

The Foundations of the Unity of Ummah in the Light of Holy Quran and Sunnah

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Abstract

The Holy Quran is such a book of rectitude and instructions which has immersed itself the complete intellect for the human welfare. In fact it includes all type of matter whether dry or moist. There is no aspect or turn of human life, which has not been provided complete guidance to the human beings at every step. This also eliminates the doubts of the human nature, removes the suspicions and the nonsense, protects from the predicament of self- made concepts, abolishes the human consideration from every type of uncertainties and guardsman from every kind of misleading and guides him towards Allah Almighty, Who is the Lord and Master of all creatures. But the condition is that the man should seek guidance from Allah Almighty and may display obedience. At present, a major part of the Muslim Ummah is a victim of disintegration and differences. The efforts being carried out on the name of religious meditation is not for the preaching of Islam but is being wasted in the debate of Islam and infidelity among their own ranks. The religion of Islam, which is the preacher of human equality and unity, has become a source of promoting disintegration through deplorable efforts. Now the issue has gone beyond arguments and disputation, as no member of the Muslim Ummah is ready to listen the other's opinion. A series of non-stop indiscriminate killing and bloodshed has initiated, and bonfires of hatred have been inflamed on the name of Islam, which is the key to affection, brotherhood and unity of the Ummah. The reason for this prevailing situation is due to the evading from the teachings of the Holy Quran and relating this achievement of benevolence to the Holy Quran. The Holy Quran is being considered as the book of guidance only to the extent of text, but the help regarding the corporeal and life after death is sought from the sources which are against the Holy Quran's teachings and guidance. Before any ceremony or sermon, the verses of the Holy Quran are being recited, but then whatever is spoken or presented is entirely considered the spirit of the Holy Quran. The heaps of the hatred and animosity are raised. If we follow the principles of the unity for Muslim Ummah provided by Holy Quran and Sunnah of Prophet Muhammad (PBUH) the existing situation can entirely change.

Keywords: Muslim Ummah, disintegration, infidel, Mufti (Scholar), Sunnah, sentiments and rivals.

Some of the stable and strong foundations mentioned in the Holy Quran for unity of the Ummah have been stated in this paper.

1. Turning To Allah

For the unity of the Muslim Ummah, things stated in the Holy Quran to be strictly abided by the Muslims is to first adopt the Quranic teachings and then turn towards this holy book. Allah almighty said:

(1) **وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا**

“And hold ye fast, all of you, to the cord of Allah, so and separate not.”

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“The expression 'cable of Allah', in this verse, refers to the 'religion of God'. The reason for use of the word 'cable' (habl) is that it both establishes a bond between man and God and joins all believers together. To take a firm hold on this cable means that the believers should attach profound importance to their religion: this should always be the centre of their concerns; they should continually strive to establish it; and the common desire to serve it should make them co-operate with each other. (2)

The Holy prophet(PBUH) said:

كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ (3)

“Book of Allah, the Exalted and Glorious, and that is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error.”

Ali (R.A) said:

وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ وَهُوَ الذِّكْرُ الْحَكِيمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ (4)

“It is Allah’s (firm) strong rope. It is the wise reminder. It is the straight path.”

This clearly reveals that the key to the unanimity and unity is in returning to the Holy Quran. This means that the man should promote the Quranic concept for unity and the acts prohibited by Holy Quran must not be made the orbit of Islam. The benevolence of the unity which have been mentioned must be kept in mind and the torment and agony to be faced for scattering difference and anarchy, must not be forgotten.

One must always and completely abstain from the reasons for the disputes stated in the Holy Quran. For instance, it has been mentioned in the Holy Quran that the previous communities even after the evidences disagreed with the preaching. Allah almighty said: (5) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ (5)

“And those who are vouchsafed the Book divided not save after there had come Unto them the evidence.”“That is, the reason why the people of the Book before this were divided into countless sects because of different kinds of errors and deviation, was not that Allah had failed to send "a clear evidence" from Himself for their guidance, but the fact that they adopted the wrong way after guidance had come from Allah; therefore, they themselves were responsible for their deviation, for Allah had fulfilled His obligation towards them. Likewise, since their scriptures are no longer pure and their books no longer consist of original and correct teachings, Allah by sending a Messenger of His, as a clear evidence, with a hallowed Book, containing sound and pure teachings, has again fulfilled His obligation towards them, so that if even after that they remained divided, they themselves should be responsible for it and should have no excuse left to plead before Allah.”(6)

