

Solutions to Dissension in the Lives of Muslims

Unity, harmony and mutual love is a great bounty of Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made great effort to create unity, brotherhood and love amongst the Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ. Such an effort was made on the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that all forms of hatred, aversion and discord was removed from their hearts. This in no way means that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did not differ with one another. Human beings are diverse, by nature. Temperaments of each person are distinct. However, this did not diminish the love and respect they possessed for one another. This is what is lacking within us today. The purpose of this booklet is for us to introspect: What changes can we make in our life to create unity, love and brotherhood in our homes, families, societies and the world at large. Remember, hearts lie in the control of Allaah تَبَارَكَ وَتَعَالَى. We are, however, duty-bound to make an all out effort. May Allaah تَبَارَكَ وَتَعَالَى unite all the Muslims in a manner pleasing to Him. Aameen

Title: Solutions to Dissension in the Lives of Muslims

Compiled By: Madrasah Arabia Islamia, Publication Department,
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Published on the occasion of the Annual Madrasah Jalsah, Sha'ban
1440, April 2019

Publication No: A - 331

Date: Sha'ban 1440, April 2019

Published by:

Madrasah Arabia Islamia

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نحمده و نصلى على رسوله الكريم

Introduction

Unity, harmony and love is a great bounty of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states in the Qur'aan, "And remember the bounty of Allaah upon you when you were enemies, then He joined your hearts. Then you became brothers by this favour." (Aal-Imraan verse 103) In another verse, He states, "And He joined their hearts. Had you given away all the riches of the earth you could not have joined their hearts, but it is Allah Who joined their hearts. Indeed He is All-Mighty. All-Wise." (Anfaal verse 63)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made great effort to create unity, brotherhood and love. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ worked amongst such people who would proceed to battle, which would span years, due to the most trivial of issues. Such an effort was made on the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that all forms of hatred, aversion and discord was removed from their hearts. Allaah تَبَارَكَ وَتَعَالَى, praising the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ states, "Those who are with him are stern against the disbelievers and are merciful towards one another." (Fath verse 29)

In another verse, Allaah تَبَارَكَ وَتَعَالَى mentioning the qualities of the true believers and those who possess love of Allaah تَبَارَكَ وَتَعَالَى states, "O believers, "Whoever amongst you turns away from his religion, then Allaah will soon bring another nation whom He loves and who love Him, humble before the believers and stern towards the disbelievers." (Maaidah verse 54)

This in no way means that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did not differ with one another. Human beings are diverse, by nature. Temperaments of

each person is distinct. However, this did not diminish the love and respect they possessed for one another. This is what is lacking within us today. The purpose of this booklet is for us to introspect: What changes can we make in our life to create unity, love and brotherhood in our homes, families, societies and the world at large. Remember, hearts lie in the control of Allaah تَبَارَكَ وَتَعَالَى. We are only duty-bound to make an effort.

Every Muslim is a Brother to the Next

Allaah تَبَارَكَ وَتَعَالَى says, “The believers are brothers [to each other].” (Surah Hujuraat verse 10)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Do not bear hatred towards each other, do not be jealous of each other, do not turn away from each other, and do not sever ties with each other. O servants of Allaah! Remain like brothers. It is not lawful for a Muslim to sever ties with his brother for more than three days.” (Bukhari no. 6065, Muslim no. 2558)

In essence, this hadith teaches that Muslims are prohibited from all such matters which cause disunity, separation and weakness among them. Hatred, jealousy, physically turning ones back away from another Muslim due to arrogance and severing ties due to worldly reasons are all actions contrary to fostering and engendering love amongst Muslims. For this reason, we are forbidden from doing such actions.

Just as biological brothers because of their harmony in origin, spiritual brothers in Islam should do likewise because their origin is one i.e. Rasûlullâh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Just as biological brothers have mutual compassion, mercy, love, well-wishing for one another and they assist and overlook one another's faults and weaknesses, every

Muslim should regard another Muslim as his brother and deal with him in a like manner. Rasulullaah ﷺ wisely linked his advice with the expression, “O servants of Allâh!” because servitude to Allaah تَبَارَكَ وَتَعَالَى creates humility and humility is the only quality which will lead to unity.

The Great Virtue of Having a Clean Heart

Anas رَضِيَ اللَّهُ عَنْهُ says, “We were sitting with Rasulullaah ﷺ when he said, “A man who is from the inmates of Jannah is about to arrive.” Soon thereafter, a Sahabi رَضِيَ اللَّهُ عَنْهُ came in, with his shoes in his left hand and the water of wudhu dripping from his beard. When the gathering ended, Abdullah ibn ‘Amr ibn ‘As رَضِيَ اللَّهُ عَنْهُ followed this person (with the motive of learning the reason for him being blessed with such a glad tiding.) He said to him: “I have taken an oath that I will not go home for three days. Is it possible for you to accommodate me for this time?”

The Sahabi agreed. Abdullah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ stayed with him for three days, but noticed nothing extraordinary in his routine i.e. he never engaged in additional voluntary deeds as expected. However, whenever this Sahabi رَضِيَ اللَّهُ عَنْهُ would go to bed at night, he would recite some form of dhikr, then sleep till Fajr. Furthermore, during these three days he did not hear him utter any word besides good.

Abdullah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ says, “After three nights I almost deemed his deeds as “nothing so special”. I approached him and explained that my real motive for staying with him was to discover the special act that he may be engaging in, which warranted his guarantee of Jannah.” Then I asked him: “How did You achieve such a rank?”

He said: "I have no special deeds beside whatever You have seen during your stay." I accepted this and was about to leave when he exclaimed: "O, Yes! there is something. I do not harbour any evil or malice in my heart against any fellow Muslim. I am not jealous over whatever good Allah bestows upon any of them."

Abdullah ibn 'Amr رَضِيَ اللَّهُ عَنْهُ said, "That is precisely the reason for You reaching such a lofty status." (Nasai no. 10633)

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Anas رَضِيَ اللَّهُ عَنْهُ, O Anas! If you are able to pass the morning and evening in such a condition that there is no ill-feeling for anyone in your heart, then do so. O my son, that is from my sunnah. Whoever brings alive my sunnah, loves me, and whoever loves me will be with me in Jannah." (Tirmidhi no. 2678)

Harms of Dissension and Fighting

1.) One of the greatest harms of dissension and fighting is that weakness is created amongst Muslims. By this, Divine help is taken away. Allaah تَبَارَكَ وَتَعَالَى states, "Obey Allaah and His Messenger, and do not fall into dispute (quarrels) with each another, for then you will become cowardly and your strength will be lost. Exercise patience, for undoubtedly, Allaah is with those who exercise patience." (Anfaal verse 46)

"Reehukum" in this verse can refer to strength of the Muslims or it can refer to the rulership which they possessed. This means that by fighting, their rulership and control which they possessed will be snatched away. One of the major causes of loss in the Muslim world was the internal wrangling and bickering which caused the help of

Allaah تَبَارَكَ وَتَعَالَى to be withdrawn, thus resulting in the non-believers gaining victory over the Muslim lands.

Allaah تَبَارَكَ وَتَعَالَى states, “Their fighting amongst themselves is intense. You think that they are united, whereas their hearts are scattered. That is because they are such a nation which does not possess intelligence.” (Mumtahinah verse 14) Allamah Qushairi رَحْمَةُ اللَّهِ said, “Gathering together physically whilst having differences and enmity in the heart is the root of every evil, the cause of every loss, and the factor which creates courage in the enemies. Unity of hearts, similarity in courage and correspondence in intention creates every form of success and every goodness.” Ibn Ashoor رَحْمَةُ اللَّهِ writes, “In this verse, the Muslims are being nurtured to abstain from fighting one another, and to realise that the ummah cannot be powerful against their enemies, unless all of their hearts are united.”

Shaykhul Hind Maulana Mahmudul Hasan Deobandi رَحْمَةُ اللَّهِ, on being released after four years of imprisonment in Malta, said to a large group of Ulama who had come to meet him in Deoband, “We learnt two lessons during our stay in Malta. The more I pondered over the decline and fall of the Ummah in all aspects, whether deeni or duniyawi (religious or worldly), the more I was convinced that there were two primary causes for it: (1) deserting the Qur’aan (2) fighting over petty issues. Thus, I intend to spend the rest of my life in propagating the words and meanings of the Quran, by establishing makaatib (primary madrasahs for Islamic learning) in every single area to teach children the method of reciting the Quran, and by initiating adult lessons in which the meanings of the Quran will be taught to the public and in which they will be encouraged to practice on its teachings. I have also resolved not to allow any internal fights

to break out (especially amongst the Ulama).” (Akaabir-e-Deoband kya thei pg.17)

2.) Shaitan becomes happy when fights and division occur. He is generally the instigator and he becomes exceptionally pleased when such conflicts occur. Allaah تَبَارَكَ وَتَعَالَى elucidates this reality in the following verse, “Tell My servants that they should speak what is good. Undoubtedly Shaitaan will create friction between them (especially by way of things they will say to each other.) Indeed Shaitaan is an open enemy to man (and will spare no effort to lead man to Jahannum by causing them to fight each other.) (Bani Israaeel verse 53)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “‘Indeed Iblis places his throne on the [ocean’s] water. He then dispatches his troops. The one who is closest to him is he who creates the most amount of fitnah (dissension). One of them comes to him and reports: ‘I did such and such a deed.’ Iblis replies, ‘You haven’t done anything.’ Another of them then says, ‘I didn’t leave until I separated between him (a particular man) and his wife.’ Iblis brings him close to him [and in one narration ‘embraces him’] and says, ‘You have done well.’ (Muslim no. 2813)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shaitaan has no hope of those who establish salaah worshipping him in the Arabian Peninsula. However, he has the hope of causing conflict [and enmity] among them.” (Muslim no.2812)

3.) Actions of worship are not accepted when people fight and are then not prepared to even talk to one another. The gates of the heavens are closed for the actions of that person’s acts of worship.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The doors of Jannah are opened on Mondays and Thursdays and every person who does not ascribe any partner with Allaah تَبَارَكَ وَتَعَالَى is forgiven except for the person who bears some enmity towards his brother. Allaah تَبَارَكَ وَتَعَالَى says: ‘Give these two respite until they reconcile. Give these two respite until they reconcile.’” (Muslim no. 2565)

Allaah تَبَارَكَ وَتَعَالَى knows best our temperament and nature. For this reason, an allowance of three days has been granted for angers to cool down. Thereafter, one is not allowed to keep aloof from his brother. The minimum is that at least they should greet one another. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “It is not lawful for a Muslim to sever relations with his brother for more than three days whereby they meet each other but one turns away from the other, and the other does likewise. The better of the two is the one who offers salaam first.” (Bukhari no. 6077, Muslim no. 2560)

Ulama state that the enmity referred to here is for one’s personal self. If the enmity is for Allaah تَبَارَكَ وَتَعَالَى, then this person is not included in the warning, since a person has been commanded to do so. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most beloved action in the sight of Allaah is to love for His sake and to hate for His sake. (Abu Dawood no. 4599)

Faqih Abul Laith رَحِمَهُ اللَّهُ says, “The sin of a person severing family bonds is the most abominable one; so much so that those who sit in his company are also deprived of blessings of Allaah تَبَارَكَ وَتَعَالَى.” One day after Fajr salaah, Abdullah ibn Masud رَضِيَ اللَّهُ عَنْهُ was sitting in the

company of a number of people when he said, “O people, take an oath, if anyone of you has severed ties of relationship with his kinsmen, he should go away and leave us alone. For we are going to beseech a favour of Allaah تَبَارَكَ وَتَعَالَى and the gates of heaven are closed for him who has broken kinship.” (Al-Mu’jamul-Kabeer no. 8793)

