

Based on Urdu lecture

Firqay Kiyun Bantay Hain - Why and How Sects are Formed

by Mr. Ishaq

<http://www.youtube.com/watch?v=rjTqmAxNVmk>

Urdu: Extract from Mr. Maududi's work by Mr. Ishaq.

Extract attempt from Urdu lecture in English of important portions:

Note: Quick translation attempts of Arabic words given at the end of document, and all quotes regarding Sahaaba, it must be kept in mind they have been reported to have said or done something like this.

4 Reasons why sects formed, by Mr. Maududi:

Why sects are formed and why fasaad comes in the Ummat?

1. If something is **added to the Deen** which was not actually there, and then it is said that one who doesn't accept it is not Muslim, but kaafir.
2. If something is part of Deen, but is **not as important** as it is given importance, and is considered that this is the Deen, i.e. a minor thing is portrayed as a major thing.
3. In matters of Ijtihad it is said that **only we are on the truth** and remaining are kaafir or faasiq.
4. It is said that if some one doesn't accept some **Islamic personality after** Prophet Muhammad (peace be upon him), he is out of Islam due to this.

Many problems in this Ummat are those that were unnecessarily opened and then on these sects are formed, which were neither mentioned by ALLAH nor HIS Messenger (peace be upon him). (e.g. Qur'an created or non-created was raised which was later settled by an aged scholar who reminded that Prophet (peace be upon him) despite knowing the reality never mentioned it, he neither considered mentioning it necessary, nor mentioned it. (AI2: now since this issue is touched, I am mentioning for those who would not ignore this despite its non-importance, in my study most balanced opinion is that it is neither created nor non created i.e. like many things the proper approach is the balanced approach i.e. it is The Speech of ALLAH, for details you can refer to Dr Israr Ahmad's introduction lectures on bayan ul Qur'an in Urdu or English))

Then there is a matter in Deen, but its status is not such that on its basis someone should be declared momin or kaafir. e.g. differences were there between Sahaaba also e.g. can the dead listen or not, but none formed sects on these, none said that those who believe the dead listen go on one side and others go on other side. They had their own opinions, but neither formed sects nor necessitated others to accept their opinion.

If Ghuluww is done in matters of Ijtihad, that only this is Deen and all depends on this. Sahaba had slight differences in performing Salaat e.g. on 1 issue there were 3 groups of Sahaba , 1 group recited silently behind imam regardless whether imam is reciting silently or loudly, another kept silent regardless whether imam is reciting silently or loudly, and 1 group recited silently when imam was reciting silently but kept silent when imam was reciting loudly. Can you dare say any of these Sahaba was misguided, and their salaah was not accepted? No. Salaah of all were OK. (AI2: I follow last method after investigating the issue, but respect other methods also).

Then Ghuluww regarding personalities. Whether he is Hazrat Abu Bakr or Hazrat Ali, making it part of deen to accept a personality as pious or non-pious. One who thinks a personality was pious, or one who considers it not as such (this doesn't throw any out of Islam). Khaarij cursed Hazrat Ali and called him Kaafir on his face. Who called the khaarij kaafir

in return? Even Hazrat Ali didn't call them kaafir. Hazrat Ali indicated that 3 things he won't prevent, (1) their coming in masjids they can come and pray in our masjids, (2) the portion for Muslims in Bait ul Maal, even their portion in it will continue, (3) won't have war with them until they shed blood, but when they entered towns and started shedding blood of innocent, then Hazrat Ali had to take action. Hazrat Abu Bakr, when he was Caliph, 1 person gave him gaalia (used foul language against him) on his face. His companion who was sitting beside him got angry and asked Hazrat Abu Bakr's permission to kill that person. Hazrat Abu Bakr didn't allow. Then when that person left, Hazrat Abu Bakr asked that if he had given permission would he have killed, the person replied in affirmative. Hazrat Abu Bakr indicated that this status is for none (i.e. no human) except Prophet Muhammad (peace be upon him) in the Deen. His status is such that if foul language is used against Prophet Muhammad (peace be upon him), that person is killed.

If some one utters bakwaas (rubbish) against Sahaba, let him say. He doesn't become kaafir due to this, it is just a sin. (AI2 comment: Correct research regarding Sahaaba should be spread and Sahaaba should be defended where possible, and we should try to correct those using bad language against Sahaaba, but should not call them kaafirs, nor kill them, nor cut off ties with them.)