The question arises that when the argument is itself a strong thing which wipes out mutual persistence and determination, then after this why the differences remain? So, it has been explained in the Holy Quran that their persistence became the root-cause of the disputes. Allah almighty said:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً سَ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ . وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ بَغْيًا بَيْنَهُمْ (7)

“Mankind was one community; thereafter Allah raised prophets as bearers of glad tidings and warners, as He sent down the Book With truth that He may judge between mankind in that wherein they disputed. And none differed therein, save those unto whom it was vouchsafed after the evidences had come to them, out of spite among themselves.”

“Earlier, the real cause of the opposition to truth has been identified as the love of the worldly life. Now, the present verses point out that, all along the lanes of time, Allah has been showing clear signs to establish the true faith, yet the seekers of the mundane benefits have been working against it to safeguard their material interests.” (8)

Allah almighty said on another place:

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ (9)

“And they divided not until after knowledge had come to them, through spite between themselves.”

“That is, "The divisions were created not because Allah had failed to send the Prophets and the Books, and therefore, the people could not know the Right Way and so invented their own separate religions, sects, schools of thought and systems of life, but divisions appeared after knowledge had come to them from Allah. Therefore, Allah is not responsible for it, but the people who abandoned the clear principles of religion and commands of the Shari'ah and created their own creeds and religions are themselves responsible for it.

That is, "The motive for creating the divisions was not good, but they resulted from the desire for ostentation, love of an independent entity, mutual rivalry and stubbornness, the urge to humiliate and defeat one another, and greed for worldly wealth and position. When the clever and ambitious saw that if the godly people followed the true religion honestly, there would only be One God before whom the people would bow, there would be one Messenger whom they would acknowledge as their guide and leader, there would be one Book which they would turn to and there would be a clearly defined creed and code of life which they would be following. In such a system there could be no place of distinction for themselves, on the strength of which they could have their own leadership flourish so that the people should rally round them, and bow to them and also make rich offerings to them. This was the real cause which became the motive of the invention of new creeds and philosophies, new ways and rites of worship and new systems of life, and diverted a large part of humanity from the highway of Divine Religion and misled them into blind alleys. Then the mutual disputes of the factions and their religious, economic and political conflicts gave rise to intense bitterness, which in turn led to bloodshed and violence among humanity."⁽¹⁰⁾

The power of evidence is an acclaimed fact, but at various places in the Holy Quran this actuality has been stated that the dispute among the human beings despite revealing evidences, the fire of disagreements and clashes breaks out. It is said in the Holy Quran:

وَأْتَيْنَهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ ۚ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ ۚ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (11)

“And We vouchsafed Unto them evidences of the affair. And they differed not except after the knowledge had come Unto them, through spite among themselves. Verily thy Lord will decide between them on the Day of Judgment concerning that wherein they have been differing.”

“This far the verses confirm two points: This verse purports to say, firstly, that the Book of Musa عليه السلام contains many clear prophecies about the advent of the Holy Prophet صلى الله عليه وسلم and, secondly to comfort the Holy Prophet صلى الله عليه وسلم that the Israelites rejected him not because there was any dearth of arguments, signs and Divine prophecies to support and establish his claim, but because of jealousy, love of the world and personal desires, that is, they did not like the very idea that the Final Messenger صلى الله عليه وسلم should have appeared from among the non-Israelites.”⁽¹²⁾

These two things have been clearly described, first it is not due to the lack of indications but it is more because of the tenacity and persistence, and the second is that if the cause of the dispute is the tenacity and the ego of oneself, then the claimant of the right must not argue with him and should not waste his time and entrust the issue to Allah Almighty. It has been mentioned in the holy verses of Holy Quran that the disputes due to arguments can be finished, but not the differences due to persistence.