4.) Enmity and hatred are created. Sulaiman عَلَيْهِ السَّلَام offered the following advice to his son, “Beware and abstain from quarrelling and arguing, for the benefits are few but it creates enmity and hatred between brothers.” (Shuabul-Imaan no. 8076, Hilyatul-Awliya vol. 3 page 70)

5.) A person destroys his deen. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The sicknesses of the nations before you has crept into you: jealousy (internally) and hatred (externally). This is a razor. I do not say that it shaves the hair, but it shaves off the deen.” (Tirmidhi no. 2510)

6.) Worst of the ummah: Ibn Masood رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The first part of this ummah is the best, and the last part of this ummah is the worst. They will be at odds with each other, disputing and splitting up into groups. So whoever believes in Allaah and the Last Day should see to it that death comes to him in such a condition that his dealings with people are as he would like theirs to be with him.” (Al-Mu’jamul-Kabeer no. 10517)

7.) Ja’far ibn Muhammad said, “Abstain from fighting in matters of deen, since it preoccupies the heart and creates hypocrisy.” (Hilyatul-Awliya vol. 6 page 264)

8.) Awzaai رَحِمَهُ اللهُ said, “When Allaah تَبَارَكَ وَتَعَالَى intends evil for a nation, He engages them in fighting and prevents them from practice.” (Hilyatul-Awliya vol. 7 page 121)

9.) Ma’roof Karkhi رَحِمَهُ اللهُ said, “When Allaah تَبَارَكَ وَتَعَالَى intends evil for a person, He closes the door of action for that person and opens the door of argumentation.” (Hilyatul-Awliya vol. 9 page 340)

10.) Imam Malik رَحِمَهُ اللهُ said, “Arguing in matters of deen leads to fighting. This removes the effulgence of knowledge from the heart and hardens it. It creates hatred.” (Hilyatul-Awliya vol. 8 page 106)

Practical Solutions

The most important thing is that every person should realize that we need to correct ourselves. Whenever any matter is spoken about, our natural reaction is to point fingers at others. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, advising Abu Dharr رَضِيَ اللهُ عَنْهُ said, “Take notice of your faults, for this will prevent you from noticing the faults of others.” (Shuabul-Imaan no. 4592) Every human being has faults. If every person pursues the faults of others, only evil and mischief will spread in society. No trust will be held amongst one another. Never mind pursuing private matters, even if such news or information is conveyed to one, he should attempt to conceal it. Each person needs to introspect. We need to bring the correct actions and qualities in our lives. A wise man once said, “When I was a young man, I wanted to change the world. I found it was difficult to change the world, so I tried to change my nation. When I found I couldn't change the nation, I began to focus on my town. I couldn't change the town and as an older man, I tried to change my family. Now, as an old man, I realize the only thing I can change is myself, and suddenly I realize that if long ago I had changed

myself, I could have made an impact on my family. My family and I could have made an impact on our town. Their impact could have changed the nation and I could indeed have changed the world.”

Practical and Simple Solutions to Create Love and Remove Disunity

1.) Performance of salaah with jamaat: Rasulullaah ﷺ said, “If there are three people in a village or rural area and the congregational salaah is not established among them, then Shaitaan most certainly takes control of them. You should therefore remain attached to the main body of Muslims. Surely a wolf devours the sheep that strays [from the main flock].” (Abu Dawood no. 547, Nasai no. 847)

2.) Straightening of the saffs in salaah – Nu’mān ibn Basheer رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah ﷺ used to straighten our rows to such an extent that it seemed the spears could be straightened by them. He continued doing this until he saw that we understood the importance of this from him. Then one day, he came and was about to commence the salaah when he saw a person’s chest sticking out of the row. So he said, “O servants of Allaah! You should most certainly straighten your rows or else Allaah will disfigure your faces.” (Bukhari no. 717, Muslim no. 436)

Imam Nawawi رَحِمَهُ اللَّهُ states, “The disfiguring of faces could be in the literal sense or it could refer to disunity among the Muslims.” The proof for this second meaning is the following narration of Bara’ ibn ‘Aazib رَضِيَ اللَّهُ عَنْهُ who narrates that Rasulullaah ﷺ used to walk between the rows from one end to the other end, passing his hand

over our chests and shoulders. He would say, “Do not remain crooked or else your hearts will become disunited.” (Abu Dawood no. 664)

3.) Salaam – Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “None of you will enter Jannah until you believe. You cannot be a believer until you have mutual love. Should I not inform you of such an action that if you practise upon it, you will begin loving one another? Spread the salaam amongst yourselves.” (Muslim no. 54)

A narration of Abu Umaamah states that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is no (perfect) imaan for the one who is not trustworthy. By Him in whose control my life lies, you will not enter Jannah until you believe. You cannot be a (true) believer until you have mutual love. And you cannot have mutual love until the enmity within your hearts is not removed. Should I not inform you of such an action that if you practise upon it, you will begin loving one another?” When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied positively, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Spread the salaam.” (Musnadush-Shaamiyyeen of Tabraani no. 172)

4.) Musaafahah - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shake hands and rancour will disappear. Give gifts to each other, you will love each other and enmity will disappear.” (Muatta no. 3368)

5.) Fasting in Ramadhaan and 3 days every month - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, “By fasting during the month of Ramadan and three days of every other (Islamic) month, the rancour of the heart is removed.” (Musnad Ahmad no. 23077, Sahih Ibn Hibban no. 6557)

6.) Presents – Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Exchange gifts, since gifts remove enmity in the hearts.” (Tirmidhi no.2130) In another hadith,

Rasulullaah ﷺ said, “Exchange gifts, you will love one another.” (Al-Adabul-Mufrad no. 594)

7.) Dua - Dua for one another is an extremely effective method of creating love. Allaah تَبَارَكَ وَتَعَالَى alone is the joiner of hearts, and only He تَبَارَكَ وَتَعَالَى can remove rancour and enmity from our hearts.

a.) The following dua has been taught to us in the Qur’aan Kareem,

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

O our Sustainer, forgive us and our brothers who have preceded us with imaan, and do not place in our hearts any ill-feelings to the believers. O our Sustainer, You are most Compassionate, most Merciful. (Hashr verse 10)

b.) A senior Alim from the UK relates, “On a recent trip to Saharanpur, we were fortunate to meet Hadhrat Moulana Aaqil Sahib (Damat Barakatuhum), a great Muhaddith of India, and the son in law of Sheikhul Hadeeth, Hadhrat Mawlana Muhammad Zakariyya Kandhalvi رَحِمَهُ اللهُ. Whilst sitting with him, he taught us this beautiful dua and mentioned to us that Allaah تَبَارَكَ وَتَعَالَى has put a great effect on it. People who are not getting along very well with friends and relatives, couples who are fighting and arguing regularly should read this dua in abundance.

He mentioned that one particular Alim had fallen into some family feuds and as a result was suffering much worry and grief. After reciting this dua several times, he was relieved of this grief.

Hadhrat Moulana also mentioned that once he was in Madinah Munawwarah and a woman met his family in the Haram Shareef at the time of Maghrib. She complained about her relationship with her husband saying that he had become very cold towards her on this journey and was not speaking to her at all. Hadhrat Mawlana's respected family taught her this dua and encouraged her to recite it regularly.

The next morning at the time of Fajr when she met her again, this woman could not stop thanking her for saying that her husband's entire mood has changed and he has become much warmer towards her!

By reciting this dua abundantly, in-sha Allah the hearts will be united:

اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ
الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي
أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا، إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مُثْنِينَ بِهَا، قَابِلِينَهَا وَأَتِمِّهْهَا عَلَيْنَا

O Allah! Put affection amongst our hearts, set right our matters between ourselves, guide us to the ways of peace, take us away from darkness towards Noor (light), save us from all kinds of indecency, the apparent as well as the hidden, and Bless our hearing, our seeing, our hearts, our spouses and our children, and Turn in Mercy upon us. Indeed You are The One who greatly Accepts repentance, One Who is repeatedly Merciful. Make us grateful for Your bounties, allow us to praise You for them, make us worthy of them and complete these favours upon us. (Abu Dawood no. 969)

c.) A man came to Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ from Bajilah and said, "I am marrying a virgin girl, and I fear that she may dislike me, so Abdullah mentioned, "Love is from Allaah, and dislike is [caused] from Shaytan so he may make unattractive what Allaah has made permissible for a person. When she enters, command her to perform two rak'ats behind you.' 'Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ also said, "and say [in dua after the salaah]:

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي، وَبَارِكْ لَهُمْ فِيَّ، اللَّهُمَّ ارْزُقْنِي مِنْهُمْ، وَارْزُقْهُمْ مِنِّي، اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جَمَعْتَ إِلَى خَيْرٍ، وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ إِلَى خَيْرٍ

O Allah grant me barakah in my family, and grant them barakah from me, O Allah grant me [sustenance, children etc] from them, and grant them the same from me, O Allah keep us together for as long as You do, with goodness, and when You separate us, let it be towards good [conditions that follow]. (Musannaf Abdur Razzaq no. 10460, 10461, Mu'jamul Kabir no. 8993)

Note: There is no harm in doing this even long into one's marriage, and should not only be understood as a deed for the first meeting with one's wife.

d.) Once when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed of a discord between two spouses, he recited the above dua. (Musannaf ibn Abi Shaybah)

اللَّهُمَّ آدِمَ بَيْنَهُمَا

O Allaah! Create love between them.

We can recite the dua for ourselves in these words:

اللَّهُمَّ آدِمَ بَيْنَنَا

O Allaah! Create love between us.

An extremely easy way to remove rancour and jealousy from the heart is to make dua for the person you dislike. In a few days, this dislike and hatred will transform into love and affection.

8.) Forgiveness and forgoing of rights– Rasulullaah ﷺ said, “No charity ever decreased any wealth, no person pardoned [another] without Allaah increasing him in honour, and no person humbled himself for the sake of Allaah without Allaah elevating him.” (Muslim no. 2588)

In the whole world today, people are fighting for their rights. Islaam teaches us to endeavour to fulfil the rights of others, as each person will be questioned about these on the Day of Judgement. As for one’s own rights, he should forgive others and ask Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah ﷺ said, “There will be acts of discrimination and other matters which you will dislike after I depart (from this world).” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “What do you order us to do, O Rasullullah?” He ﷺ replied, “That you fulfil your duties and you ask Allaah تَبَارَكَ وَتَعَالَى for your rights.” (Bukhari no. 3603, Muslim no. 1843)

This will only come when a person brings humility within himself. Hajee Imdadullah Makki رَحِمَهُ اللَّهُ said that unity will be achieved when people have unity and ithaar (giving preference to others.) As long as pride and greed remains, it will be impossible to bring about love and unity.

