:77)

1. Quran is revealed by God (Quran;3:60)
2. We have not missed anything in the Book. (Quran; 6:38)
3. Nobody, not even Prophet can change Quran (Quran;10:15)
4. Messenger conveyed all what was revealed of this Book from Lord. There is nothing that could alter His words(Quran;18;27, 6:19)

5. Allah's Words never change.(10:64) [And changeless are His Laws (33:62), (35:43), (48:23) (17:77)]
6. Woe unto every fabricating impostor, the one who hears GOD's revelations but ignores arrogantly, Grievous punishment awaits (Quran;45:7-8)
7. Those who dispute Ayas have turned away from the right path (Quran;40:69)
8. Those who deny the revelations, will suffer a dreadful doom.(Quran;45:11)
9. Who disbelieved in Quran, are doomed (Quran;90:19)
10. And none but the Zalimun (polytheists, wrongdoers) deny Ayat (Quran;29:49)
11. And be not like those who said, We hear, and they did not obey (Quran;8:21)
12. Those concealing revelations of Quran are cursed by Allah (Quran;2:159)
13. Who conceal in the scripture, for a cheap material gain, incur painful retribution.(Quran;2:174)
- 14. Quran is Called Hadith (discourse, statements, word):**
15. In which Hadith other than the Quran will they believe? (Quran;77:50)
16. In what Hadith (discourse) after this (Quran) will they then believe?(Quran;7:185)
17. These are the revelations of God which We recite to you for a genuine purpose. In what Hadith (statements) other than God's and His revelations will they then believe? (Quran;45;6)
18. Let them produce a Hadith (discourse) like it if they are true in their claim.(Quran;52:34)
19. On D of J the Messengers will say, "Lord, my people had abandoned this Quran."(Quran;25:30)

Reflections

Hadithists (i.e. believers in hadith, i.e. almost all the Muslims), therefore, maintain that the Ahadith are a necessary requirement for the true and proper practice of Islam, as it gives Muslims the nuanced details of Islamic practice and belief in areas where the Qur'an is silent. Quranists, on the contrary, hold the extreme critical view on Hadith, that anything on which the Qur'an is silent is deliberate because Allah did not hold its detail to be of consequence, and in the case of Hadith that contradict the Quran, more so should those Hith be forcefully rejected outright as a corruption of Islam?

Quran being word of God is uncreated, but Hadith compilation is a human work, where possibility of error in transmission and recording cannot be ruled out. Hence the classification of Hadiths as Saheeh (authentic), Hasn (good) or Daeef (weak) has been done by the scholars not by Prophet (pbuh). Moreover the Hadith compilers (one man, not a committee) used their discretion, judgment and opinion to include or exclude the Hadiths in their books.

In the classical example of *Salah* (obligatory Islamic prayers), where *Salah* is commanded in the Qur'an, all Muslims agree that *Salah* (*Urdu; Namaaz*) is an obligatory part of Islamic religious practice. Divergence among Muslims arises, therefore, in how *Salah* is performed. According to Hadithists, the details and instructions of how to correctly perform *Salah*, so as to, in their view, "validly" fulfill the Qur'anic command of performing *Salah*, can only be found in the Ahadith. Despite this, *Salah* is nonetheless performed differently by different Hadithist Islamic sects, depending on which hadith collection each Hadiths sect relies upon. Quranists, for their part, leave the detail of *Salah* to be a matter between each

individual Muslim and Allah, with Salah performance done to each Muslim's own individual understanding, interpretation and need. This view is total negation of Quranic command to follow the Messenger, who is a role model. Despite minor differences, all Muslim sects have consensus in five obligatory prayers.

It must be kept in view that Islam is not being re-discovered or re-invented now, if the memory and past history of fourteen centuries was erased and we were forced to resurrect Islam only from Quran, then deficiency of Sunnah of Prophet (pbuh) would be felt. Such an impossibility does not constitute a valid argument for differences to form sects because essential Sunnah is available through continuous chain of practice and transmission.