Historically proven that the basis of the sects in Islam were because of persistence and mutual biasedness. For instance, the foundation of Mutazila was laid when Wasil bin Atta became speechless before Hassan Basri (R.A) then instead of acknowledging his blunder he formed his separate party and began to propagate his deplorable concepts. So, the Mutazila sect began then to flourish and this issue of "ImtinaulNazar" (limit of vision) became the source of differences among the Ummah. The basis of this issue was a try to seek the knowledge, but they lost persistence and biasedness. The fact was that the misled never referred to his point of view but disseminate began about erroneous arguments and Muslim Ummah became the victim of many disputes.

Ignorance and lack of knowledge has been declared another reason about differences by the Holy Quran, when a person is unaware to the fact and didn't desire to seek the actual knowledge, but he put all his efforts for his ignorance as compare to the actual knowledge, this way of thinking produces grouping and differences. Allah almighty said in the Holy Quran:

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۚ وَمَا لَهُمْ مِمَّنْ نَّصَرَيْنَا (13)

“Aye! Those who do wrong follow their own lusts without knowledge. Who, then, will guide him whom Allah hath sent astray? And for them there will be no helpers.”

It is obvious from the above-mentioned Ayah that the infidels were the frontline opponents of Islam and the reason was that they were unaware of the actuality. Instead of seeking the actual knowledge the reality began to follow their desires by contemplating this factor as the actual knowledge. According to the law of Allah Almighty such a person is pushed in the swamps of misguidance. The lowliness and inferiority become his fate and no one remains his well-wisher. It is said in the Holy Quran:

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ (14)

“Those who wrangle concerning the signs of Allah without any authority that hath come Unto them. It is greatly abhorrent Unto Allah and Unto those who believe. Thus Allah sealeth up the heart of any stiff-necked, high-handed, person.”

“It was said (That is how Allah stamps a seal on the entire heart of an arrogant tyrant), that is, the way the hearts of Pharaoh and Haman remained unaffected by the good counsel of Sayyidna Musa عليه السلام and the believer from the House of Pharaoh, similarly, Allah Ta’ala cancels out or puts a seal on the heart of every such person who is arrogant and tyrannical (someone proud and arrogant, someone unjust and oppressive). When this happens, the effect is that the light of faith does not enter that heart, and one is rendered unable to distinguish between good and bad. In one *qira'ah* (qira'ah: rendition of the Qur'an), the words for 'arrogant' and 'tyrant' have been identified as attributes of the heart for the reason that the heart is the reservoir of all morals and deeds. Every deed, good or bad, is born in the heart.”⁽¹⁵⁾

So, it became clear in the light of the above mentioned holy verse that the main cause of their disputes was their ignorance unawareness to the knowledge.

It is obvious from the holy verses of Holy Quran that sometimes the greed for the interests inflames the fire of differences and disputes. The Quraish of Makkah Moazzama were aware to the personality of Holy Prophet Muhammad(PBUH) and were also witness to his honesty and trustfulness. Neither the purification of character, nor the contentment was hidden from the, but still their vested interest was the major cause of their dispute with Holy Prophet Muhammad (PBUH) and the followers of Islam. They knew about the fact that they enjoy a status of respect and esteem all over the Arab and as custodian of Khana Ka’aba they gain tributes and oblations from the whole Arab. And if they embraced Islam then their economy will be deteriorate, but they forgot the fact that Allah Almighty, who has been blessing them for being the custodian of Holy Ka’aba then to get the Ka’aba inhibited till the day of resurrection is an absolute blessing for them with lots of bounties.

The Holy Quran has mentioned this meditation: وَقَالُوا إِنْ تَتَّبِعِ الْهُدَىٰ مَعَنَا نَتَخَطَّفَ مِنْ أَرْضِنَا ۗ أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا آمِنًا يُجِيبُوا إِلَيْهِ ثَمَرَاتٍ كُلِّ شَيْءٍ رَزَقًا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (16)

“And they say: were we to follow the guidance with thee, We Shall be snatched away from our land. Have We not established for them an inviolable sanctuary whereunto fruits of every sort are brought: a provision from Our presence? But most of them know not.”