9.) Treat others as one would like to be treated – Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “None can be a true believer unless he likes for his brother what he likes for himself.” (Bukhari no. 13, Muslim no. 45) Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “Whoever would love to be delivered from the Fire and entered into Jannah, then let him die with belief in Allah and the Last Day and let him treat the people the way he would love to be treated.” (Muslim no. 1844)

10.) Performing good actions and abstaining from sins – Allaah تَبَارَكَ وَتَعَالَى states, “Undoubtedly those who believe and do righteous deeds, soon Allaah will make them beloved.” (Maryam verse 96)

Anas رَضِيَ اللّٰهُ عَنْهُ narrates that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “No two people love one another for Allaah’s pleasure or in Islaam, then they separate except due to a sin committed by one of them.” (Adabul-Mufrad no. 401, Musnad Ahmed no. 5357 from Ibn Umar رَضِيَ اللّٰهُ عَنْهُ) Today, there is so much of fights amongst ourselves, even in our own homes. The cause for this is our sins.

Hereunder, a few sins will be mentioned, which have become common amongst Muslims, but are not even regarded as so:

- a.) Giving preference to other forms of knowledge over Islamic knowledge. Mature girls are sent to schools and universities where not only is intermingling of sexes the order of the day, a diligent effort is being made to destroy the fibre of imaan by beliefs of atheism, modernism, etc. being drilled into the minds of the youth.
- b.) Adultery, fornication, incest, homosexuality, and those actions which lead to them (fantasizing, speaking, listening, touching and looking at those women/men one is prohibited from keeping contact (ghair-mahrams); exposing of the satr, non-observance of the laws of hijab, more-so with family members like cousins, brothers and sisters-in law, spouses of nephews and nieces and spouses of uncles and aunts.
- c.) Listening to music, viewing television, photography, pornography

Note: Many of these immoral actions have a negative impact on a person's marriage life, causing endless heartache, suspicion and fights.

d.) Love of the world which leads to taking of interest, abuse of trust, purchasing stolen goods, non-payment of Zakaat, non-payment of debts, depriving heirs of inheritance, bribery, insurance, gambling; This leads to lack of blessings in one's livelihood, as haraam brings nothing but harm and evil. Money matters, especially inheritance issues are a cause of many families breaking up and at times, even leads to court cases in which millions are wasted.

Ulama state that the solution to this is to be clear and transparent in one's monetary dealings.

An important point to note is that in Islaam, there must be definition of ownership. Every item in the house must have a clearly-defined owner. Similar, is the case with businesses, properties, etc. The items may be utilized by all, but there must be clearly defined owners. Failure to do this leads to numerous problems and fights after one's demise. Many sons work in their father's businesses taking only their basic needs from the shop, under the impression that they are shareholders in the business, house, etc. Legitimate transfers must be made in the father's lifetime. Nothing should be left obscure. A famous Arabic proverb reads, "Live like brothers, deal like strangers."

e.) Backbiting, lies, slandering, vulgar language, mocking others, passing judgements without proper investigation

The cause of all fights, arguments and hatred is generally the tongue. If the tongue is utilized correctly, great benefit can be accrued. On the other hand, misuse of this bounty leads to aversion and

abhorrence for one another. Rasulullaah ﷺ said, ‘He who keeps quiet will be saved.’ (Tirmidhi no. 2501)

f.) Consuming of liquor and other forms of intoxicants

This leads to loss of one’s mental faculties which in turns leads to abuse, violence and even divorce.

g.) Disobedience to parents, breaking family ties, not fulfilling one’s rights to spouses and children, breaking ties with Muslims

It is our duty to maintain and strengthen family ties. Forgiveness and overlooking of one’s rights are the only means for a family structure to remain stable. When every person learns to overlook rights due to him and endeavours to fulfil the rights of others upon him, then mutual love and respect will grow.

h.) Internal sins like pride, conceit, jealousy, love for status, ill-feelings towards others.

The basic solution for unity and love of hearts is one’s self reformation. This generally cannot be attained except by sitting in the company of the Ahlullaah (friends of Allaah.) As long as these spiritual sicknesses lurk within one, it will be impossible to unite hearts, and live harmoniously. Rasulullaah ﷺ said, “And you cannot have mutual love until the enmity within your hearts is not removed.” (Musnadush-Shaamiyyeen of Tabraani no. 172)

i.) Following the western culture in all aspects of our life including honeymoons, holidays, going to the gym, sports, touring, eating out, clothing styles, shaving and trimming of the beard, non observance of hijab, keeping the garments below the ankles, etc.

The Western culture, with its bright and dazzling lights, have created a hype that happiness and success is found in their lifestyle, which in reality brings forth nothing but sorrow, animosity and grief. The Sunnah lifestyle, even though appearing to be extremely simple, is the solution to the depression, hostility and enmity people are encountering on a daily basis.

j.) Abandoning of amr bil ma'roof (commanding righteousness) and nahy anil munkar (prohibiting evil), regarding evil to be good and vice versa.

Regarding this, there are two aspects: On the one hand, there is a lack of this important aspect of deen, whereas much emphasis has been laid on this. Consider the following narrations:

Consider the following narrations:

Rasulullaah ﷺ said, "No people who are amongst a nation involved in sin and have the ability to change them, but do not do so, except that Allaah تَبَارَكَ وَتَعَالَى will afflict them with a punishment before they die." (Abu Dawood no. 4339)

Rasulullaah ﷺ said, "Verily Allaah تَبَارَكَ وَتَعَالَى will not punish all the people because of the actions of the elite until they see evil in front of themselves and inspite of having power, they do not prevent them. When they will do this, then Allaah will punish the general masses as well as the elite." (Musnad Ahmad no. 17720)

Rasulullaah ﷺ said, "O people, command good and prevent evil before a time comes when you will make duaa to Him and He will not accept, and you will seek forgiveness but He will not forgive you. Verily commanding good and preventing evil will not remove sustenance nor will it bring one's death closer. Verily when the Jewish

rabbis and the Christian monks left commanding good and preventing evil, then Allaah تَبَارَكَ وَتَعَالَى cursed them on the tongues of their Ambiyaa and they became caught up in a general punishment. (Al-Mu'jamul-Awsat no. 1367) In a narration of Ayesha رَضِيَ اللَّهُ عَنْهَا this addition is found, [command right and prevent evil before] you seek His help and He will not help you." (Al-Mu'jamul-Awsat no. 6665)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, "Will people be destroyed if there are pious amongst them?" When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked the reason. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered, "Because of their their keeping quiet when the disobedience of Allaah تَبَارَكَ وَتَعَالَى was perpetrated." (Al-Mu'jamul-Kabeer no. 11702, similar narration in Bazaar no. 4743)

Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You people shall remain on the clear path of your Rabb as long as two intoxicants do not become manifest amongst you; the intoxicant of ignorance and the intoxicant of love for this world. Even though you may be enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah, as soon as the intoxicant of love for this world manifests itself amongst you, you will stop enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah. Those who speak by the Qur'aan and the Sunnah during such times will be like the very first to accept Islaam from the Muhaajireen and the Ansaar." (Musnad Bazaar no.2631)

Yazeed Raaqashi رَحِمَهُ اللَّهُ reports from Anas رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Should I not inform you about a group of people who although not belonging to the Ambiyaa and the Shuhadaa (martyrs), will be the envy of the Ambiyaa and Shuhadaa on the Day of Qiyaamah because of their closeness to Allaah. They will be recognised by the pulpits of light upon which they will be seated."

“Who are they, O Rasulullaah?” The Sahaabah begged to know. Rasulullaah ﷺ replied, “They are those who travel the world advising people so that Allaah's servants become beloved to Him and so that He becomes beloved to them.” Anas رَضِيَ اللَّهُ عَنْهُ asked, “I can understand how they can make Allaah beloved to His servants, but how do they make Allaah's servants beloved to Him?” Rasulullaah ﷺ explained, “They enjoin them to do what Allaah likes and forbid them from doing what Allaah dislikes. When the people follow this advice of theirs, they become beloved to Allaah.” (Shuabul-Imaan no. 405)

Rasulullaah ﷺ said, “Allaah تَبَارَكَ وَتَعَالَى commanded an angel to overturn a city with its inhabitants. The angel said, “In the city, there is a certain servant, who has not disobeyed You for the wink of an eye.” Allaah تَبَارَكَ وَتَعَالَى commanded the angel to overturn the city on them and him, since his face never showed displeasure when Allaah تَبَارَكَ وَتَعَالَى was disobeyed.” (Al-Mu’jamul-Awsat no. 7661, Shuabul-Imaan no. 7189)

On the other hand, the method of fulfilling this noble task has to be in line with the methodology of the Ambiya عَلَيْهِ السَّلَامُ to truly bear fruits. Mufti Shafi Saheb رَحِمَهُ اللَّهُ writes, “Calling to Allaah is in reality the work of the ambiya عَلَيْهِ السَّلَامُ. The ulama are utilized to fulfil this great duty, since they are the vicegerents of the ambiya. It is therefore binding upon them to learn the etiquettes and mannerism of this noble effort from them. That propagation which is not in line with these principles leads to enmity, arguments and fights.” (Ma’ariful-Quran vol. 5 page 422)

At another juncture, he writes, “The effort of reform and propagation in this era is not fully effective due to two reasons:

1.) Due to the evils found in our time and the abundance of haram, generally the hearts of people have become hard, and people are unmindful of the hereafter. The ability to accept the truth has decreased. Some are afflicted with the punishment explained to us by Rasulullaah ﷺ that in the final era, the hearts of people will be inverted which will result in one not being able to differentiate between good and evil, permissible and impermissible.

2.) There is general neglect of commanding righteousness, prohibiting evil and the duty of calling towards the truth. Leave alone the general masses, there is a lack of realizing the necessity of this responsibility amongst the ulama and pious. A person feels that it is sufficient to correct his deeds, even though his wife, children, brothers, friends and relatives are drowned in sins. It is as though he is not responsible for their reformation, whereas the clear texts of the Qur'aan and hadith state that it is a compulsory duty for a man to make an effort to reform his family members and acquaintances, "Save yourselves and your family from the fire."

Then those few people who turn their attention to this duty of reformation and correction are completely unaware of the Qur'aanic teachings and the principles and etiquettes of the invitation of the ambiya. Without thinking, they blurt out whatever they want to whenever they want to. Then they sit contented, feeling that they have completed their duty. However since this method is contrary to the sunnah method of the ambiya ﷺ, it leads people further away from deen and practising on the commands of deen. This is more so found in the case where one criticizes another. This eventually leads to scorning, deriding and ridiculing. Today, it is regarded to be a service of deen when a person's faults are brought forth in the public. May Allaah تَبَارَكَ وَتَعَالَى grant us the ability to serve His

deen and to invite others towards it with correct understanding and in accordance to its principles!” (Ma’ariful-Qur’aan vol. 5 page 430)

Differences Amongst the Ulama

There will always remain differences amongst the ulama. As layman, we should not get involved in their differences. The following are guidelines by Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ to be adopted:

The following guidelines will prove to be beneficial for those seeking the truth; and man is only liable for this:

1.) Ponder carefully – Great efforts are made to choose doctors and lawyers. If a person makes even a fraction of that effort in his religious matters, then he will certainly find the correct path. If four people are in a jungle, the time of salaah arrives, and the direction of the Qiblah is not known, then in such a condition, the Qiblah will be according to *taharri* – this means that a person should ponder, and in whichever direction he thinks is most likely the Qiblah direction, then he should perform salaah towards that direction. If all four performed salaah in different directions, then it is clear that only one person’s salaah was towards the correct direction. However in the sight of Allaah تَبَارَكَ وَتَعَالَى, all will be rewarded. On the Day of Judgement, none will be asked, “Why did you perform salaah in the wrong direction?” The reason for this is that all intended to face the Qiblah. From this example, it is established that whoever one follows in matters of differences, he is accepted by Allaah تَبَارَكَ وَتَعَالَى. (Ifaadaat vol. 26 page 142)

An easy way of giving preference (to one aalim over the other) is to look and ponder over the condition of both of those giving the fatwa. One should then give preference to the one who is pious and

abstinent, and follow him. After pondering deeply, the truth will definitely open up to you. The sincere seeker is guided by Allaah تَبَارَكَ وَتَعَالَى. If it happens that one cannot decide which side to give preference to, and both the ulama are equal in knowledge and taqwa in your sight, then in this case, follow the inclination of your heart. (Ifaadaat vol. 26 page 153)

2.) Diligent dua – A new Muslim mentioned, “When I began searching for the true religion, then I could see a glimpse of truth in every madhab, due to which I became perturbed. Finally I made dua, “If there is a creator of the Heavens and earth, then I make dua to Him to expose the truth to me.” Not even a few days had passed when the truthfulness of Islam became clear to me. Friends! Dua is very powerful. How regrettable that we have abandoned the making of dua. One other benefit of dua is that a person will be regarded as excused by Allaah تَبَارَكَ وَتَعَالَى. If he will be asked why he did not follow the truth, he will be able to answer, “I made great efforts to find the truth. O Allaah, You are One. I had requested You to expose the truth to me. Where could I find another guide?” This I am saying by the way. Otherwise, the normal system of Allaah تَبَارَكَ وَتَعَالَى is that whoever asks from the bottom of his heart, the truth will become manifest, not the converse. Therefore, never leave out dua.