A Hypothetical Scenario: Caliph Umar & Rashdun Model:

let's consider a hypothetical scenario based upon; Strict adherence to the policy of Caliph Umar (r.a) and four rightly guided Caliphs, which also carried the implicit sanction of the Messenger (pbuh) who had commanded the Muslims to follow the rightly guided caliphs in case of differences [Sunin Abi Dawood#4607]

The policy: "No Hadith writing, Sunnah to be transmitted through practice (matwattir) and orally, Just one Holy Book, Quran, the revelations from Allah. "

This policy continued for over two centuries, [though traditions were mostly memorised, some written work also reported] then during third century Hijrah, finding many fake Hadith in circulation, the great Muhadiths compiled the famous Hadith books from the available written and oral traditions (may Allah bless them and reward). This was a gigantic tasks, a highly valuable human effort to collect treasure of knowledge. Although the Hadith compilation, process could not match the high standard adopted for Quran compilation by Rightly Guided Caliph. Beside time lapse, it was an individual work, not by an official committee as appointed by early three Caliphs for Quran (details below). Over a period, a general consensus (*Ijmaa*) has developed and these six Hadith books are highly revered by Muslim scholar after Quran. It is not appropriate to criticise the great scholars, they did what they considered best under those circumstances:

"Those were a people that have passed away; what they did is theirs and what you have done is yours. You will not be answerable for their deeds."(Quran;2:134)

"Those who came [into the faith] after them say, Our Lord, forgive us and our brothers who preceded us in the faith and leave no malice in our hearts towards those who believe. Lord, You are indeed compassionate and merciful."(Quran;59:10).

A Brief History of Compilations of Quran:

"This is the Book; there is no doubt in it. It is a guide for those who are mindful of God"(Quran;2:2).

The Quran available today is exactly the same as it was revealed to Prophet Muhammad (pbuh) (during 610 to 632 C.E). The Holy Qur'an was written and compiled in the present order by the Holy Prophet under the direct guidance of the Almighty himself. The Holy Qur'an itself testifies to the fact:

“[O Prophet!] do not move your tongue swiftly to acquire this [Qur’an]. Verily, upon Us is its collection and recital. So when We have recited it, follow this recital [of Ours]. Then upon Us is to explain it [wherever need be]. (75:16-19)

This verse indicates that:

- Revelation of the Holy Qur’an would be completed in due course gradually,
- It would be compiled under the direct guidance of the Almighty,
- The reading (sounds) of the text would also be taught by the Almighty to be followed later.

This promised final recitation was done during the last year of the life of the Holy Prophet (pbuh) when he recited the whole of the Holy Qur’an with the Archangel Gabriel.

Complete history of its preservation and compilation and is available in complete detail. A brief overview through light on the elaborate arrangements, process involved and the efforts put in by the companions and Caliphs in preservation of Quran:

“Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian”(Quran;15:9)

The companions of Prophet Muhammad (pbuh) played an important role in the compilation of the Quran. Among Arabs memorization was the primary means of preservation, but Quran was also committed to writing under direct supervision of Prophet (pbuh). During the 23 years of Muhammad's time as a prophet, the verses of the Quran were memorized as they were revealed, and about 42 scribes wrote the verses on different materials such as paper, cloth, bone fragments and leather. During the time of Caliph Abu Bakr, when 70 people who knew the Quran by heart (qari), were martyred in the Battle of Yamama, Umar ibn al-Khattab was much concerned and requested Caliph Abu Bakr to compile the Quran into form of a book. After some hesitation Abu Bakr was convinced, he formed a delegation under the leadership of Zaid ibn Thabit, one of the leading scribes. This delegation of 12 people, including famous companions such as Uthman ibn Affan, Ali ibn Abi Talib, Talha ibn Ubaydullah, Abdullah ibn Masood, Ubayy ibn Kab, Khalid ibn al-Walid, Hudhaifah and Saleem, collected all the materials on which verses from the Quran were written. In addition, the verses memorized by the companions were heard as well. Each of them was asked to show two witnesses for the verse they read.

