

## KEY FACTORS THAT CONTRIBUTE SECTARIANISM ITS HORRIBLE EFFECTS AMONG MUSLIM UMMAH AND THEIR SOLUTIONS ACCORDING TO ISLAMIC PERSPECTIVE A RESEARCH STUDY

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### Abstract

*This paper investigates the horrible effects of sectarianism in terms of definition, forms, types of Ummah and sectarianism and all the measurements, strategies which may causes of sectarianism among Muslim Ummah. To define the sectarian discourse, defining criteria as well as parameters to specify the discourse genre which is related to sectarianism are to be explored and discussed. This can set the blueprints and schematic analysis of the sectarian discourse and their solution according to Islamic perspective. Sectarian problem is no more of an occasional nature, or limited to isolated localities. It is becoming the problem of the whole Ummah because it is spreading its tentacles rapidly. If it continues with the same pace, it will soon engulf the whole Muslim community. It is, therefore, extremely necessary to address the root causes of the problem in each sectarian ridden place to contain the problem immediately. The present study will not only highlight the root causes of sectarianism among Muslim community but also suggest certain remedies according to Islamic perspective.*

**Keywords:** Quran, Hadith, Muslim Ummah sectarianism,

**Literal Meaning of Ummah** أُمَّة :

Ummah is an Arabic word, meaning “people” or “group” or “community” formed based on some common and coherent features like language, race, religion, culture, and economic interest with a common leader, goal, and constitution. The derivation of the term ummah is referred to the ا م م (أمم) which means (Mother). In this sense, ummah refers to the people who intend to follow a leader, or adhere to a religion. However, it is also used to mean to belong to one place, or generation<sup>1</sup>.

The word " أُمَّة " Ummah is an Arabic word which mean a community or group of individuals and nation with a common belief , whether it may be based on religion, time, place etc<sup>2</sup>.

الأمة جمع لهم جامع من دين أو زمان أو مكان أو غير ذلك<sup>3</sup>

In Arabic it refers to the group of individuals that shares the common belief, time, locality, or nationality. The term is also used to attributes the same way of life, custom, tradition and value.

الرجل الذي له نظير له<sup>4</sup>

The word Ummah أُمَّة means an exemplary and ideal man and wellbeing.

**The word Ummah** أُمَّة meaning according to Quran:

However literally the word أُمَّة has some other meanings which vary according to the context. Below are some of the meanings that the word أُمَّة have in the Holy Quran.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِهُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ<sup>5</sup>

And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth. In Surah Yusuf the word **أُمَّةٍ** means a period of time.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَّمِمَّنْ يَكُ مِنَ الْمُشْرِكِينَ<sup>6</sup>

Indeed, Abraham was a leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who are disbelievers. In Surah Nahl, the word **أُمَّةً** comes in the meaning of leader.

وَلَمَّا رَوَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ<sup>7</sup> قَالَ مَا خَطْبُكُمَا<sup>8</sup> قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ<sup>9</sup> وَأَبُونَا شَيْخٌ كَبِيرٌ

When he arrived at the well of Madyan, he found there group of people watering their flocks, and he found, besides them, two women holding back their flock. He said, what your business is they said we do not watering our flock until the shepherds have driven out their flock and our father is an aged man. In Surah Alqasus, it is used in the meaning of a group of people:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا<sup>8</sup>

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. In Surah Al-Baqarah, the word **أُمَّةً** comes in the meaning of a nation.

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَرِهِمْ مُهُتَدُونَ<sup>9</sup>

They say we found our fathers following a certain way and religion, and we guide ourselves by their footstep In Surah Zuhruf, the word **أُمَّةً** comes in the meaning of religion.

**Lexical meaning of the word Ummah** : **أُمَّةً**

الأمّة جماعة أرسل اليهم رسول سواء آمنوا أو كفروا<sup>10</sup>

According to Islamic perspective the word **أُمَّةً** specifically refers to the followers of Prophet Muhammad (PBUH) that share a common belief of Islam such as faith, religion, values, customs and tradition instead of any community, tribe, nationality, locality and geography. Ummah is the community of believers who come together because of their shared belief in Islam. Although in general refers to the communities if they are Muslim or non-Muslim but adhering to a particular way of life or faith. The Holy Quran describes that:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَزَعْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ<sup>11</sup>

And there is no creature on the earth, nor any bird that flies with its wings, that they are the communities like you.