3.) Abstaining from fighting and arguing – The differences of the sahaabah in permissibility and non-permissibility in ghair-mansoos matters (matters not explicitly stated in the Quran and Hadeeth) or in unclear matters is no hidden issue. The people of knowledge are also aware that some amongst the Taabi’een followed the view of one Sahaabi, whilst another group of the Taabi’een followed another view. However, one will never find in this best of periods (khairul-

Quroon) as well as the era of the mujtahideen a single incident where one group referred to another as misguided or sinner. There was no question of fighting one another, utilizing vulgar language and mocking one another due to these differences in that golden era.

The harm of showing disrespect to the people of knowledge: Since it is clear that differences amongst the ulama are unavoidable, then to show disrespect to the ulama is a means of great deprivation, whereas the demand of ittiba' (following) is to practise on the teachings of any one of the righteous ulama in which one has confidence and it is established that he is a practising alim. However, we are completely lacking in all aspects, despite claims of love and confidence. The crux of our love is to speak ill of other elders in vindication of our elders. What a severe sin this is! Rasulullaah ﷺ has stated that Allaah تَبَارَكَ وَتَعَالَى declares war on a person who has enmity with any of His friends. Which person can ever attain success who fights with Allaah تَبَارَكَ وَتَعَالَى? What then to say of the Hereafter?

The author of Mazaahire-Haq has written that this points to an evil end. For a Muslim, having a good death is something which is dearly cherished and a never-ending bounty. How dangerous is that matter in which there is a fear of an evil end!

Method of practice: In reality, people who do not wish to practise place forward these lame excuses. There has always been differences amongst doctors as well as lawyers. Despite this, no one has ever abstained from taking medical treatment or fighting for his right in a court of law. Then why is it in matters of deen, people utilize the differences of the ulama as a stratagem. Undoubtedly, it is necessary for those who really wish to practise to follow the view of the scholar who he regards to be righteous and to abstain from criticizing and

uttering futile speech regarding others. (Sirate-Mustaqeem page 439-440)

Differences of Opinion Amongst Ulama – The Method Of Our Elders

The following article has been extracted from the book “Ulama of Deoband” regarding the attitude of our elders with regards to difference of opinion:

There are two types of differences within Islam; those matters in which there is no scope for differences, in which the differences revolve around Haqq and Baatil (truth and falsehood) or hidaayah and dhalaalah (right-guidance and deviation). Regarding such differences, there is no question of becoming complacent and allowing those involved in their evil to continue unchecked. It is the duty of the Ulama to forbid from all types of such evil and establish the truth. However, even in such matters, moderation and fairness should be one’s guide and the bounds should not be trespassed. Qari Muhammad Tayyib رَحْمَةُ اللَّهِ writes, “The temperament of the Ulama of Deoband is one of moderation. There is no exceeding of the bounds in it, nor is there any exaggeration. By virtue of their moderation and broad-mindedness, they have not made it their occupation to brand others as kaafir (disbelievers), use abusive and vulgar language, hurl insults, curses and swear-words or to foul-mouth others. There is no question of hatred, jealousy or fury... Rather, only explaining the laws (of Shari’ah), exposing the reality of matters, establishing the truth and falsifying falsehood, or in simple terms, rectifying the Ummah and uniting the Muslims, were considered important. In their temperament, there is no room for despising, humiliating or disparaging individuals who oppose them, condemning and ridiculing

them, nor have they made the subject of their lectures and talks unnecessary criticism of those with opposing ideologies and incessant provoking the masses to hate them and continuously inciting the people's emotions to oppose them. Since they are always occupied in just merely explaining the laws of Shariah, where can they ever find time to indulge in all of the above futilities? Let alone branding their opposition as kaafir, they would never even discuss those people who have made it their mission to disparage them." (Ulama Deoband ka Deeni Rukh aur Maslaki Mizaaj pg.192-193)

Consider the above in the light of a few incidents;
Maulana Muhammad Qasim Nanotwi had come to Delhi, along with Maulana Mahmudul Hasan (Shaykhul Hind), Maulana Ahmad Hasan Amrohi and Haji Ameer Shah Khan. Maulana Ahmad Hasan suggested that they perform Fajr salaah the next morning in Laal Kuaa Masjid, since the Imam recited Qur'aan very beautifully. Maulana Mahmudul Hasan objected very harshly, "Don't you have any shame? That man brands our teacher as kaafir, and you wish that we perform salaah behind him." Maulana Qasim Nanotwi overheard this conversation. The next morning, Maulana purposely set out for that very masjid to perform Fajr salaah. After the salaah, the Imam noticed some strangers in the masjid, who seemed to be Ulama. He enquired from them as to who they were, and they introduced themselves. Hearing their names, he was taken aback. He came forward, shook Maulana's hands and said, "Maulana, I would brand you as kaafir. I feel so embarrassed today, as you have performed salaah behind me, whereas until now, I would label you as kaafir." Maulana replied, "There is nothing to feel embarrassed about. I appreciate the passion and zeal (you possess for Deen), due to which your branding me as kaafir has increased my respect for you. The reason for this is that you have been informed that I am disrespectful to Rasulullaah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Any Muslim who is guilty of this crime must certainly be branded as a kaafir, since he has left the fold of Islam. To label me as kaafir was therefore the demand of your imaan. However, I do have one complaint; it would have been good for you to have investigated the matter to ascertain whether the information is true or false. Anyway, I have come to inform you that the information which reached you was false, and I too regard any person who has disrespected Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in the least as one who has left the fold of Islam. If you do not believe me, I am ready to re-accept Islam at your hands.” Maulana then recited the Shahaadah. The Imam fell at the feet of Maulana, begging him for forgiveness. (Khutbaat Hakeemul Islam)

When Maulana Rashid Ahmad Gangohi began teaching and lecturing, he paid special attention to notifying the masses of the different forms of innovations which had crept into their lives, and even had a few books written in this regard. Certain Ulama who were promoting these innovations spread many false rumours regarding Maulana and wrote books and pamphlets against Maulana, in which very derogatory and offensive language was utilized. As long as Maulana was able to read himself, he would study those refutations himself. After becoming blind, he once said to Maulana Muhammad Yahya Kandehlawi, “Molwy Yahya, Maulana so and so has for a long time been refuting and attacking me. Read out some of his writings to me.” He replied, “Hadrath, that I cannot do.” Maulana enquired, “Why not?” He responded, “It is full of abusive words.” Maulana advised, “What effect can that swearing have from far off? Never mind the abusive language. Let me hear what his arguments are. It is possible that he may have written some point which makes sense, which would force me to retract some view of mine.” (Arwaah-Thalaathah

pg.199)

Maulana Ashraf Ali Thanwi had written, “For a long time, I have been receiving various forms of criticism from critics, most of which were based purely on prejudice, which I did not consider as worthy to reply to. I also realized that to answer these objections meant a continuation of a dispute, which would be a waste of time, without succeeding in one’s aim. Moreover, I have so much work to do that I hardly find the time to devote to necessary tasks. Then again, I looked into my heart and found that in answering these objections, my niyyah did not seem correct. My nafs was more inclined towards the thought that if I did not respond, my supporters would become less-inclined towards me. In that case, I would be answering in order to please people, which was not good for me.” (Aap Beeti vol.6). A certain person belonged to a particular sect whose beliefs Maulana was completely opposed to. However, that person would claim that Maulana actually belonged to their sect. When Maulana was informed of this, he said, “The only reason that this man has a good opinion of me and regards me favourably is that I do not adopt a harsh approach when dealing with people. Instead, when dealing with people, I display politeness and good character, together with remaining within the limits of the Shari’ah (by not adopting an attitude of compromise). Even when dealing with those involved in Bid’ah, I do not conduct myself in a harsh or unpleasant manner. I display politeness and good character, according to the Sunnah...This approach that I adopt, of dealing with people (with whom I disagree) in a pleasant manner, is the approach which Haaji Imdaadullah رَحِمَهُ اللهُ would adopt.” (Malfoozaat Hakeemul-Ummat vol.5 page 16)

Regarding the above, there were a few matters in which the Ulama of Deoband were very particular about:

- 1) One should be very careful when declaring anyone to be kaafir, since many types of deviations are such which are not absolute kufr.
- 2) The truth should be expressed without any fear of criticism, but should be done without being abusive and vulgar, hurling insults at or ridiculing the opposition. One should be polite and display good character, but the truth must also not be compromised.¹
- 3) Declaring the truth should be done solely for the sake of Allah, and not due to any personal vendetta.
- 4) Proper investigation must be carried out before branding anyone as a kaafir, a deviate or as astray. Other Ulama should also be consulted before passing a decision in public.

The second type of differences are those regarding which there is scope for difference of opinion, due to there being no clear, explicit and unequivocal verse of Quran or Hadith on this subject, or due to there being no authentic texts regarding this matter, or due to there being an outward apparent contradiction between different proofs of the Shari'ah. In such matters, the Sahabah or those after them

Hadhrat Hakimul-Ummat رَحِمَهُ اللهُ once said, "Moulana Mohammed Rashid who was my student, used to stand firmly for the truth, but together with this quality, he was also very polite. Once I was sitting in the masjid and I needed change (small money). Someone had the small money, so I gave him rupees and took the small money. Moulana Mohammed Rashid was present. He came forward and asked me 'is this not a business transaction?' I immediately realized (my mistake) and said, "It did not occur to me, this is definitely a transaction of sale, which is not permissible in the masjid." I then returned the money to the owner and told him, "I am cancelling this deal." Thereafter I told him, "Let's go outside of the masjid, and we will renew the deal there." Hence I came out of the masjid, gave the person the money, and took the small money from him. My heart became very pleased with the action of Moulana Mohammed Rashid, because it was necessary to notify, but he did it with utmost respect, asking, if it was not part of business transactions in the masjid."

from the former and latter Ulama have also differed with one another in their inferences on these matters. Such differences are still found today, and should never be condemned, but should rather be understood as Allah's mercy upon the ummah.