I.e. never makes righteousness the source as the source of the ash. Come towards righteousness and then thee will be awarded perennial bounties. In this regard, it is also said in the Holy Quran:

وَمَا أوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۗ أَفَلَا تَعْقِلُونَ (17)

“And whatsoever ye are vouchsafed is an enjoyment of the life of the world and an adornment thereof; and that which is with Allah is better and more lasting. Will ye not therefore reflect?”

“And whatever things you have been given are [only] the [short-lived] enjoyment of the life of this world and an ornament thereof, in other words, [things] which you enjoy and adorn yourselves with for the days of your lives, after which they perish; and what is with God, in other words, His reward, is better and more lasting. Will you not understand? That what lasts is better than what perishes?”⁽¹⁸⁾ That never makes righteousness the source as the source of the disputes. Allah blesses thee with that which will be better and will never finish.

For the unity of Ummah the purpose of inclination towards the Holy Quran that the man should avoid the causes of disputes and then just ask his guide from inner self that whether his act is not the result of disagreement, persistence or vested interest. If the man keeps the priorities of the Holy Quran into consideration and adopt the Quranic meditation, then certainly number of differences will automatically end and he will not spend his life in the nutshell of elegance and desire, but will focus on the religion purely and this factor will ultimately prove to be the cause of unity for the Muslim Ummah.

2. Giving Priority to Mutual Interests

Whenever there is a difference of opinion between two groups, then there are also some matters which are unanimous. If there is a difference between two brothers on a couple of matters, then there may be scores of issues, on which they are same. The sects and schools of thoughts of Muslim Ummah possess a common interest on countless matters despite mutual differences. In this regard, it is the teaching of Holy Quran that focus mostly put on factors of mutual interests than disputes. This factor will not only reduce the hatred initially, but it also focus on the matters of common interests and in the perspective of this Ayah of the Holy Quran which possesses the position of a guiding principle.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا
 (19) اشْهَدُوا بِأَنَّا مُسْلِمُونَ

“Say thou: O people of the Book! come to a word common between us and between you; that we shall worship none save Allah's and that we shall not associate aught with Him, and that none of you shall take others as Lords beside Allah. Then if they turn away, say: bear witness that verily we are Muslims.”

“This verse: تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ unfolds an important principle of Tabligh (Preaching) and Da'wah (Preaching Islam). The principle requires that a person, who desires to carry his call to a group which holds beliefs and ideas different from his own, should follow a particular method. That method is to induce that group to unite only on what they both can agree to, for instance, when the Holy Prophet (PBUH) gave the Byzantine ruler, Hiraql (Heraclius) the call to Islam, he picked up a particular point on which there was mutual agreement, i.e., on the Oneness of Allah Almighty.”⁽²⁰⁾

The infidels and the followers of previous religions and Holy Scriptures were prominent among the enemies of Islam at that time. The followers of Islam and previous religions (Ahl-A-Kitaab) were unanimous ideologically on the belief of Tauheed (monotheist) hence; they were invited to one common point. They must be told to protect the acclaimed fact that the Jews had declined and never agreed on the fact. They were the forerunner rival's due to the arrogance of the intoxication of power and reached this fate according to the law of nature. But the Muslim Ummah found an eternal rule, that gives priorities to the common interest principle, the flame hatred can be extinguished and the prospects of working jointly enhances. The basic beliefs and rules on which the entire Muslim Ummah is unanimous, but just to show their importance to present the disputed matters as the actual theme of religion just for personal interest, if it is not called the lust for leadership then what it can be named?

Anyone can think according to his mental caliber as well as express the same, but it is impossible to deny the fact about religious matters introduced as actual faiths, Muslim Ummah has started to become unaware to the real values of Islamic morality. The rest of all esteems are placed on ordinary level in the Islamic religion. When we change the priorities of the religion for our sake, then the nations begin to pass aimless life and their targets disappear from their sight for the cost of nothing.

The objective of the religion is inclined towards Allah, and this is through the inclination towards the Holy Prophet Muhammad (PBUH). Its reflection is to become the model of morality, the fulfilling of the rights of Allah and His creatures and preach towards the Islamic teachings for every person because we know religion defined as the way you behave. The persons, whom we can't reach, must be asked by the Mufti (Scholar of our inner self) that our efforts for preaching Islam have been achieved? how much preparation we have, for publicize the actual religion and for the petty issues respectively.