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ<sup>12</sup> وَمَا اخْتَلَفَ فِيهِ

Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.

The Qur'an draws the Muslim community together as an important community who benefit humanity through faith:

### Introduction to Muslim Ummah: أُمَّة

Typically the word Ummah أُمَّة is mentioned both in Holy the Quran and the Sunnah. The Quran mentions Ummah أُمَّة 64 times. Initially, Ummah أُمَّة was a shared religious community guided by a different prophets. The Holy Quran states: <sup>13</sup> : وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۚ : And therefore for every nation is a messenger. Initially all Ummah guided by prophets such as The Prophet Hazrat Moses, who guided the Judaic community, and the Prophet Hazrat Essa who guided the Christian Ummah. The Quran says that:

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً ۖ وَاحِدَةً ۖ فَاخْتَلَفُوا ۗ ۚ وَلَوْلَا كَلِمَةٌ ۖ سَبَقَتْ مِنْ رَبِّكَ لَفُتِنَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ <sup>14</sup>

Once all men were but a single community; then they disagreed (and formulated different beliefs and rites. Had it not been that your Lord had already so ordained, a decisive judgment would have been made regarding their disagreements. And mankind was not but one community. An Ummah is therefore a religious community that was not initially limited to Islam but referred to all ethnic communities and groups such as the Jewish, Islamic, or Christian people who were guided by a prophet. Although the meaning of the ummah begins simply with a general application of the word, it gradually develops to reference a general religious community and then evolves to specifically refer to the Muslim community. The Muslim Ummah is an Arabic term (الامة الاسلامية) meaning "nation" or "brotherhood." It signifies a group with a common bond, often used to represent the social fraternity of Islamic followers. In religious terms, it refers to those who practice Islam, embodying the teachings of the religion. Culturally, it represents an Islamic civilization. Geographically, it generally denotes countries with a Muslim majority. When the Prophet Muhammad ﷺ and His ﷺ followers migrated to Medina because of the brutality savageness, cruelty and inhumanity of Quraish. They were welcomed into Medina by a group of people named انصار. The inhabitants of Medina were largely a Jewish community but the Prophet Muhammad ﷺ wanted to bring unity and harmony among the different sections and communities into a single bond, that's why He ﷺ created the Constitution of Medina which formed the first أُمَّة Ummah. According to Islamic perspective the Muslim Ummah أُمَّة is just like one unit, one form, and single body existing in the world. The Holy emphasize that:

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى اللَّهَ أَتَقَى يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا <sup>15</sup>

O mankind, indeed we have created you from male and female and made your tribes that you may know each other. Indeed, the most noble of you according to Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

According to Sahih Bukhari and Sahih Muslim the Prophet Muhammad said reported by Al-Nu'man ibn Bashir:

عَنْ النُّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى <sup>16</sup>

The Prophet Muhammad ﷺ said, **“The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts**

**with sleeplessness and fever.** Muslims should be striving to take care of any particular group of Muslims in the world who are struggling or suffering in any way. Muslims who are experiencing times of ease should not just feel empathy with those going through hardship, they should actually feel the pain as if they themselves were suffering from it. That's why the entire Ummah أُمَّة is often participate in efforts to help other Muslims who are struggling.

يا أيها الناس! إن ربكم واحد وإن أباكم واحد، ألا لا فضل لعربي على عجمي ولا عجمي على عربي ولا أحمر على أسود ولا أسود على أحمر إلا بالتقوى إن أكرمكم عند الله أتقاكم<sup>17</sup>

Equality is the essential part of the Ummah أُمَّة of Prophet Muhammad ﷺ and there is no one person is regarded as more favorable than any other, regardless of race, class, or gender. Instead, each member is asked to follow the Qur'an and the guidance of the Prophet Muhammad to live an ethical life. Basically the concept of Ummah is rooted in the unity of people following the same faith. The Quran emphasizes the unity of believers in the verse that:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون<sup>18</sup>

Indeed this, your religion, is one religion, and I am your Lord, so worship me.