Qari Muhammad Tayyib رَحِمَهُ اللهُ has written, "In this moderate path (of the Ulama of Deoband) how can it ever be possible for ill feelings to crop up due to differences in opinion. In fact, the opposite is applicable, if both sides have proper proofs and basis for their arguments, it should increase their mutual respect and honour. Why should it not increase the mutual respect, whereas differences with proofs adds new dimensions to the knowledge of nubuwwah and opens up new doors of understanding, which is precisely why differences in the ummah are referred to as a mercy! (Maslak Ulama Deoband)

Mufti Muhammad Shafi رَحِمَهُ اللهُ has written that difference of opinion is neither contrary to the unity of Islam, nor is it harmful to anyone. We find severe ikhtilaaf between Sahaabah رَضِيَ اللهُ عَنْهُمْ, the taabi'een and our pious predecessors, yet despite all their differences, they would still meet each other, have meals together and live with such love that at times, an outsider would never even perceive their differences. The Ulama of Deoband followed diligently in the sahaabah's footsteps with regard to the etiquette which they displayed with their contemporaries in spite of great difference of opinion between themselves. Hereunder are some of the most wonderful examples of their beautiful character:

Maulana Ashraf Ali Thanwi differed with his teacher Shaykhul Hind Maulana Mahmudul Hasan in a certain political stance of his, which he believed to be incorrect. Once, one of Shaykhul Hind's supporters

spoke out against Maulana Thanwi in a gathering. When Shaykhul Hind came to know of this, he was utterly displeased, and he reprimanded that supporter, "Go back to that gathering and withdraw your statement. Do you think that wahi (revelation) was revealed to me regarding this issue?!!! It is only my opinion upon which I am acting. It is quite possible that his opinion may be correct." (Aap Beti vol. 6)

Hakimul-Ummah Maulana Ashraf Ali Thanwi and Shaykhul Islam Maulana Husain Ahmad Madani had great political differences. Maulana Ashraf Ali Thanwi was a strong supporter of the Muslim League Party and regarded the Congress (opposition party) to be harmful for the Muslims while Shaykhul Islam considered support of the Congress as beneficial for the Muslims and supported it fervently. This was quite a big issue in India, yet Shaykhul Islam would advise the people who wished to pledge bay'ah (a pledge of allegiance) at his hands to go to Maulana Thanwi, saying, "He is the elder of our group." He also said, "This useless one greatly admires Maulana, and regards respecting and honouring him to be extremely essential and important. In front of his abilities and perfections, my position is not even similar to that of a baby child before Plato." Maulana Madani expressed that he was convinced that 'Maulana Thanwi was certainly a reviver of Deen, who served Deen at a time when there was great need for such service'. A certain guest of Maulana Madani, commenting on these different viewpoints, spoke ill of Maulana Thanwi. Maulana Madani became enraged, and admonished him in a harsh tone, "You keep contact with me, yet you speak ill of my Elders." He then instructed his attendant, "Take this man's bedding away, he has no permission to stay by me."

Maulana Ashraf Ali Thanwi had at the same time commented on Maulana Husain Ahmad Madani in the following words, “Maulana Husain Ahmad is a man of an extremely honourable nature. In spite of political differences between me and him, no word was ever heard uttered by him which exceeded the bounds.” He also praised the courage, sincerity, humility and spiritual rank of Maulana Husain Ahmad.

Munshi Noorul Hasan, a disciple of Maulana Thanwi, once felt very hurt when a member of their political party commented that Maulana Madani cannot be a wali (pious saint). He resigned from that organization and later went to Thanabowan, where he met Bhai Sulaiman, a close attendant of Maulana Thanwi, to whom he mentioned this incident. Bhai Sulaiman sarcastically commented, “If Hadhrat Madani is a wali in your opinion, then Shaytan ought to also be a wali.” Munshi Noorul Hasan, shocked on hearing this comment, asked permission to relate this comment the next day to Maulana Thanwi, which Bhai Sulaiman happily consented to. In the gathering of Maulana Thanwi the next morning, Maulana, while commenting on a letter he had just received, explained that his example was like that of a small utensil of water, which cannot bear even a little impurity, while the example of Maulana Madani was like a sea which can tolerate anything. Hearing this, Noorul Hasan queried, “Hadhrat, you regard yourself to be a small utensil and Maulana Madani the sea, whereas Bhai Sulaiman is saying this and that about him,” and he related the entire incident which had transpired. After investigating the matter properly, Maulana Thanwi asked another attendant of his to grab hold of Bhai Sulaiman by the ears and remove him from the Khanqah. He then directed, “As of today, my connection with you is over. There is no permission for you to speak to me, to write to me

or to be present in my majlis.” Bhai Sulaiman was forced to leave, and became extremely worried and perturbed at this turn of events. After a while, he managed to get a letter delivered to Maulana in which he requested pardon. Maulana replied, “Ask forgiveness from that person whom you had spoken ill of, and bring a letter from him stating that he has forgiven you. Thereafter, I will decide what to do.”

After explaining his plight and situation to Maulana Madani, the latter readily forgave him and wrote a letter to Maulana Thanwi, requesting Maulana to also forgive him. Maulana Thanwi required from him another letter in which the entire incident should be written out, at the end of which Maulana should write that he has forgiven Sulaiman, so as to make sure that the full story had been narrated to Maulana Madani. Maulana willingly obliged. Bhai Sulaiman was thereafter permitted to return to the khanqah, but was only given permission to speak to Maulana after a long while.

Maulana Khalil Ahmad Saharanpuri and Maulana Yahya Kandehlawi had different views in certain rulings. When people would ask Maulana Khalil Ahmad the ruling, he would say, "According to me, this is the ruling, but according to Maulana Yahya, it is so. Go and find out from him and if he permits, practice on his ruling." (Takmilah Al-l'tidaal and Hudud-Ikhtilaaf)

Maulana Ashraf Ali Thanwi had written, “I have established a system called Tarjeehur Raajih, so that if anyone notices any mistake in any of my writings, he should make me aware of it. If I become convinced of my mistake, I will publicly withdraw. Hence, wherever I had committed such errors, I have openly and willingly admitted so (and publicized that admission). Where I was not convinced of having erred, I have also quoted the views of others on the issue, so that

whoever wishes may accept whichever version he prefers. I have always felt that it is not correct to insist on the correctness of one's own view. This is as a result of what we had learnt from Maulana Ya'qub Sahib (Nanotwi)." (Aap Beeti vol. 6)

Regarding the above, there were a few matters in which the Ulama of Deoband were very particular about:

1) Never did they allow such issues to become means for dividing their hearts, or for allowing disrespect and contempt to crop up within them for those whom they differed with. They would never harbour evil thoughts regarding them, nor backbite or slander them. In fact, they would praise them, publicize their good qualities and would severely reprimand any person who dared hurl abuses at them.

2) They would never scorn at the followers of those who differed with them, and would not make it their objective to win over to their side the followers of those whom they differed with.

3) They would never regard their views as infallible and their opinions as final, but were always conscious that they may be mistaken and those with whom they differed might also possibly be correct. Therefore, they were always ready to reconsider their views and publicly retract if they realized their mistake.

4) They would never shy away from presenting their own research and findings in the matter at hand, on condition they were capable and knowledgeable regarding that aspect. They would not hypocritically remain quiet, despite having sometimes reached a conclusion which differed from others after thorough study and deep thought, merely out of consideration for the feelings of others, or just to please others like friends, family, or colleagues, etc., so as to avoid

differences.

5) Differing with one's teachers and even Shaykh in subsidiary matters were not looked down upon as pride or disrespect, on condition it was done respectfully, humbly and with sincerity. Such occurrences were common between our Ulama, like the differences of Maulana Rashid Ahmad Gangohi with Haaji Imdaadullah, Maulana Ashraf Ali Thanwi with Shaykhul Hind, and Mufti Muhammad Shafi' Uthmaani with Maulana Thanwi. (Extracted from the kitab – Ulema of Deoband)

We terminate this booklet with two lectures on the theme (Solutions to dissension in the lives of Muslims); one by Mufti Shafi Saheb رَحْمَةُ اللَّهِ and the second by Moulana Yusuf Kandhelwi رَحْمَةُ اللَّهِ, a few days before his demise.

Lecture of Hazrat Mufti Muhammad Shafi Saheb رَحْمَةُ اللَّهِ

Hazrat Mufti Muhammad Shafi رَحْمَةُ اللَّهِ once delivered a lecture with the title “Differences of the Ummah and the Solution.” The following is a crux of his lecture.

“When Sheikhul Hind Moulana Mahmoodul Hasan رَحْمَةُ اللَّهِ was released from the prison of Malta after spending four years of incarceration, he returned to Darul-Uloom Deoband and one night, after his release, he addressed the Ulama after Isha in Darul Uloom and said,

“I have learnt two lessons in Malta.” On hearing this, everyone shot to attention and wondered what this teacher of all teachers who taught Ulama for eighty years, learnt in the final phase of his life.

He said, “I pondered in the solitude of the prison why the Muslims in the whole world are being destroyed with regard to both, their religious and worldly lives, I concluded that there are two causes for this. One is their discarding the Qur’aan and secondly, their mutual differences and disputes. Accordingly, I have come with a firm intention from there to spend the rest of my life in spreading the Qur’aan by making its words and meanings common. Madrasahs should be established to teach the children Qur’aan in every village. The adults should be educated with the meanings of the Qur’aan in the form of Qur’aanic lessons. They should be encouraged to practise

on the Qur'aanic teachings. Under no circumstances must the mutual disputes and quarrels of the Muslims be tolerated.”

After taking the pulse of the Ummah and diagnosing their diseases, he continuously spent the remaining days of his life in administering the cure in spite of his ill health, weakness and preoccupations. He himself started lessons of the Qur'aan in which all the Ulama of the city and great luminaries like Moulana Husain Ahmad Madani رَحْمَةُ اللهِ عَلَيْهِ and Moulana Shabbir Ahmad Uthmaani رَحْمَةُ اللهِ عَلَيْهِ participated. The general public and I myself had the honour of participating. But after this incident, only a few days of Hadrat's life remained.

Today also, the problems the Muslims are facing have the same two causes if one has to examine them with insight: discarding the Qur'aan and mutual in-fighting.

If one ponders, this in-fighting is also caused by abandoning the Qur'aan. If we had practised even a little on the Qur'aan, our disputes would not have reached this stage.

The Limits of Differences of Opinion

Having differences of opinion is not a despised act if it remains within limits. Man's creator has placed the emotions of anger and defence in man's nature according to wisdom. This is essential for man's existence and progress. But He has kept this emotion for defence against enemies. If its direction changes, either due to erring in recognizing the enemy or specifying him, or due to some other reason, when the enemy changes his direction, he will become the cause of his own destruction. Consequently, the Qur'aan has specified the direction of the enemy for the believer, *“Shaytan is your enemy. Always regard him as your enemy.”*

This means that the target of a believer's anger and attack should always be Shaytan and satanic forces. When the direction of his war is this way (towards Shaytan), it is called *jihad* in the terminology of the Qur'aan. This is the greatest form of worship. It is mentioned in a hadith that *jihad* is the noblest task in Islam. However, if the direction of the war moves away from here, instead of *jihad*, it will now be *fasad* (corruption) to save which, all the Ambiyaa عَلَيْهِ السَّلَام and divine books of Allaah تَبَارَكَ وَتَعَالَى were sent. In its apparent form there seems to be no difference between *jihad* and *fasad*. The differentiating factor that makes it a *jihad* is if the focus of attack is Shaytan and the forces of Shaytan, otherwise it will be termed as *fasād*.