Saeed ibn al-Aas, who was renowned for the beauty of his handwriting, wrote them down on gazelle skin. The writing used was the Arabic script of the time, which was already old and used commonly at that time in Hejaz. The copy of the Quran was recited to the companions at a general meeting. There was no objection. So, a book called "mushaf" emerged, which means written verses. A large number of companions agreed that every letter of the Quran was in the right place. Then this mushaf was sent to Umar ibn al-Khattab. After his death, this Muhsif (document) passed on to Hazrat Hafsah, the daughter of Umar and a wife of Prophet Muhammad.

A difference of dialect was observed in the recitation of the Quran in the Armenia battles between Muslims from Damascus and Iraq during the period of the third

caliph, Uthman. Hudhaifah, one of the companions, went before the caliph on his way back from an expedition and asked him to prevent this.

In 647 C.E (25 Hijra), the 3rd Caliph Uthman appointed a committee comprising Abdullah ibn al-Zubair, Saeed ibn al-Aas and Abd al-Rahman ibn Harith under the leadership of Zaid ibn Thabit. All of them, except for Zaid, were from Quraysh. Uthman said that the dialect of Quraysh should be preferred if they were to fall into conflict with Zaid regarding the dialect, since Muhammad was from the Quraysh tribe. The Quran had been revealed in seven dialects of the Arabic language of the time. The committee brought the original mushaf from Hazrat Hafsa (r.a). The verses were written in the Quraysh dialect. The surahs were arranged in rows, separated from each other regarding their length and alignment with each other. The old copies were destroyed to prevent future conflicts. From the new copy, some mushafs were also written on parchment and sent to different places in the Caliphate. Some are still available in museums at Tashkent, Russia and Turkey.

The copy that stayed with the caliph was called al-Mushaf al-Imam (the head mushaf). There is no difference between the mushafs recited around the world today since they were all copied from original copies. Since then, countless Muslims have memorized the Quran. In the month of Ramadan, the entire Quran is recited in the Taraweeh prayer at the Kaaba and millions of Mosques in every village and town in the Muslims world. Same Quran is recited in Indonesia, China, Russia, London, New York, Morocco, Middle East, Africa, Pakistan, India, Bangladesh and elsewhere.

Hadith Compilation:

Caliphs and companions did not make any effort for Hadith compilation, rather they discouraged it. First Caliph Abubakar reportedly washed off his collection of 500 Hadiths. However oral transmission continued with some individual scripts. During early third century Hijra Imam Bukhari compiled his famous Hadith collection. His work is highly commendable. Al-Bukhari (b.810C.E/194 H, d.870/256 H) traveled widely throughout the Abbasid Caliphate from the age of 16, collecting those traditions he thought trustworthy. It is reported that al-Bukhari devoted 16 years to sifting the hadiths he included in his Sahih from a collection of nearly 600,000 narrations. There are total 7,397 narrations, and if repetitions excluded its 2,602. Bukhari finished his work around 846/232 AH, and spent the last twenty-four years of his life visiting other cities and scholars, teaching the hadith he had collected. This was colossal one man job. Allah may reward him. A short comparison with the compilation of Quran under official patronage of Rightly Guided Caliphs and Companions will not be difficult:

“This (Quran) is the Book; there is no doubt in it. It is a guide for those who are mindful of God”(Quran;2:2).

The worst of creations in the Sight of Allah are those deaf, those dumb who do not use their intellect (Quran:8:22), (also see 16:76).

However it's unfair to reject the Hadith literature on one pretext or another, it's great value as a treasure of knowledge cannot be undermined.