### Types of Ummah أُمَّة :

**1: Ummat e Ijaba (أمت اجابت):** Refers to the community that accepts the Prophet sent to them, whether they believe in him or not. Those who accepted the Prophet's call are termed (أمت اجابت) because they have responded to the invitation.

**2: Ummat e Dawat (أمت دعوت):** Describes a community in which a Prophet has arrived, but the people have not accepted the Prophet's call or embraced faith. This type of Ummah is called (أمت دعوت) indicating that further invitations to the truth are required.

### Definition of Sectarianism (فرقة پرستی) "denominationalism":

"فرقة" is an Arabic word that means denominationalism, separation, division, dissention or disagreement. فرقة is derived from فرق which means split, break up, apart from, partings, discord and disintegration. This disintegration, break up and division among different sections may be religiously, politically, socially and culturally. According to القاموس الاصطلاحي the word فرقة means divisions, sections and splitting among different parts.<sup>19</sup>

كل شيعين فصلت بينهما فقد فرقت بينهم<sup>20</sup>

According to مفردات القرآن the word فرقة means separation, splitting and disintegration etc. It means that you divide them among different sections. So it may concluded that the division among different sections is called تفرقة. The verse highlights the division, partings and dissension.

Literally the term فرقة means to separate or cause division. Islam aims for unity, social well-being, and discourages causing harm or spreading corruption.

### Lexical Meaning of "Sectarianism, Denominationalism (فرقة):

1: According to Allama Raghīb Al-Asfahani in "Mufradat -ul-Quran":

الفرق القطعة المنفصلة، ومنه الفرقة: للجماعة المنفردة من التاب

The term "الفرق" refers to a group that has separated from the general public. فُرُق means a severed and isolated group of people.

2. Allama Muhammad Ismail Uddowi describes in "Safwat -ul-Irfan," that: الفِرْقَةُ refers to a group of people. Similarly it is used to denote a group of people.

3. Ibn al-Athir, in "Al-Nihaya," mentions: فَرَّقْتُ بَيْنَ شَيْئَيْنِ means to separate or divide two things. This indicates the act of separating, splitting or dividing two things.

Both the literary and lexical meanings of the word "فرقة" is almost same, and there is no difference between the two rather than minor. Linguists, Ulama, Mufasssireen and scholars use this word to describe a group that separated from a large community. The nuances may vary, but the fundamental concept remains consistent.

### **Different forms of Sectarianism فرقه پرستی and Denominationalism among Muslim Ummah:**

According to Ulamas, Mufasssireen, different Islamic scholars and jurists internally there are two types of Sectarianism. Various Islamic sects attribute to the causes of internal divisions. Sunni Shia scholars often link the division to events like the death of Prophet Muhammad ﷺ and the subsequent leadership succession. The division's roots are also traced to doctrinal differences and variations in religious practices. Some sects, such as Sufis, attribute internal divisions to a lack of spiritual knowledge and practice among Muslims. Regarding disagreements, two scenarios may arise where the Sharia does not accept or tolerate any differences, people are allowed to differ, and where the Sharia allows differences, individuals might oppose others who follow a different path. The acceptability of traditions is evident in the life of the companions, who were all just. The verification and scrutiny of narrators prevented reliance on unclear or unknown traditions. Despite this, instances of disagreement among companions on certain traditions are documented, though they were all righteous. The discrepancy between the verification and acceptance of traditions became more apparent in later generations, especially during the expansion of Islam, Jihad, education, and governance, leading to the spread of various narrations and traditions. In this context, the inclination towards accepting conflicting traditions increased, and some companions even disagreed at times. However, in the post-companions era, the acceptance of conflicting traditions became a natural occurrence, especially when scholars expanded the storage of Hadiths and narrations in different regions. In these matters, disputes in evidence have always existed among scholars, and different people have adopted various approaches to resolve such conflicts.