As during Pakistan movement, the nation had assembled on a single agenda and achieved a great objective, in the same way the nation had also got united one common issue during the Tehrik-e-Khatam-Nabawwat, whether such can't happen today that we may be able to give priority to the basics of actual religion. If we focus our attention towards mutual interest, then we can remember the forgotten lesson of honesty, trust, alms and gallant to the nation and provide environment of peace and tranquility along with the message of Islam to the people, which has not been presented in a proper way. Same situation happening now. Now we must follow the principles of unity and prefer the common interests for target the unity. Otherwise the caravans of the strangers will keep on moving towards damaging ourselves by entangling in the petty matters and purposeless debates.

3. To Respect the Religious Sentiments of the Rivals

Any person following some concept or belief is always extremely respectable and esteemed for him. The religious beliefs brimmed with extremely sensitive emotions. A person follower of some believes, doesn't become a cause of any conflict, but the flames of hatred arise when he hurt through religious sentiments by someone. For instance, it's a man's belief that some chair solves its problems and provides relief, he always prostrates before that chair. According to the faithful his act is useless and not good, as such a person due to their consideration is away from the fact. Furthermore, consideration is also devoid of wisdom and awareness. In spite all this, his act will not become a source of sedition and conflict. But if that person will dislike the others believes and concepts, disputes will arise. It is being revealed that the belief of any person does not become a cause of disputes, but the conflicts occur, when the other's religious sentiments are hurt. Allah almighty said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ (21)

“Revile not those whom they invoke besides Allah, lest they may spitefully revile Allah without knowledge. Thus fair-seeming unto every tyWe have made their work. Then unto their Lord is their return, and then He will declare unto them that which they were wont to work.”

“The first of the present verses has been revealed concerning a particular event and provides guidance in a matter of principle, that is, what you are not permitted to do yourself, for that you cannot become the cause or channel either - both shall remain equally impermissible.” (22)

In this perspective, this sacred Ayah possesses a status of guiding principle. It has been commanded not to abuse the idols of the infidels, but not been prohibited to explain the right. It has been mentioned due to the fact that the idols sentiments of the worshippers may not be hurt and their ego may arise for dire consequences. If they prefer to remain in the condition of peace, then they will never disturb the peaceful environments. The circumstances change during wars and the rivals settle the issues based on supremacy in power. The Holy prophets (A.S) fell the idols to explain the righteousness to the extent and show the helplessness of the idols. This is a matter of peculiar nature which was the demanded situationally and the oppression atmosphere couldn't be finished without this. In the age of the freedom of opinion it was given a command not to disgrace the idols (with reference to the respect of the religious believes) that in return they will use bad titles for Allah as well. Hence, the religious emotions of every person are delicate and sensitive. If you desire that no one should abuse your Lord, then don't abuse their false gods too, just explain the right and simply hand over the matter to Allah.

Regarding the prevalence of peace, the objective of this rule of the Holy Quran is that every person is following his belief and school of thought and he is quite satisfied. But he has no right to undermine the religious sentiments of others. If someone considers any belief false and deceitful then he must explain the right to the others and may do the same in a positive way but he should never adopt a way which may hurt others faith and dispute may lead to war and genocide. After the analysis, this fact is revealed as daylight that the hatred never spread due to being strictly observing one's belief or preaching in a positive way, but this fire of differences and unrest is inflamed at that time only when other's religious sentiment disturbed. Holy Quran has given this rule for the prevalence of peace that if you desire respect for your faith, then never hurt others.

4. Goodwill Gesture and Unity of Ummah

One of the elements which wipe out the differences and anarchy from the Ummah include the significant element of goodwill means that despite all the differences, there should be to desire the goodwill and benevolence of the opponent. If a person thinks about his opponent that he has not been able to achieve the reality and he should be imparted the explanation of right, then there is an atmosphere of abolishing the opponent. On this cost, the demanding will never grow. In this regard, it is said in the Holy Quran:

أُدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ (23)

“Call them unto the way of thy Lord with Wisdom and goodly exhortation, and argue with them with that which is best.”