The two nation theory which created Pakistan is the practical detailed outline of this brief statement. The believers of Islam are one united nation and the non-believers are another nation. This should be the direction of their *jihad*.

Shah Waliullah رَحِمَهُ اللهُ has mentioned one of the wisdoms of *jihad*. When the emotions of anger and defence which are naturally kept within man, find their natural exit through *jihad*, the mutual quarrels and in-fighting automatically disappear. The example of this is a roof which does not have gutters for the storm water to flow out. The water will gather on the roof, break it and go through.

Peace and War with Whom?

If we ponder today, this example applies to the whole Islamic world. The hatred of indecency, and immorality has exited the hearts due to satanic teachings, disbelief, apostasy and rebelling against Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. No one becomes angry due to these acts. The force of human toleration, conduct and manliness is spent

in supporting disbelief, apostasy and oppression. The field of dislike, rebellion and enmity is pointed towards one's own limbs. Fights are caused due to trivial matters. If there is a dot of difference, it is increased and changed into a mountain. This has become the nutrition of the media. Such efforts are made from both sides as if *jihad* is being implemented. It is as if two warring factions are having a battle. No person looks at himself to see that his own house is flowing away in the deluge.

From governmental politics till family life and dealings, all manifest this phenomenon. Those who read the verse, "All the believers are brothers" are physically contending with one another. Where the Qur'aan encouraged forgiving, overlooking and forbearing, there battles are taking place. Where it called one to perform *jihad*, that front is left desolate for the incursion of the enemies. Alas, only to Allaah تَبَارَكَ وَتَعَالَى can we complain. Where there is a race for positions in assemblies, councils, municipal boards, governmental positions and employment, a competition in trade and business, a conflict in properties and lands which is purely a battle for one's own rights, and the leaving of which according to everyone is regarded as high morality and good conduct, there no one is prepared to move an inch.

Firstly, the number of people working for the sake of deen and religion is very small. Whatever number there is, is used up in subsidiary issues while losing sight of the principal fundamental teachings of the Qur'an and Sunnah. The minutest of issues has become a battleground. Even major sins like backbiting, falsehood, harming Muslims, slander and mocking are not even considered. Disputes and fights are occurring in the houses of Allaah تَبَارَكَ وَتَعَالَى in the name of religion. The matter even reaches the police and the courts.

These religious people do not have so much hatred for those who mock Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who drink wine and who partake of interest as they have for those who oppose their views.

No person ever looks at the positive or negative aspects to realize that this in no way can permit fighting among the Muslims whereby backbiting, slander and despising can be tolerated.

A Wrong Endeavour in Reforming

When the focus of our newly educated reformers goes towards the destructive results of these mutual differences, and they consider the cure, they only find the evils in these differences which occur in the name of religion. They only think of solving the problem by effacing these differences. At that time they forget all the battles that are fought purely for personal motives for which another person's life, honour and wealth become permissible. Behind these battles, the entire country becomes embroiled in the flood of hatred but because they have given it the name of new culture and nobility, neither does it remain an illness for the nation nor is there a need to ponder about the cure. Only the *mullas* are disgraced in these differences and fights. People are only pondering about the cure for this whereas the differences that are occurring in the name of religion, are caused mainly, if one ponders, due to exceeding the limits. These are not personal rights which can be given preference. They are the differences in interpretation of the Qur'aan and Sunnah which cannot be terminated.

Some of our modern reformers have regarded the entire problem to be limited to these differences and have suggested the cure of removing these differences and establishing a new common school

of thought. The whole nation should have the same school of thought so that the root of all differences is effaced.

However, this procedure is neither logically possible in religious issues nor practically possible. Yes, if there are purely secular dealings in which the dispute regards personal rights, people can overlook their demands and an amicable agreement can be reached. Therefore, the cure for mutual differences is not to efface the differences in opinion and make everyone conform to one view.

Differences in Opinion and Quarrelling

It is not a hidden fact from the people of insight that there are many issues in secular and religious matters in which there can be a difference of opinion. Having a differing view is a natural intellectual requirement. There can only be agreement in two cases: Either there are no people of insight among the gathering. One person says something and all the others agree with him. Or one deliberately goes against one's own opinion in order to please the next person. Otherwise, if there is intelligence and honesty, then it is essential to have a difference of opinion. This difference of opinion is never harmful in any condition and in fact, provides food for thought for the others. It is for this reason that opposition parties are regarded as essential in the assemblies.

The differences in the explanation of the unspecified and brief texts of the Qur'aan and hadith have been termed a mercy. This began from the initial era of Islam – the era of the Sahaabah رضي الله عنهم, the Tābi'een and thereafter the Mujtahid Imams. The meaning of wiping off these differences which the Sahabah رضي الله عنهم had, cannot be any other but to regard one group of the Sahabah رضي الله عنهم as being misled.

This is totally in conflict with the text of the Qur'aan and Hadith. It is for this reason that Hafiz Dhahabi رَحِمَهُ اللهُ said that it is impossible to completely wipe off the difference in opinion which the Sahabah رَضِيَ اللهُ عَنْهُمْ had in any issue.

The Approach of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the Mujtahideen رَحِمَهُمُ اللهُ

Together with this, it is essential to keep the history of the Sahabah رَضِيَ اللهُ عَنْهُمْ, the Tābi'een رَحِمَهُمُ اللهُ and the Mujtahideen رَحِمَهُمُ اللهُ in front of us. There was not a single incident where their differences of opinion led to a fight or argument. In spite of having differences, they performed salaah behind one another and kept all the brotherly contact among themselves. This was a great achievement on their part.

The dispute in political issues among the Sahabah رَضِيَ اللهُ عَنْهُمْ was a preordained issue based on the wisdom of Allaah تَبَارَكَ وَتَعَالَى. They fought among themselves with swords but during the beginning of this dissent, when the oppressed khalifah, Uthman رَضِيَ اللهُ عَنْهُ was besieged by the rebels and the rebels made *imaamat*, Uthman رَضِيَ اللهُ عَنْهُ told the Muslims to perform salaah behind them. He mentioned a general rule,

إذا هم احسنوا فاحسن معهم وإن هم اساءوا فاجتنب اساءتهم

"If they do any good act, assist them in it, and when they commit any wrong act, refrain from it."

By rendering them this guidance, he played with his life and provided the correct explanation of the verse,

وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان

“Assist one another in virtue and piety and do not assist one another in sin and enmity.”

In this way he shut the door of mutual divisions and quarrels.

At the end of this dissent, when the battle raged between Ali رَضِيَ اللَّهُ عَنْهُ and Mu’awiyah رَضِيَ اللَّهُ عَنْهُ, the Roman government seized the opportunity and extended its hand of friendship and assistance to Mu’awiyah رَضِيَ اللَّهُ عَنْهُ in order to win him over to their side. Mu’awiyah’s رَضِيَ اللَّهُ عَنْهُ reply was, “Do not be deceived by our differences. If you had to turn your direction towards the Muslims, I will be the first soldier in the army of Ali رَضِيَ اللَّهُ عَنْهُ to combat you.”

This indicates that the fundamental realities of Islam were not hidden from anyone’s view although the differences had become so severe due to the treachery of the hypocrites.

In short, the differences which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Tabi’een رَحِمَهُمُ اللَّهُ and Mujtahidin رَحِمَهُمُ اللَّهُ had among themselves in explaining the Qur’aan and hadith, was undoubtedly a mercy. No aspect of it was harmful for the Muslims, neither before nor can it be today. The condition is that it must remain within the limits which they confined themselves to. These differences had no effect on their salaah, jamaa’ah, imamat and social life.

Disputes and Reformation

Other differences in the name of religion that occurred after the first era had the titles of sunnah, bid’ah etc. Many people discarded the

correct principles in interpreting the Qur'aan and Sunnah and made their own opinions their leaders. They created new issues. This is undoubtedly that division which the Qur'aan and Sunnah warns the Muslims about.

An endeavour to terminate or decrease it was definitely beneficial. However, the Qur'aan has mentioned the method of curtailing it as well. These are the principles of inviting towards good from amongst which the first one is wisdom, tact, then rendering good advice sympathetically and calling the people gently towards the correct meaning of the Qur'aan and the Sunnah. Finally one has to debate in the best possible manner, that is, to present evidence in order to be clearly understood. Regrettably, the people of knowledge in general and the reformers have forsaken these principles. They are only engrossed in debate, and that too, without any conditions. They mock their adversaries by using all kinds of tricks whether they are true or false, permissible or impermissible. The inevitable consequence of this is fighting, arguing and corruption.

The Temporary Cure

Today, when the division of the Muslims has reached its pinnacle, no person is prepared to listen to anything that goes against his own views. There is no such force that can make any group submit to one view. There is only one path to save Islam and the Muslims from mutual fights and the destructive effects of in-fighting and that is, the responsible members of every group should ponder whether the issues they are dabbling in and having differences about, are the fundamental issues of Islam for which the Qur'aan was revealed and for which Rasulullaah ﷺ was sent. Did Rasulullaah ﷺ sacrifice his life for them or are the fundamental issues of Islam

something else. In this country (Pakistan), the Christians are seeing dreams of making it a Christian country by exerting all their energies and using all their formidable means at their disposal. On the other hand, the masses are openly mocking the teachings of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Everything is being done in the name of Islam for which the Qur'aan and Islam came into this world to wipe out. The people are neglecting the important fundamentals and have become embroiled in research of these secondary issues. If Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have to make a demand from us as to what we did when all these attacks were taking place against Deen, what will be our reply?

I am certain that if any group ponders beyond its present disputes, it will sorely regret its pre-occupations and it will change its direction. The mutual enmity will decrease as a result.

At this point, I am not telling anyone to change his views. I am merely requesting people to find the correct avenue to utilise their energies. The mutual differences should be limited to the lessons in the classroom, *fatwas* and research journals. Here also, the tone must be gentle according to the principles of propagation of the Qur'aan. Regard the despising of another as poison. Our public *jalsahs*, newspapers and posters should be involved in promoting the unanimous *masaail* and the fundamentals of Islam instead of increasing the mutual differences. Our fight, which has become a transgression, can change into *jihad*. As a result, the attention of the public can be turned away from mutual squabbles towards the correct service of Deen.

The Correct and Incorrect Methods

Many people see the differences of the Ulama in *masaail* and ask where they should go to. Hidden in the depths of this statement is the fact that now they are not going to listen to anyone and will do as they please. This innocent question of theirs apparently seems to be correct. Yet if they ponder a little, they will find the answer in their dealings occurring around them.

A person fell ill. There was a difference of opinion among the doctors and physicians regarding his diagnosis. What should they do? Should they not find out about the qualifications of the doctors, or find out from the patients of these doctors or from other experienced people and then choose one doctor for the treatment? Whatever he diagnoses and prescribes will then be accepted. But they don't go around denigrating the other doctors. Here no one says that because the doctors have a difference of opinion, leave all of them. Do whatever you feel according to your own opinion. Why don't they do the same with the differences of the Ulama?

Take another example. You have to present a case in court. You consulted the learned lawyers. If there is a difference of opinion among them, no person says that the case should not be brought to court or do not listen to any lawyer. Do whatever you feel is right in your opinion. What happens is that every person tries to find out in different ways who the best and most reliable lawyer is. He then appoints him as his lawyer while at the same time, although having differences with them, does not regard other lawyers as his enemy. He does not criticize them nor fight with them.