In all these matters, there is ample room for scholarly discussion, debate and ground for research study and analysis. Interpretation and differences among jurisprudential issues are necessary and most important.

### **First Form of Sectarianism فرقه پرستی :**

First form refers to those matters that are open to interpretation, some of which even the companions of the Prophet Muhammad ﷺ differed over what was the first thing God created, when is the Night of Decree in Ramadan, raising the hands in prayer, when to shorten prayers while traveling, and so on. Most of the matters that are open to interpretation are matters of practical application. This form of differences involves allowing differences where the Sharia strictly forbids, as well as encouraging everyone to follow their own opinions even in matters explicitly prohibited by Islamic law. This approach is criticized, especially when it contradict Islamic principles, Sharia, where there is no way to accept the differences which is inappropriate

and illegal, such as the basic principles of Islam. In this form no one is allowed to cross the limits which made by Islamic Shariah, even when it contradicts to Islamic principles, customs and traditions. When people remain calm or tend to tolerate or accept, so it pave a way for schism. A large number of people, especially religious people among the modern educated classes, are victims of this false concept of tolerance. Likewise, there are fundamental aspects of Islam that Include the prohibition of associating partner with Allah (shirk), the oneness of Allah (Tawhid), belief that the Prophet Muhammad ﷺ is the last Prophet of Allah. A person who disagrees with these foundational principles or considers any of these matters as subject to differences or varying interpretations is committing sin.

### **Second Form of Sectarianism فرقه پرستی :**

Where Sharia allows room for differences, the attitude is to forbid and oppose others who adopt a different understanding from their own interpretation of their school of thoughts this leads to conflicts and complexities. In essence, where Sharia permits differences, the right to differ is denied, imposing a particular opinion and engaging in conflict if others don't adhere to it. This approach often results in confrontations and presents itself similarly to how misguided sects behave. Many extremist individuals fall prey to this second form of discrepancy and discords. On those subsidiary matters that are subject to interpretation, the Islamic tradition has always recognized a scope of legitimate difference of opinion. Muslim scholars, having dedicated their lives to the study of the sacred texts under the tutelage of esteemed masters, are well acquainted with the parameters of such differences. To the lay Muslim, however, being presented with differing opinions on a subject can often be a source of confusion. Without knowing what constitutes valid versus invalid opinions, they may inadvertently adopt erroneous ideas that are antithetical to Islam or be lured into following preachers who lack credibility and academic expertise. A large number of people are entangled in the first form, while minor group falls victim to the second form of discords. The Quran explicitly condemns sectarianism, emphasizing the importance of adhering to the unified principles of Islam despite legitimate differences within the boundaries of Islamic jurisprudence.

### **Causes and challenges of Sectarianism among Muslim Ummah:**

At present, Muslims are facing numerous challenges that have caused a serious damage to their overall development. Unless, these major issues are solved, the Ummah would continue to move towards darkness. There was a time when the prominent scientists were Muslim. The literacy rate among Muslims was higher and they had world's largest library and universities. They were economically rich and involved in the enormous economic and business activities. However, now, it seems that they have diverted from their old traditions of inventions, writing, research, trade and getting education. Today they are not only disintegrated but also lag behind in education and research. Sectarianism among Muslim Ummah is caused by many factors like cultural differences, political and ideological differences. The Muslim Ummah is one of the largest and vast community in the world. Despite its enormous and monstrous population the Muslim Ummah faces several challenges and hardships. The causes of division among Muslim Ummah are so complex and complicated and required considerable analysis to identify possible remedies and solutions. Today the main reason for the sufferings and calamities that Muslims are facing all over the world is the division and civil war. Otherwise, in terms of numerical abundance resources Muslims did not have gather such power and privilege in past that they have today. If we look at the Muslim Ummah today, it looks like a scattered crowd instead of an