“Embedded in the above verse there lies a whole curriculum of Da'wah and Tabligh, its principles and rules of etiquette, within the frame of a few words.” (24)

It means that according to the claimant of righteousness to make his opponent's person speechless, but to mend him and to put the stray person on the right track. The claimant should focus his attention for achieving his objectives. This thing can become possible when the claimant may possess the sentiments of goodwill for the person who is inviting towards the right path. The Holy Prophet Muhammad (PBUH), when he invited the infidels towards Islam, then he never developed the sentiments of hatred to the listeners. Allah Almighty has mentioned the goodwill of the Holy Prophet Muhammad (PBUH) in these words:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا (25)

“Haply thou art going to kill thyself over their footsteps, if they believe not in this discourse, out of sorrow.”

“Yet it may be that you will consume, destroy, yourself in their wake — following [your being with] them, that is, after they have left you — if they should not believe in this discourse, [in this] Qur’an, out of grief, out of rage and anguish on your part, because of your eagerness that they believe.” (26)

It is also said on another place:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ إِلَّا يَكُونُوا مُؤْمِنِينَ (27)

“Belike thou shalt kill thyself with grief because they become not believers.”

“The words “bakhi'un-nafsaka” literally mean: "You would kill yourself." The verse in fact describes the extreme anguish, anxiety and grief of the Holy Prophet over the Makkan disbelievers' ways of deviation, moral degradation, and obduracy and opposition to his message of reform. Sometimes it seemed as if his grief and mental suffering for their sake would cause his death.” (28) With the description of Holy Quran it is being revealed that it is not the contemplation of a Momin (true Muslim) to nurture the sentiments of hatredness and making the plan to inflict damage to him. The deed of the Momin should be guide the misled must be invited towards the right path and should be striving to provide him spiritual guidance. Because a spoilt horse can be gunned down, but it is not a feat, if it is tamed it would be a better deed. If someone de-tracked and misled then destroying him is not a feat but to put him on the guided path.

When the conflicts arise among various sects and schools of thought then the main cause is the lack of goodwill gesture. The man becomes the victim of the party pride. He always remains busy in proving his academic superiority at any cost. His objective is not to guide others, but to prove others a misleading and worst infidel. This way of thinking produces hatreds. The Holy Prophet Muhammad (PBUH) always considered the infidels as disabled. Holy Prophet Muhammad (PBUH) always be continuing efforts to guide the infidels. In Uhad Holy Prophet Muhammad (PBUH) got hurt, even then he always worried about opponent's goodwill and never prayed for their destruction but said O'Lord! Please provide them guidance as they don't know me. Similarly, in Taif valley is not concealed and Holy Prophet Muhammad (PBUH) pardoned the oppressors and prayed for the goodwill for their coming generations. Here this must not be doubted that why Holy Prophets (AS) prayed for the destruction for their own communities? In fact, that was a special case. The Holy Prophets (AS) had been informed through revelation that those people would be stuck to their disagreeing attitude and would not embrace the religion of righteousness. Hence, for the lesson of following generations, they prayed for their decay so that they might be saved from committing further sins. As now the divine revelation has not been descended further so we must desire one another's goodwill. If the principle of the goodwill gesture is adopted according to Holy Quran, then the circumstances of different sects not just in war and in general communication as well can be changed positively.

5. Positive Thinking and Unity of Ummah

One of the key principle to wipe out the hatred and promote unity is to develop positive thinking and it has been considered as very important. It means that if someone among opponents is not following this then his stance is not acknowledged. There are two ways for consideration. First is to think that he is an arrogant and proud person due to reluctance and disagreeable attitude he is persisting on this. Because of this, hatred and conflicts will be produced and this factor can lead to genocide and carnage and the second thing which can be considered that this person is unable to understand the matter. His stature, low profiled limited thinking has become a hurdle in his effort to follow the truth. After adopting this angle of consideration the difference will surely rise but the hatred will not prosper. The man will not become the enemy and not desire his blood, but will shower kindness to him. If there is a dispute between two opponents and according to one it is a noble deed while another thinks it unlawful. Even then the two angles of consideration are possible.