Why is this natural and simple principle not applied at the time of the differences of the Ulama? Remember another point at this juncture. In the matter of illness or a court case, if you appointed the wrong

doctor or an unreliable advocate, the harm will most certainly affect you. However, in the matter of the differences of the Ulama, there is no danger of any harm. It is mentioned in a hadith that if a person asked a learned man a question and he gave the wrong reply, the sin will not be upon the questioner. The person issuing the *fatwa* (verdict) will be responsible. The condition is that you found out from such a person whom you trusted, after investigating that he was a reliable learned man, just as you would for a doctor or lawyer. After spending your energy in finding out from an authentic learned man, you are not responsible for any errors thereafter. Allaah تَبَارَكَ وَتَعَالَى will regard you as innocent. Even if he delivers the wrong verdict, there will be no harm or accusation against you. Yes, this should not happen that for a doctor you find out that he has an M.B.B.S degree and what kind of patients are treated more in his surgery, but for an *alim*, you merely limited yourself to his turban, *kurtah* and beard and that he can speak in a *jalsah*. If you did this, then you are not absolved of your responsibility. If he erred in his ruling, you will also be held responsible for the error.

Two Fundamentals of Mutual Wrangling

There are two fundamentals with regard to the disputes that are prevalent today in the name of religion. Firstly, the Ulama of every group and party are involved and secondly, the public that follow them.

If the Ulama, in their research and criticism, refrain from despising and denigrating others, in accordance with the Qur'aanic principles of propagation, is there any problem with this? They should turn the direction of their endeavours towards the fundamental issues of Islam in which no group has any difference of opinion. The calamities that are befalling the Muslims are related to these issues.

Similarly, the general masses should spend their efforts in finding an authentic *alim* and follow his guidance. They should not dispute with other Ulama. This mutual fighting and wrangling, which has made the Muslims useless, can be terminated in spite of having all the sects and their differences. There is merely the need to pay a little attention and change the course of action. How I wish this message of mine can reach the people who can do some work in this field?

Merely in the name of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they should stand up with this compassionate invitation. Many of the difficulties of the Ummah can be removed and our society can be rescued from the destructive cave it has landed itself in.

The Treatment for General Political Disputes

In religious matters, whatever direction a person has chosen, he regards it as the teachings of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ even though in reality, it may be wrong. However, he believes it to be Deen. Under these conditions, the effort must continuously be made to sympathetically convince him what the correct path is. However, as long as this view of his does not change, he cannot be invited to change his view and adopt another one in order to strike a deal of reconciliation. He can only be told to keep his differing opinion within limits and not forego the Qur'aanic principles of wisdom, advice and debating in the best manner.

Where the matter deals with personal rights and desires, it is very easy. In order to avoid disputes, leave your rights for others. The one who does this, will be honoured in this world and the purpose which he has left, can be obtained through another way. He will receive great glad tidings in the hereafter for which the world and all its governments and wealth cannot be a replacement.

Rasulullaah ﷺ said,

أنا زعيم بيت في ربض الجنة لمن ترك المراء وهو محق

“I take responsibility to give the person a house in the middle of Jannah who has left disputing in spite of being right.”

In conclusion, I repeat my earlier statement that the root of all our problems is because of abandoning the Qur’aan and disputing among ourselves. This mutual dispute is also because of not being aware of the Qur’aanic teachings or is as a result of negligence. Partisanship has made these realities concealed from our view.

Although there is a minority of pious people in the world, but there is no lack of them. Regrettably there is a severe drought of such people who can take their heads out of their tiny circles, look outside and answer the call of Islam and the Qur’aan. May Allaah تَبَارَكَ وَتَعَالَى grant us the ability to tread the path of Deen.

The Final and Decisive Discourse of Hadrat Moulana Mohammad Yusuf Sahib رَحْمَةُ اللَّهِ

An Invitation to Muslims to Become a United Ummah (Nation)

Hadrat Moulana Muhammed Yusuf Sahib رَحْمَةُ اللَّهِ delivered his last and decisive discourse in Raiwind, district Lahore, on Tuesday after Fajr salaah, three days before his demise on the 26th of Dhul Qa’dah 1384 corresponding to 30th March 1965. This lengthy discourse was

submitted by Moulana Abdul Aziz Khulnawi. The discourse has been edited and abridged for the benefit of the readers. An effort was made not to omit any important aspect of the discourse. Hadrat Moulana رَحْمَةُ اللَّهِ started his discourse after the masnoon khutbah (address) as follows:

Look! I am not feeling well. I did not sleep throughout the night. Despite this, I am speaking out of necessity. Whoever will understand and make amal (practise), Allaah تَبَارَكَ وَتَعَالَى will cause him to prosper, otherwise you will cause your own destruction.

This ummah was formed with great difficulty. Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ bore a great amount of hardship to build this ummah. The enemies of Islam, the Jews and Christians, have always made an effort to disunite this ummah into bits and pieces. Currently, the Muslims have lost the quality of unity. A few hundred thousand Muslims dominated this world as long as the ummah stood united.

Approximately all the Arabs had accepted Islam by the ninth year of hijri, at a time when not a single solid building structure was constructed. In fact, the masjid was also not a solid structure. Moreover, until then, no lamp was lit in the masjid. The first person to light a lamp in Masjidun Nabawi was Hadrat Tameem Dari رَضِيَ اللَّهُ عَنْهُ. He became a Muslim in the ninth year of hijri. In short, people of different clans, languages and nations formed a united ummah. Only when this was achieved, a lamp was lit in the masjid. However, before the physical lamp was lit, the prophetic noor of hidaayah (light of guidance) had already spread throughout the Arabian Peninsula and even further. Thereafter, this ummah presided over this world. Countries upon countries fell at their feet, wherever they went.

This ummah was formed when no individual supported his own family, community, group, party, nation, country and language. None took into consideration his personal wealth, property and family. In fact, each individual's concern was only the order of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This ummah will only unite when all relationships and ties are broken to fulfil the command of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the Muslims were a united ummah, the murder of a single Muslim soul anywhere in the world used to activate the entire ummah to retaliate. Presently, hundreds of thousands of Muslims are murdered, but no finger is raised.

One nation or the residents of one area do not form the ummah. The ummah is formed when thousands of nations and areas unite. Whoever considers a particular nation or area to be his and others to be strange is disuniting the ummah into bits and pieces. He is actually nullifying the efforts of Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. The Muslims have divided the ummah into pieces and the Jews and Christians are just reducing them into smithereens. If the present Muslims will become Muslims in the true sense, then the combined powers of the world will not be able to harm them in the least. The atom bomb and rockets will not be able to destroy them. However, if they continue disuniting on the basis of nations and geographical areas, then, by the Oath of Allaah تَبَارَكَ وَتَعَالَى, their armies and weapons will not save them.

The Muslims of the entire world are divided and murdered because they have destroyed their unity by nullifying the sacrifices of Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I am expressing the sorrow of my heart before you. All this destruction is because the ummah has not

remained an ummah. In fact, we have forgotten what is an ummah and how did Sayyiduna Rasulullaah ﷺ form an ummah.

The performance of salâh, making of dhikr, the existence of madaaris and imparting of knowledge therein is insufficient for the formation of an ummah and the descending of divine help. Ibnu Muljim, the person who murdered Hadrat 'Ali رضي الله عنه, was a regular musalli and dhaakir. At the time of his execution, when the people, out of anger, wanted to cut his tongue, he said: "Punish me as you please, but do not cut my tongue. I wish to spend the last moments of my life in the remembrance of Allaah تبارك وتعالى." Despite this, Sayyiduna Rasulullaah ﷺ said, "The person who murders Hadrat Al رضي الله عنه will be the most wretched amongst my ummah."

Abul Fadhl and Faidi also acquired knowledge in a madrasah. They were so proficient in their knowledge that they wrote a tafseer of the Holy Qur'aan using only those alphabets which do not have any diacritical points. Despite this, they were responsible for leading the Emperor Akbar astray and destroying Deen. Hence, the quality of dhikr and knowledge that were found in Ibnu Muljim and Abu Fadl and Faidi respectively were not sufficient for the unification of the ummah and for divine assistance to descend.

Hadrat Shah Ismail Shahid رحمه الله, Sayyid Ahmad Shahid رحمه الله and their companions were an excellent band of people as far as piety is concerned. When they reached the Sarhadi (border) area of the Indo-Pak subcontinent, the residents of that area accepted them to be their leaders. In the meanwhile, shaytaan divided the Muslims of that area by whispering the following in the hearts of a few Muslims, "These are strange people, why should they be given leadership in this area?" Consequently, they rebelled and many Muslims were

made shaheed (martyred). In this manner, the Muslims themselves have destroyed the unity of the ummah based on geographical areas. Allaah تَبَارَكَ وَتَعَالَى caused the English to rule over them as a punishment for their rebellion.

Remember! Slogans like: “my nation”, “my country”, “my community”, disunites the ummah. Allaah تَبَارَكَ وَتَعَالَى dislikes such slogans. A distinguished Sahâbî like Hadrat Sa’d bin ‘Ubaadah رَضِيَ اللَّهُ عَنْهُ committed an error in this matter. If his error was not rectified, then disunity would have occurred between the Ansars and Muhajireen. Nevertheless, Hadrat Sa’d رَضِيَ اللَّهُ عَنْهُ had to suffer the consequence of this error in this world. It is narrated that the jinns murdered him. Thereafter a voice from the unseen expressed the following couplet:

قتلنا سيد الخزرج سعد بن عبادہ - رمیناہ بسہم فلم یخط فوادہ

“We killed the chief of the clan of Khazraj, Sa’d bin ‘Ubaadah. We threw an arrow at him that pierced his heart.”

This is an exemplary lesson. It teaches that even if the best of people break the unity of the ummah based on nationalism, racism or geographical position, then Allaah تَبَارَكَ وَتَعَالَى destroys him.

The ummah will be formed when from amongst them all classes of people, without any distinction, will become involved in the effort of Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Remember! The corruption of monetary and social dealings destroys the unity of the ummah. Disunity is created when one individual or group oppresses another; the one does not fulfil the rights or harms or degrades and belittles the other. Therefore, I state that only kalimah and tasbeeh is insufficient for the unification of the ummah.

The ummah will be formed when monetary and social dealings are rectified and each one respects and fulfils the rights of the other. In fact, the ummah will only be formed when personal rights and benefits are sacrificed for others. Sayyiduna Rasulullaah ﷺ, Hadrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadrat ‘Umar رَضِيَ اللَّهُ عَنْهُ sacrificed all that they possessed and bore difficulties to form this ummah.

Once in the time of Hadrat ‘Umar رَضِيَ اللَّهُ عَنْهُ, much wealth came to Madinah Munawwarah. A mashwarah (discussion) took place with regard to its distribution. This was a time when the ummah was already formed. The members of the mashwarah were not connected to one particular clan or class of people. They were from different tribes and groups. They were the distinguished companions of Sayyiduna Rasulullaah ﷺ. They decided that the major portion of the wealth should be given to those who belonged to the tribe of Sayyiduna Rasulullaah ﷺ. Thereafter, the remaining wealth should be distributed amongst those who belonged to the tribe of Hadrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and, finally, amongst those who belong to the tribe of Hadrat ‘Umar رَضِيَ اللَّهُ عَنْهُ.