Ummah, in which there is no possibility of any unity in near future. Today the biggest and most dangerous division among Muslim Ummah that they made sections within Islam such as Sunni, Shiite, Wahabi, Bralvi etc which pave the way for sectarianism and enmity. On the other hand every non-Muslim trying to destroy the unity, solidarity and existence of Muslim community. Through western education, thoughts and civilization annually hundreds of Muslims turned into Christian, Qadiani and Hindu communities etc. Through false and vicious propaganda and brainstorming liberal and secular-minded people deviate the Muslim Ummah from the true religion of Islam. Apart from them the orientalist are also involved in spreading propaganda against Islam from its beginning. Orientalists sometimes in the form of researchers, sometimes in the form of businessmen and sometimes in form of religious scholars) collect information about Islam, Prophet of Islam and the Islamic world. On the base of this information, they attack on different aspects of Islam with their fabricated and self-made propaganda. Media, NGOs, modern education system, bureaucrats are actually working day and night for the establishment and stability of capitalist values and institutional alignment. In the present era there are bundle of challenges facing the Muslim community include external and internal divisions due to cultural, sectarian, political, and ideological differences. This research aims to identify the fundamental causes of divisions within the Muslim community. The Muslim community grapples with various challenges, primarily stemming from internal divisions. Factors such as cultural differences, denominationalism, political interests, and theoretical disputes contribute to the internal fragmentation of the Muslim ummah. This research aims to identify the fundamental causes of internal and external divisions among the Muslim community and provide solutions based on Quran and Hadith of the Prophet Muhammad ﷺ. In the present era, division often arises from worldly desires, the desire for one's greatness or uniqueness, and maintaining a distinct identity and reputation. Even today, one of the significant causes of division is 'jealousy' (baghiya). Divisive attitudes are based on the animosity toward others rather than personal advancement or intellectual disagreement.

• **Abandoning the Quran and Sunnah:**

The most important thing that causes divisions and sectarianism among Muslim Ummah is abandoning the Quran and Sunnah of the Prophet Muhammad ﷺ. The conditions of worship to be accepted are that it should be done only for the Sake of Allah and on the way of the Prophet Muhammad ﷺ. A glaring example is that the Arabs of Makkah before accepting Islam, worshipped Allah but not in a spirit of His Oneness. They ascribed about 360 idols as His partners or intermediaries that they worshiped to gain the pleasure of Allah. So yes we need to worship Allah but also should do so in the way of the Prophet ﷺ, sticking to what he ﷺ did/said and the way how his companions implemented it without adding or removing anything from it. If we start adding or removing things as per our whims & desires we would never be able to come to common terms. Quran & Sunnah are the only divine guidance that the mankind are left with and there cannot be any guidance better than the word of our Lord, the Quran or the words/actions for the Prophet ﷺ, the Sunnah. As an Ummah if we deviate from this we are bound to have disagreements and disunity. The Prophet ﷺ warned us against deviating to other paths.

• **Ignorance and misinterpretation of Islamic teachings.**

Differences in interpretation of Islamic teachings have led to the formation of various denominations with distinct beliefs, practices, and rituals. Islam is perhaps the most

misunderstood religion in the world today and indeed throughout history. It is not only misunderstood by non-Muslims, but it is also misunderstood by Muslims themselves. How else can there be so many Muslim sects with beliefs and teachings which are so different and contradictory. Combatting extremism requires promoting a balanced understanding of Islam. Clear communication of authentic teachings helps counter misinterpretations.

• **Cultural and linguistic barriers:**

Every culture has its own set of accepted behaviors, thoughts, rules, standards, and beliefs that are accepted. These factors make up part of a **culture's identity**. How one communicates is also affected by their culture. Therefore, it varies among people from different cultural backgrounds. Therefore, when people from different cultures interact, there is bound to be miscommunication because of cultural barriers. Different cultural and linguistic bearers also contribute to the divisive nature and attitude among Muslim community. Cross-cultural barriers, also known as cultural barriers, are the communicational challenges faced by people due to their differences in cultures. The main cross-cultural barriers are ethnocentrism, stereotyping, psychological, language, geographical distance, and conflicting values.