Sunnah Mutawatir (continuous)

The Caliphs and Companions of Prophet Muhammad (pbuh) made an unprecedented efforts in preservation of Quran as a Book, but they kept the Sunnah transmission through continuous practice (actions, *twatir*). The Sunnah are those established customs and practices of the Prophet (pbuh) that were passed on as religion to the Muslim Ummah by the Companions of the Prophet (pbuh) through their practical consensus on these practices or through their perpetual adherence to them. Therefore, there is no doubt about the authenticity of the Sunnah as an original source. Just as the Quran was perpetuated by oral transmission and writing, the Sunnah was passed on by perpetual adherence. Hence, the authenticity of the Sunnah does not depend on the narratives told by a few individuals; the entire society in the Prophet's time adopted and transmitted the Sunnah, thereby making it an established fact of history (Mutawatir).

In writing about *mutawatir* (transmitted via numerous chains of narrators) and *ahad* (anything that is not mutawatir) and its importance from the legal theoretician's point of view, the medieval scholar Al-Nawawi argued that any *non-mutawatir* hadith is only probable and can not reach the level of certainty that a mutawatir hadith can. However scholars like Ibn al-Salah (d. 1245 CE), al-Ansari (d. 1707 CE), and Ibn 'Abd al-Shakur (d. 1810 CE) found "no more than eight or nine" hadiths that fell into the mutawatir category. Like many others, the 20th century Muslim thinker Muhammad Iqbal never rejected the hadith wholesale, he proposed limitations on its usage by arguing that it should be taken contextually and circumstantially.

The existence of a certain number of witnesses precluded the possibility that they were able to agree on a lie, as opposed to the single report which was witnessed by one person only, its very name meaning the "report of one individual" (khabar al-wāḥid). Abū l-Hudhayl al-'Allāf (d. 227/841) continued this verification of reports through *tawātur*, but proposed that the number of witnesses required for veracity be twenty, with the additional requirement that at least one of the transmitters be a believer.

Only 113 Mutawatir Ahadith Collection by Jalaluddin Suyuti

Mutawatir Hadiths are narrated by so many people, whose agreement over a lie would have been impossible, (nor an error would be possible). Another condition is that the numbers should be found in every link of the chain of narrators. That is, from the Companions, down to a Follower, down to the time when it was recorded, at every link the number should be that large. For example, the Hadith: 'Whoever fastened a lie on me may find his abode in Hellfire,' has been narrated by more than 62 Companions with huge numbers later on also. It is a Mutawatir report. Similarly, Ahadith about the Second-coming of 'Isa b. Maryam, the Dajjal, **or, those concerning certain rituals, such as, Prayers, fasts, etc., are of Mutawatir status**, having been narrated by huge number of narrators at each link of the chain of narrators. Scholars opine that a mutawatir report is almost as certain as the Qur'an, and, therefore, rejection of a mutawatir hadith entails kufr.

The Hadith about the Pond of Kawthar was narrated by 50 or so Companions; the Hadith, 'Whoever built a mosque for the sake of Allah, will have Allah build for him a house in Paradise,' was narrated by about 25 Companions; the Ahadith, 'Every intoxicant is forbidden,' 'He who deceived us is not of us,' 'Do your Fajr in as much close to morning light as possible,' 'Islam started as a stranger and will end as a

stranger,' and, 'A group of my Ummah will remain on the Truth until Allah 's command (the Hour) comes,' are also of Mutawatir status. The Hadith, 'May Allah keep bright the face of him who heard from us our words and then passed them on as he heard..' is narrated by around 30 Companions. A Mutawatir report is almost as certain as the Qur'an, and, therefore, rejection of a Mutawatir Hadith entails kufr.

Jalaluddin Suyuti (1445–1505 C.E) has collected together **113 Mutawatir Ahadith** in a book titled: *Qatf al-Azhar al-Mutanathara fi al-Akhbar al-Mutawatirah*. He treated a Hadith Mutawatir if it had 10 narrators at every link.