The negative side is that he must be termed as arrogant, proud and anti-religion enemy and should be considered as anti-Islam person. This thinking will develop hate and the result can go beyond the control. There is the other side of consideration that he is not totally against the teachings of Islam, but he is performing these as noble deeds. How a faithful can be anti-Islamic? By developing the positive thinking, although the dispute will remain intact, but the animosity will not prosper.

Allah Almighty commanded the faithful to develop the positive thinking as under:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ (29)

“O ye who believe! Avoid much suspicion; verily some suspicion is a sin.”

“It plain that conjecture by itself is not anything forbidden; rather in some cases and situations it is commendable, in some situations inevitable, in some permissible up to a certain extent and un-permissible beyond it, and in some cases absolutely unlawful. That is why it has not been enjoined that one should refrain from conjecture or suspicion altogether but what is enjoined is that one should refrain from much suspicion. Then, to make the intention of the Command explicit, it has been said that some conjectures are sinful. From this warning it follows automatically that whenever a person is forming an opinion on the basis of conjecture, or is about to take an action, he should examine the case and see whether the conjecture he is entertaining is not a sin, whether the conjecture is really necessary, whether there are sound reasons for the conjecture, and whether the conduct one is adopting on the basis of the conjecture is permissible. Everyone who fears God will certainly take these precautions. To make one's conjecture free and independent of every such care and consideration is the pastime of only those people who are fearless of God and thoughtless of the accountability of the Hereafter.”⁽³⁰⁾ By observing the evidences always think positively as wrong presumptions are not worthy of a Momin. Itbased on a difference to label a Muslim as an enemy of Islam is the extreme of animosity and nothing else.

Holy Prophet Muhammad (PBUH) advised the faithful to adopt positive thinking on extremely delicate and sensitive occasions. Jandab (R.A) states that one of the battles Muslims were martyring by an infidel, as he was very strong and robust. Usama bin Zaid (R.A) was in his search when he came under his sword the infidel started to narrate Kalma-e-Tayyaba posing himself to have embraced Islam. At this point two things were possible, either to acknowledge him as a Muslim and would be relieved in spite of oppression, so his soul would have been saved or it would have been present as the circumstances were apparent to protect his soul by narrating Kalma-e-Tayyaba. Usama (R.A) mentioned this incident to Holy Prophet Muhammad (PBUH), then he replied that:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْتَلْتَهُ قَالَ نَعَمْ قَالَ فَكَيْفَ تَصْنَعُ بِإِلَهِ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ قَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي قَالَ وَكَيْفَ تَصْنَعُ بِإِلَهِ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ قَالَ فَجَعَلَ لَا يَزِيدُهُ عَلَى أَنْ يَقُولَ كَيْفَ تَصْنَعُ بِإِلَهِ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ (31)

“The Messenger of Allah (PBUH) said: Did you kill him? He (Usama) replied in the affirmative. He (the Holy Prophet) remarked: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment? He (Usama) said: Messenger of Allah, beg pardon for me (from your Lord). He (the Holy Prophet) said: What would you do with:" There is no god but Allah" when he would come (before you) on the Day of Judgment? He (the Holy Prophet) added nothing to it but kept saying: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment?”

Usama (R.A) provided this evidence as witness because there was no such incident occurs before. That was just the prove of Holy Prophet Muhammad(PBUH)trainings that on this occasion positive thinking was adopted by him and any Kalma narrating man’s act must be taken apparently.

Conclusion

If the members of Muslim Ummah and rival groups instead of considering themselves the enemy of religion adopt such a positive thinking, then, although this concept and act is wrong, but still they will be doing so as Islam’s service and noble deed. Hence, with the benevolence of positive thinking the hatred will finish and the carnage and killing will come to a halt and the differences will be confined to the petty disputes only. If the basic principles of Holy Quran and Sunnah of Prophet Muhammad (PBUH)will be adopted for the unity of Muslim Ummah then the animosity will automatically end and will convert into the mutual love and peace. Tranquility will prevail in place of carnage and genocide. There sects will remain different and they will not get into each other. Finally, the Muslim Ummah, suffering down fall can get his lost position in the world.

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