'Urf:

Some matters change according to 'urf. At one age something is 'urf but in later times it doesn't remain so. Some matters are settled according to custom, some things are fixed by ALLAH and HIS Messenger (peace be upon him), which can't change. Ulama extract matters using Ijtihad that can change with time e.g. if diarrhea spreads, physicians forbid the watermelon, but allow watermelon in normal conditions.

On Hadith:

If Ahl e Hadith (who also call themselves Salafees) understand this thing that accepting Hadith was necessary at that time when people listened directly from the mouth of Prophet Muhammad (peace be upon him). At that time, The Qur'an and The Hadith were equal. What came from Prophet's mouth whether Qur'an or Hadith, they listened from their ears what the Prophet (peace be upon him) has said. Now when 100-400 years later books were written, how many people are between, I heard from such, he said I heard from such... now what is the guarantee that all of them are truthful. It is possible that some from them may be deceiving and telling lies. That's why scholars who had 'aql said that these are akhbaar e Ahad by not accepting which no one goes out of Islam. He doesn't say I don't accept the word of the Prophet (peace be upon him), rather he says that I am not satisfied that this was said by the Prophet (peace be upon him), the narrators have fabricated it. Really, it is a fact that narrators have actually fabricated many. That's why a person should use his 'aql, remain on true balanced moderate stance. If I accept that it is really the Prophet's (peace be upon him) saying, I am satisfied that narrators were trustworthy, then if I don't accept, then I am criminal. That scholar who is not satisfied (his case is different). Ibn e Taymia's in 1 of his publications indicated that all great imams Abu Hanifa, Maalik, Shafi etc., no one should call them bad. None were enemies of Sunnah nor rejectors of Hadith, they all had a reason, some didn't receive narration, to some it reached but he wasn't satisfied that Prophet (peace be upon him) has said it, some found an other Hadith which was against it and was according to them more trustworthy, i.e. they had some reason, else why would they be imams, wouldn't have people cursed them if they were against Hadith of the Prophet (peace be upon him), so they shouldn't be called bad but rather respected.

So leave these 4 things indicated by Maududi, then sects won't form (insha'ALLAH!), do research, do what you understand, then insha'ALLAH Ummat will remain 1, but if you do this ghuluww, then there is distruction.

Quick translation attempt for retained Arabic terms :

Deen: Islam, way of life, religion in the widest sense of this term, both practical and doctrinal covering all aspects of life.

Fasaad: Disorder, corruption, spoil, deterioration.

Faasiq: (based on one thing coming forth from another thing in a bad or corrupt manner, example of dates is usually mentioned). One who departs from or quits the right way, or the way of truth, and the limits of the law, obedience etc.

Kaafir: One who covers, conceals, hides something. e.g. covering up and denying the natural inclination to search for, believe in and accept Islam, covering up the natural inclination to feel thankful and express thanks, covering up the benefits and favours given by ALLAH etc.

Momin (Mu.min) (when applied to humans) : Believer, one who renders himself and others tranquil, safe, secure, free from fear. One who believes. (Note: to render others secure, and tranquil, sometimes he has to battle the evildoers, unlike some sufis who flee from the heat of the battle for good in this world and leave situation open for evildoers. Prophet Muhammad (peace be upon him) was the greatest explanation of this term when applied to humans and he even fought battles. In the end, his conquered regions were tranquil, safe, secure, free from fear).

Ghuluww (on the pattern fu'ool, root is ghayn laam waw): Exceeding of the proper/due/common limit. Being excessive, beyond measure, immoderate.

'Urf: Recognized. An action or deed, of which the goodness/recognition/approval/allowance/permissibility is known by The Qur'an, Sunnah, Reason etc. Respected & recognized custom of a time and region which does not contradict the Qur'an, Sunnah, Reason etc.

Ijtihad: A mujtahid exerting the faculties to the utmost, for the purpose of forming a correct opinion in a matter of Islam. The seeking to form a right opinion. Investigation of the law, or the working out a solution of any difficulty in the law, by means of reason, comparison etc.

'Aql: Ability of understanding, withholding, retaining, binding, confining, reasoning, collecting. Understanding, intellect, intelligence.

Akhbaar e Ahad: Hadith which are not Mutawatir. Mutawatir Hadith are those that are narrated via such a large number of persons, that it is impossible that they have invented or agreed upon a lie. Any Hadith which does not reach the strength of Mutawatir is called as Ahad. Ahad Hadith yield probabilistic knowledge, while mutawatir Hadith yield certain knowledge.

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