Hence the wisdom of the Caliphs and the Companions in not writing Hadiths is very clear and obvious. The Caliphs and the Companions knew very well that there was to be only one Book, the Book of Allah, The Holy Quran! The previous nations were lost the true path, because they abandoned their Quran (Torah):

“The example of those who were given the Torah, then failed to uphold it, is like the donkey carrying great works of literature. Miserable indeed is the example of people who rejected GOD's revelations. GOD does not guide the wicked people.”(Quran; 62:5)

“even as We had sent warning to those (Jews) who had divided their religion into fragments; those who had split up their Qur'an (Torah) into pieces.(Quran;15:90-91)

Quran is Called Hadith (discourse, statements, word):

1. In which Hadith other than the Quran will they believe? (Quran;77:50)
2. In what Hadith (discourse) after this (Quran) will they then believe?(Quran;7:185)
3. These are the revelations of God which We recite to you for a genuine purpose. In what Hadith (statements) other than God's and His revelations will they then believe? (Quran;45;6)
4. Let them produce a Hadith (discourse) like it if they are true in their claim.(Quran;52:34)
5. It may be noted that these verses oppose any other book besides Quran. The Arabic word 'Hadith' mean; discourse, statement. However if taken literally, the word "Hadith" it can be applied to the Hadith books as known at present, though these Hadith books were non existent at the time of revelation of these verses of Quran. This could be reason that the Caliphs and Companions

Islam: The Perfected Religion - Allah Declared at the Farewell Hajj Sermon:

“ This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”(Quran;5:3)

The Prophet (pbuh) left for the eternal abode after few days of revelations of this verse, having completed his mission. The Rightly Guided Caliphs continued with the consolidation of power and spread of Islam. Caliph Abu Bakr Siddique and Omar (r.a) concentrated towards Quran, which was collected and kept in safe custody besides preservation in the memory of hundreds of Companions. During the era of Caliph Usman (r.a) the official copies of Quran were circulate in the entire caliphate, even to the far off places. There was only One Holy Book, The Quran. The matter of

compilation of traditions of Prophet (pbuh) was also considered, but the opinion was divided. Caliph Umar (r.a) kept on thinking, he mediated, resorted to Istikhara (special supplications for guidance from Allah) and after about a month's deliberation he decided not to have any other book besides Quran, because the previous nations (Jews and Christians) followed many other books besides the book of God, and thus lost the right path. Prophet (pbuh) had already ordered the Muslims to strictly follow the rightly guided caliphs, he specially mentioned Abu Bakar Siddiq and Umar (r.a) by name. For over a century this practice was adhered to.

The Sunnah of Prophet (pbuh) was also important as he was a role model, for the believers, mentioned in Quran. The Sunnah was transferred from generation to generations, in continuous chain (*mutawatir*). All essential fundamental practices like Salah (prayer), fasting, Zakat, Hajj and other mentioned in Quran had the details in Sunnah which was available even before compilation of famous six Hadith books in third century Hijrah, till this day. Jalaluddin Suyuti (1445–1505 C.E) has collected together 113 Mutawatir Ahadith in a book titled: Qatf al-Azhar al-Mutanathara fi al-Akhbar al-Mutawatirah. He treated a Hadith Mutawatir if it had 10 narrators at every link. These Ahadith are also include concerning certain rituals, such as, Prayers, fasts, etc, having been narrated by huge number of narrators at each link of the chain of narrators. Scholars opine that a mutawatir report is almost as certain as the Qur'an, and, therefore, rejection of a mutawatir hadith entails kufr.

The Ahadith literature is a great treasure of knowledge which is very useful. Islam is safe with Quran and Sunnah Mutawatir. If today all the books of the world go blank, millions of Hufaz Quran, found in each Muslim village and towns around the world will get and produce millions of copies of Quran all around the world simultaneously. Similarly the practices of worship and other Islamic practices are also available being practiced by billions of Muslims, practicing or non practicing Muslims are fully aware of. Hence Islam is a living religion. The Muslims should remain united ignoring minor differences in practices. Quran prohibits sectarianism, Quran is the uniting rope of Allah.