• **Nationalism racialism:**

Nationalism, a common disease in the Ummah now, Arabs look down on non-Arabs, Pakistani and Indian Muslims look down on each other and together look down on other poorer countries and so on. Remember the Prophet ﷺ also said: "Indeed there is no excellence for an Arab over a non-Arab, nor a non-Arab over an Arab, nor a white person over a black one, nor a black person over a white one, except through taqwaa (piety and obedience to Allah). So our love and hate is to be based on Islam and not race or nationality. How can we unite if we cling on to things that are not part of Islam. The Prophet Muhammad ﷺ was angry when the Muhajireen & Ansaar started arguing and stood up against each other based on their race.

• **Political Interest and power struggle:**

Power conflict exists when each party wants to maximize its influence over other possibility that is rendered impossible by the very definition. In other words, it is not possible for one party to be stronger in terms of reciprocal influence without the other being weaker. Power conflict is particularly prone to escalation and typically ends with victory by one party and capitulation by the other. Political struggle for power and coup d' etat are some examples of power conflict. Political leaders often exploit religion for their agendas, causing divisions and conflicts among Muslims. A number of Muslim states are facing varying degrees of insurgencies and violent attacks against state institutions, officials and ordinary people. The leading examples are Iraq, Libya, Egypt, Syria, Bahrain, Yemen and Somalia. In Iraq where extremist and al Qaeda-type groups have established their domain with that the sectarian issue has gained prominence in Iraq. Therefore, despite the fact that the US troops left Iraq some years ago, it has not seen stability in parts of its territory. The peace and stability of Libya are also effect by the assassination of Gaddafi. Different tribal and fundamentalist groups are fighting each other and the weak Libyan government. Syria has been experiencing two-fold internal violence for the last three years, with a struggle for power between the Damascus government and its opponent armed groups supported by Saudi Arabia and Qatar. The groups fighting against Bashar Al Assad's government are also fighting with each other. Some hardline groups with linkages with al Qaeda are also trying to eliminate their rival insurgent groups. The internal conflict in Bahrain is a power struggle among two major groups: the government and anti-government groups. This has



strong religio-sectarian colors because the majority of population is Shia which finds itself excluded from the power structure. Yemen is experiencing tribal and separatist challenges coupled with the increased activity of al Qaeda and its affiliated groups.

• **Ethnocentrism and racial identity Disputes:**

Ethnocentrism is measuring or judging one's own culture against another culture and can lead to judging someone else's culture negatively. Ethnocentrism is also the belief that one's own cultural rules are the best and often better than another culture's rules. Differences in opinions on religious and social matters contribute conflicts and disagreements, sometimes resulting in community division. Value conflict revolves around in compatible preferences, principles, or practices that people believe in with reference to their Group identity. Differences may arise in such areas as culture, religion, politics, or ideology. At base, it is difficult to compromise or accommodate value conflicts because they lie at the center of peoples

Identities. In successful multicultural societies, however, respect for differences and valuing of basic human rights take precedence over the value preference of any particular group. One such example is the multiethnic Malaysian society. A mutual regard for each other's values and a principle of non-interference in others' affairs have maintained the racial harmony despite minimum contact between different ethnic.

• **Western Educational and Cultural barriers:**

Western education, media, and secular ideologies contribute to undermining Islamic values. Efforts are needed to reinforce Islamic teachings and counteract negative influences. Cultural barriers prevent people from different cultures from effectively communicating and working with each other. Cultural barriers can be caused by differences in languages, beliefs, or values. Cultural variations lead to misunderstandings, arising from differing customs and traditions.

• **Orientalists pave a way for Suspicious:**

Suspicion, one of the biggest weapon of Shaitaan to divide the Ummah. Shaitaan works on a common human weakness related to making one quickly assume something negative about the other. He thus infuses suspicion and doubt in the hearts of Muslims making them think badly about one another, and provoking them against one another. For example, Shaitaan considers sowing the seeds of discord between a husband and wife as one of his greatest achievements.as mentioned in a hadith in Sahih Muslim)

On the other hand, Islam advices Muslims to think positively about each other and not seek each other's faults which keeps us away from animosity and divisions. The Messenger of Allah ﷺ said: "Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another's faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; do not turn away from one another. Be, O slaves of Allah, brothers." (Al-Bukhaari & Muslim). Also in another Hadith narrated by Muslim the Prophet ﷺ has warned us saying, "It is enough evil for a Muslim to hold his brother Muslim in contempt. We Muslims are brothers, and we should love each other for the Sake of Allah. Hence we are to think positively and look for positives in our brothers and not look for negatives as everyone has their shortcomings, so we should try and look for positives and always keep them in mind which helps us overlook the negatives or short comings that might come forth.