Hadrat ‘Umar رَضِيَ اللَّهُ عَنْهُ refused this proposal when it was presented to him. He remarked, “It is through the means and blessings of Sayyiduna Rasulullaah ﷺ that the ummah is receiving and has received whatever it possess. Therefore, the relationship of Sayyiduna Rasulullaah ﷺ will be regarded as a yardstick for distribution. Those who are more closely related to Sayyiduna Rasulullaah ﷺ will be entitled to receive more. Hence, the Banu Hashim will receive most. Thereafter, the children of Abdi Manaaf will receive, followed by the children of Qusay, Ka’b and Murrah respectively.” According to this decision, the name of Hadrat

‘Umar’s رَضِيَ اللَّهُ عَنْهُ tribe appeared amongst the last in the list. Hence, they received a very small share of the wealth. This is how the ummah was formed. Hadrat ‘Umar رَضِيَ اللَّهُ عَنْهُ gave preference to others over his own tribe.

Mutual unity is essential for the formation of the ummah. Dissention should not be sown. Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, “A person who had performed salâh, paid zakaat, observed fast, went for hajj and did the work of tabligh in this worldly life will be brought forth on the Day of Qiyaamah. Despite his good deeds, he will be punished because of a statement he uttered which sowed discord in the ummah. It will be said to him, “You should firstly suffer the punishment of your statement which caused harm to the ummah.” On the other hand, another person who had neglected the performance of salâh, paying zakaat, etc. will be presented. He will be very fearful of receiving divine punishment. Despite his negligence, he will be bestowed with much reward. He will ask out of surprise, “In lieu of which action is this kindness?” The following answer will be given, “You uttered a statement on a certain occasion, which saved the ummah from mischief and created unity amongst them.”

The usage of the tongue is most effective in the formation and disintegration of the ummah. The tongue is an organ which could unite or break hearts. Mischief is created when a single wrong statement is uttered by the tongue and circulated. Similarly, a single correct statement creates unity between broken hearts. Therefore, it is of paramount importance to control the usage of the tongue. This will be achieved when a person realises the omnipresence of Allaah جَبَّارٌ ذُو الْعَرْشِ. He hears everything that is uttered.

Aus and Khazraj were the two Ansaari tribes of Madinah Munawwarah. They hated and fought with each other for generations before accepting Islam. Centuries of mutual hatred and fighting terminated when Sayyiduna Rasulullaah ﷺ arrived in Madînah Munawwarah and they were blessed with Islaam. They became intimate friends of each other through the blessings of Sayyiduna Rasulullaah ﷺ and Islaam.

The Jews could not tolerate this unity. They plotted to sow discord amongst them. They appointed a person to recite some poetry concerning their previous battles against each other in an assembly where individuals of both clans were present. This initially provoked them to verbally abuse each other. Thereafter, they drew out their swords to fight. Sayyiduna Rasulullaah ﷺ was informed about the situation. He immediately arrived and said: “Will you murder one another in my presence?” On this occasion, Sayyiduna Rasulullaah ﷺ delivered a brief, but touching address. Both clans realised their error. They cried bitterly and embraced one another. The following verses were revealed on this occasions, “O Believers! Fear Allaah as is the right of fearing Him and never die except in the condition that you are Muslims.”

When a person will realise the omnipresence of Allaah تَبَارَكَ وَتَعَالَى at all times, he will fear His Punishment and Wrath and obey Him at every breath. In such a case, shaytaan will never be able to mislead him. In addition, the ummah will be saved from disunity and every other type of evil.

Allaah تَبَارَكَ وَتَعَالَى says, “Unitedly hold firm to the rope of Allaah (the Qur’aan Sharif and Deen. In other words, all of you should permanently hold firmly to the Rope of Deen with complete unity).

And do not be divided (on the basis of nations, geographical positions, languages or anything else). And remember the Bounty of Allaah upon you when you were enemies (of one another for centuries), then He united your hearts and, through His Bounty, you became brothers. And you were on the edge of the pit of Jahannum (about to fall therein when you mutually fought), then Allaah saved you therefrom.”

Shaytaan accompanies you everywhere. To save yourself from his evil, there should exist a group amongst you whose work will be to encourage the good and discourage the evil. Allaah تَبَارَكَ وَتَعَالَى say, “There should exist a group from amongst you who will call towards good (Deen), they should command all that is good (by striving in the Path of Allaah تَبَارَكَ وَتَعَالَى to make an effort upon imaan, salaah, dhikr, knowledge of nubuwwat, etc.) and prevent from all that is evil.” The ummah will become a united one through these efforts.

Thereafter, Allaah تَبَارَكَ وَتَعَالَى says, “And do not become like those who were divided and differed after clear signs had reached them. There is a gruesome punishment for such people. (A distressing punishment awaits those who follow shaytaan and employ various means to create differences and disunite the ummah even after being advised.)”

All the instructions and teachings of Deen are for uniting the ummah. The performance of salaah and observance of fasting engender unity. Hajj unites the Muslims of diverse cultures from various lands speaking different languages. Similarly, the programme of teaching others (ta’leem) unites the ummah. Mutual honour and love and exchanging of gifts also creates unity. All these deeds paves the way

towards Jannah. The faces of those who make an effort on these deeds will be illuminated on the Day of Qiyaamah.

Contrary to this are those actions which creates disunity and paves the way towards Jahannum. Examples of such actions are mutual enmity, jealousy, slander, tale-bearing, defamation, humiliation and annoying others. The faces of those who perpetrate such evil will be blackened on the Day of Qiyaamah.

Allaah تَبَارَكَ وَتَعَالَى says: “On that day (Day of Qiyaamah) when people will be resurrected, some faces will be illuminated and some will be blackened (because their evil deeds cause disunity in the ummah). As for those whose faces will be blackened, (it will be said to them), “You chose kufr (disbelief) after imaan (belief), so taste the punishment (of Jahannum) because of your kufr. And as for those whose faces will be illuminated, they will dwell in the Mercy of Allaah (Jannah) permanently (because they remained steadfast on the straight path).”

Brothers and Friends! These verses were revealed when the Jews made an effort to disunite the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and cause dissention amongst them. These verses declares disunity and in-fighting amongst the Muslims as kufr. Thereafter, a severe warning of punishment is cited in the hereafter.

Currently, a global effort is being made to break the unity of the ummah. The only solution is engagement in the effort of Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Invite the Muslims towards the masjid. Talks of imaan and programmes of ta’leem and dhikr should be conducted therein. Mashwaras (mutual consultation) regarding the effort of Deen should take place. Unity will be created in the ummah when

different classes, nations and languages participate in this effort, according to the method of Masjidun Nabawi.

Such statements should not be made whereby shaytaan causes division in the ummah. When three individuals sit together, they should be aware that Allaah تَبَارَكَ وَتَعَالَى is the fourth amongst them. If four or five sit, they should definitely realise that Allaah تَبَارَكَ وَتَعَالَى is the fifth or sixth amongst them. He is listening to all that is spoken and observing whether the discussion is to unite or divide the ummah. The participants should never ever slander, plot or carry tales of others.

This ummah was formed when Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ shed his blessed blood and bore poverty. Now we are dividing the ummah on our petty issues. Remember! The punishment for dividing the ummah will be much more severe than the punishment for discarding salaah.

If the ummah will be united, then never ever will they be disgraced. The Russians and American armies will also submit in front of them. The ummah will be united when all the Muslims practice on the verse, “Adhilatin ‘alal mu’mineen” meaning that every Muslim should humble and lower himself in front of his brother. This quality should be inculcated when proceeding for tableegh. When the Muslims will develop the quality of “adhilatin ‘alal mu’mineen”, Allaah تَبَارَكَ وَتَعَالَى will make them “a’izzatin ‘alal kaafireen”, in this world. They will become victorious and dominant against the unbelievers, whether they be of Europe or Asia.

Friends and Brothers! Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have strongly prohibited us from making such statements that will divide the hearts and cause disunity. Shaytaan whispers bad thoughts in the

hearts when two or four individual hold secret counsels. Secret meetings have been declared as the work of shaytaan. Hence, we have been prohibited from doing so. Allaah تَبَارَكَ وَتَعَالَى says, “Secret counsels are only (inspired) by shaytaan in order that he may cause grief to the believers, but he cannot harm them in the least, except by the permission of Allaah.”

Similarly, we have been prohibited from humiliating, mocking and jesting others. Allaah تَبَارَكَ وَتَعَالَى commands, “Let not some laugh at others; it may be that the latter are better than the former.” We have also been prohibited from searching for the faults we know not. In addition, we have been prohibited from mentioning someone’s fault we know in front of others.

Backbiting has been declared forbidden. Backbiting means to mention a fault found in someone. Allaah تَبَارَكَ وَتَعَالَى commands, “Do not search for the faults of others and do not backbite.” Humiliating, mocking, backbiting and searching for the faults of others are evils that divides and disunites the ummah. Hence, they have been declared forbidden.

We have been strongly commanded to honour and respect one another because this creates unity. At the same time, we have been prohibited from seeking honour from others because this disunites the ummah. A united ummah will be formed when each person sincerely realises, I am not worthy of being honoured, and hence, I should not seek any honour from others. In fact, I should honour others because everybody else is worthy of being respected and honoured by me.

If you sacrifice yourselves, then the ummah will be formed and you will be honoured. Honour and disgrace is not in the plans of Russia

and America, but in the control of Allaah تَبَارَكَ وَتَعَالَى. He has fixed certain principles and rules to honour and disgrace nations and individuals. If an individual, nation, family or class of people follow the principles of honour, then Allaah تَبَارَكَ وَتَعَالَى will honour them. Whoever will do actions that causes disgrace, Allaah تَبَارَكَ وَتَعَالَى will disgrace them.

The Jews are the children of the Ambiya. Despite this, Allaah تَبَارَكَ وَتَعَالَى destroyed them when they broke the principles of honour. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were the children of idol-worshippers. Allaah تَبَارَكَ وَتَعَالَى honoured them when they followed the principles of honour. Allaah تَبَارَكَ وَتَعَالَى has no relationship with anyone. Allaah تَبَارَكَ وَتَعَالَى retributes according to certain fixed principles and rules.

Friends! Sacrifice yourselves for this effort so that the ummah of Sayyiduna Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could unite and qualities such as imaan (faith), yaqeen (conviction), dhikr (remembrance of Allaah تَبَارَكَ وَتَعَالَى), ilm (knowledge), submission to Allaah تَبَارَكَ وَتَعَالَى, khidmah (serving others), tolerance, respect for others etc. could be revived in them. Sacrifice so that they are saved from evils such as disobedience, secret counselling, humiliating, backbiting and searching for the faults of others. If in any locality this effort is done correctly, then it will spread from there throughout the world.

Make an effort to see the jamaats of different nations, localities, classes of people and languages proceed in the path of Allaah تَبَارَكَ وَتَعَالَى. Observe the principles of the work correctly. In-sha-Allaah, the effort to unite the ummah will take place and, In-sha-Allaah, shaytaan and nafs (carnal self) will not cause any harm.

Thereafter, Hadrat Moulana emphasised the need to make an effort and create a correct environment in the rural areas. He ended the discourse with a dua.

Hold fast to the rope of Allaah altogether and do not sow dissension. Remember the bounty of Allaah upon you when you were enemies of one another, then He cast love in your hearts, now you became brothers by His grace. You were on the brink of a pit of fire, then He saved you from it. In this way Allaah expounds His verses to you so that you may be guided (Surah Aal Imraan, 103)

Notes: _____

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