“On the Day of Judgement the Messengers will say, “Lord, my people had abandoned this Quran.”(Quran;25:30)

At times the historic wrong is accepted: The mother of believers Hazrat Ayesha (r.a) narrated that she longed to enter the Ka'bah and pray (Salah) therein. So, Allah's Messenger (pbuh) took her by her hand and admitted her into the hijr (Hateem) and said to her, “Offer the Salah, if you like to enter the House, for it is a part of the House. Your people made it small when they built the Ka'bah and took this out of the House to save on expenditure. Then I asked why the door is high? The Prophet (pbuh) said: "This also a wrong done by your nation, so that they may control the entry at their will. If the time of your nation was not near to ignorance, and I would not have feared that there would be a denial in their hearts, then I would add Hateem to the Ka'bah, and make its gate equal to the earth.” [Bukhari:7243,Muslim:3249, also similar Musnad Ahmed 24670, Abu Dawud 2028 and Jami` at-Tirmidhi 876]

Some scholars opine that certain narrative ascribed to the Holy Prophet (pbuh) appears to contradicts the Holy Qur'an. In some cases there can be difference of opinion among different scholars for different persons usually have different paradigms and background knowledge and may come to a different conclusion. If someone says that a certain Hadith mentions that there were only three obligatory

prayers for Muslims but a certain caliph increased the number to five, even the ordinary Muslim would simply reject it against the information supplied to them by a more authentic source, i.e., the whole Muslim community.

The Hadith Narratives were never received by the entire generation of the companions of the Holy Prophet (pbuh). Therefore it did not attain the status of *tawatur* and consensus of the companions of the Holy Prophet (pbuh). A study of the available traditions and history of Muslim scholarship would reveal that even the companions of the Holy Prophet (pbuh) would differ upon his sayings. The reason being that an individual irrespective of how excellent memory and perfect understanding could have misunderstood the actual implication of a saying or may not have communicated his knowledge to the next properly [Abu Bakr (r.a) washed away his collection of 500 Hadiths due to same fear]. One may say that the Sunnah being practical in nature, well defined and not dependent upon the understanding of some individuals are not subject to misunderstanding. We do not find any difference of opinion among the scholars on the basic components of the religion. The difference occurs only in details and explanations where we are left with alternatives to choose from.

Intellectual Pursuit:

There is a need for an in depth research to explore:

1. Before compilation of famous six Hadith books, what was the state of Islam, practiced by Muslims in second/third century Hijra?
2. The famous schools of fiqh (jurisprudence) Sunni [Hanafi, Maliki, Shafi'i, Hanbali, Zāhirī] and Shia came into existence prior to six Hadith collections, what was effect of these Hadith books on them?
3. Did 3rd century Hijrah Hadith books collections bring any changes in Sharia or this collection recorded what was already being practiced?
4. How best can we make use of treasure of knowledge available in Hadith collections without undermining importance of book of Allah?
5. Differentiation of the Mutawatir Sunnah from others and continuous process of upgrading or downgrading Hadith classification by scholars (like Al-Bani, rahm Allah)
6. How far the apprehensions of Caliph Umar (r.a) [Who thought that any other religious collection/ books will undermine Quran, like previous communities neglected the books of God] became true in history?
7. There is lot of emphasis on restoring Islam to the original era of Prophet (pbuh) and pious rightly guided caliphs. Keeping in view the development of human society, how far can we go back to the past? How can we achieve this objective without creating further divisions in a peaceful way through consensus?
8. Shah Wali Allah's opinion that the law revealed by a Prophet (pbuh) takes especial notice of the habits, ways and peculiarities of the people to whom he is specifically sent. His views on application on future generations need deep study.

9. Allama Iqbal's idea to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge.

Caution!

Above mentioned points are to be considered as part of an intellectual pursuit, (*Tafakur, Tadabbur*) for the scholars (Ulema) to debate and reach to some understanding (not the commoners). Hence the existing consensus (*Ijma*) should not be breached. Unity of Muslim ummah is of supreme importance than the division or discord.

Let's not forget, we need to be reminded again and again:

And hold firmly to the rope of Allah all together and do not become divided.. (Quran;3:103)

"The Messenger will say, Lord, my people did indeed discard the Quran"(Quran;25:30)

Conclusion:

In order to keep Part-1 and 2 as much complete as possible, this conclusion was included in Part-1. The study of Quran reveals that there is a comprehensive solution to end the menace of sectarianism and to forge unity among Muslims:

1. Follow Quran and Sunnah of Prophet (pbuh) and his pious companions (r.a)
2. Advocate good and forbid evil.
3. Don't enforce your opinion upon others, except by good logical arguments.
4. If some one does not agree, leave it, Allah will decide the matters of differences on D of J.
5. Everyone is responsible for himself, no one should try to be a guardian and watcher of others.
6. Who is to go to paradise or hell? It is the sole description of Allah alone. We cannot issue such certificates, its overstepping in to domain of Allah.
7. Respect the great scholars of all times, even if you differ with them, they did their best according to their time, their matter is with Allah.
8. Unity of Muslim Ummah is much more important than nationality, race, sect, gender, colour, tribe etc.

The Narrative - Unity of Muslims through Quran

All the Muslims while adhering to their present beliefs (which they consider as true Islam, based upon Quran and Sunnah) abandon their sectarian names, symbols and prominent distinguishing marks of identification and adopt the one specific name given to them by Allah in Quran i.e. *Muslim* (singular, *Muslim*). This will be one giant step against menace of sectarianism.

This will be the first step to revived the spirit of 'Perfect Deen' at the occasion of Farewell Pilgrimage (632 C.E/10 Hijrah) when it was revealed:

“This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam.”(Quran;4:3).

No need of recognition through the names of sects, prefixes, all stand united as **Muslims**. Every year during Hajj, Muslims of all colours, nationalities and sects from all over the world display unity through same dress, same rituals. The good works with faith bring great rewards and pleasure of God.

The **Muslims** are followers of the religion of Islam, they have submitted their will to obedience to Allah (God). Muslims accept the commands of God and adopt them in their speech, actions and in moral character. A Muslim rejects the evil suggestions for inner soul and bow to the Will of Allah:

“Have you ever considered the case of the person who has made his lust his god? Can you take the responsibility of guiding such a one aright?”(Quran;25:43)

“by the soul and how He formed it, then inspired it to understand what was right and wrong for it. He who purifies it will indeed be successful, and he who corrupts it is sure to fail.” (Quran;91:7-10)

The First Step Against Sectarianism

The sectarian menace cannot to be eradicated overnight, however initially just one step taken in line with the commandment of Quran, will initiate a process of reconciliation to reduce the negative effects of sectarianism. This will pave the way to start a new era of peace and harmony among Muslims. Allah says:

“Allah named you Muslims earlier and even in this [Book (Quran)], that the Messenger may be a witness over you, and that you may be witnesses over all mankind.”(Quran;22:78)

1. Every sect claim that they are the real Muslims, truly adhering to Quran and Sunnah, the claim rejected by others, who have counter claim to be true followers of Islam. They all use different labels, as distinguishing and recognition marks of their respective groups/sects.

Everyone is well aware that except ‘Muslim’, other labels and religious titles were introduced much later. It is therefore logical to restore the original Quranic name ‘Muslim’ [plural Muslemeen, Muslimoon] without any addons, labels, recognition marks and symbols.

2. All Muslims (*Muslemeen, Muslimoon*) to keep following their present jurisprudence (fiqh, madhbs, schools) but call themselves with one common name ‘Muslim’[plural Muslemeen, Muslimoon]. This God given name is complete in all respect and does not need extra titles. The tendency to identify sects be rejected. This is the first step against sectarianism. Anyone keen to develop intimate relationship can find more details through discussion. Display of sectarian symbols, marks with names, Masjids, religious institutions, homes and at public places be avoided. The self (nafas) will resist but as Muslim we have to submit to will of Allah, this is a test of our ‘surrender to will of Allah’. With sincerity we can pass this test while keeping faith and trust in Allah who knows our inner feelings.

3. This single step will take us back near to the time of Prophet Muhammad (pbuh), the time of ‘Perfected Deen’. Allah and the Messenger (pbuh) would be pleased and we can hope for the blessings of Allah. The Messenger (pbuh) had said that ‘those

following the way of Prophet (pbuh) and his companions' will be on way to paradise, finally Allah will judge. It's not befitting for us to indulge in self praise and claims.

4. The Hadiths about the division of Muslims into 73 sects was a prediction a prophecy. The Prophet (pbuh) did not urge that the Muslims should be active in dividing themselves into sects, nor he mentioned that all 73 sects will exist all the times. It appears that this covers entire period of human history. Many sects existed but are no more. This prediction was a warning but some sects use it as justification for sect formation. They ignore the clear commandments of Quran:

"And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment." (Quran;3:105)

All those adhering to the way of Prophet (pbuh) are promised paradise.

5. The Muslims should not indulge in Takfeer [declaring other Muslims as unbelievers or apostate] due to petty differences. According a Hadith, the such Takfeer falls back upon the person or persons declaring other Muslims as non believers [Abi Dawood 4687 (meanings)]. The final judgement rests with Allah, all the Muslims have to protect the faith and excel in performance of good deeds.

6. A central board or commission, comprising religious scholars (Ulema) from all the Muslim groups be formed which should workout 'Minimum Common Points of Agreement' to avoid unnecessary debates and acquisitions. Society should be purged of un Islamic inhuman cultural customs and traditions like veni, honour killing etc. The religious scholars be trained on modern lines using latest technology and teaching techniques. The religious scholars and Imam masjid should be given a befitting financial package . All these reforms/ measures be implemented in close coordination of clergy by the state.

The mindset and stagnation of centuries cannot be changed overnight through an article, book or discussion. However it can help to open the doors of intellectual thought process and knowledge.

"The worst of creations in the Sight of Allah are those deaf, those dumb who do not use their intellect" (Quran;2:18),

"Only those of His servants, who possess knowledge, fear God."(Quran;35:28)

On Day of Judgement the Messengers will say: "Lord, my people had abandoned this Quran."(Quran;25:30)

.....

"This Day, I have perfected your religion for you, completed My favor upon you, and chosen for you Islam as the System of Life."(Quran;5:3)

"Allah named you Muslims earlier and even in this [Book (Quran)], that the Messenger may be a witness over you, and that you may be witnesses over all mankind."(Quran;22:78)

"Surely those who divide the religion into sects and identify themselves as a sect, O Muhammad, you have nothing to do with them. Their case will be called to account by Allah Himself, He will inform them as to what they did."(Quran;6:159)

*And hold firmly to the rope of Allah all together and do not become divided..
(Quran;3:103)*

“The Messenger will say, Lord, my people did indeed discard the Quran”(Quran;25:30)

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Concluded.

References/Links:

<http://SalaamOne.com/muslim-first>

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ABOUT THE AUTHOR

Brig Aftab Ahmad Khan, is a freelance researcher and writer, working for peace through knowledge & dialogue. A retired Brigadier, holds Masters in Political Science and Business Admin. His research work is regularly published in DJ (www.defencejournal.com), which has been compiled in the form of e-Books available at: SalaamOne.com/e-books/ for study or download. Some books [printed copies] are provided free, at your doorstep [within Pakistan], please SMS name and complete postal address at +92300-4443470. He can be reached at Twitter [@SalaamOne](https://twitter.com/SalaamOne) and FB [@SalaamOne](https://www.facebook.com/SalaamOne)

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