• **Interfaith Relations:**

Engaging positively with people of other faiths while maintaining the integrity of Islamic beliefs is essential. Muslims should contribute to peaceful coexistence and mutual understanding.

• **Media Manipulation:**

Media narratives often misrepresent Islam. Muslims need to proactively share authentic information about their faith to counter misconceptions.

**Condemn and solution of Sectarianism and denominationalism according to Islamic perspective:**

The term "فرقة" originates from "فرق," which means to divide, differentiate or distinguish. In the context of religion, it refers to the presence of groups within a religion that having differences of opinions or diverge from each other in beliefs. Although there are various sects within Islam all Muslims believe in the concept of Tawhid, believe in the Quran and the teachings of the Prophet Muhammad ﷺ. Now a days there are different sects among Ummah of Prophet Muhammad ﷺ such as Sunni, Shia, Wahabi, Bralvi, Ismaili and Salafi, Maliki, Shafi'i, Hanbali, Zahiri, and Ahl al-Hadith. The Holy Quran strongly criticize sectarianism and disparity among Muslim Ummah:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾<sup>21</sup>

So set you O Muhammad your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.

When Muslim Ummah deviate from the righteous and Islamic principles then day by day the conflicts regarding their religious, political, cultural, social and economic occurred. Which pave the way for disparity among Muslim Ummah. The Quran strongly condemned and emphasized to remain peaceful and united, that's the Holy Quran says:

وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>22</sup>

And hold firmly to the rope (Quran and Hadith) of Allah all together and do not become divided. The Quran condemns severe division and emphasizes adherence to Islamic principles. And advises to hold firmly to His rope together and avoid divide into sects. Sectarianism is such huge threat and a viral disease that Allah سبحانه و تعالی ordered His prophets to be adhere to Islam and don't allow any room for disparity and sectarianism among their respective Ummah.

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ<sup>23</sup>

He (Allah) has ordained for you the same religion (Islam) which He ordained for (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Essa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikeen, is that to which you (O Muhammad ﷺ) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. The divine guidance encourages unity in following the religion prescribed for Noah, Abraham, Moses, and Jesus etc

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ هُمْ عَذَابٌ عَظِيمٌ<sup>24</sup>

And do not become those who divided and differed after the clear signs had come to them. And those will have a great punishment.

In this verse, Muslims are ordered to agree and gather among themselves and it is prohibited to create differences and causes for it. There are many emphasis on this in the hadiths and it is strictly forbidden for Muslims to separate from the congregation. Those who, after receiving clear signs, became divided, facing severe punishment.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِي ۚ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ<sup>25</sup>

And, [moreover], this is my path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

In the above verses of the Holy Quran Allah ordered the believers to stick to the Jama`ah and stopped them to cause sections and controversies in the community. He warned them that the nations before them were devastated due to forming differences and diversions in the religion of Allah. Allah Almighty strongly condemned the sectarianism in Islam and warn if you deviated from the right path which is Islam then you will be punished.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَادُفِعُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ<sup>26</sup>

[Some] faces will turn white and [some] faces will turn black on the Day of Judgment. As for those whose faces turn black, [it will be said to them], 'Did you deny after your belief?' Then taste the punishment for what you used to reject.

Describing the consequences based on belief or disbelief, which will make their faces either to shine or darken on the Day of Judgment. Denying from the truth will result in this great punishment on the Day of Judgment. It will cause their faces to shine and bright up with joy because of their submission to on one Allah, and those who denied the truth will make their faces blackened, darkened with sadness and despair. It is therefore concluded that sectarianism is highly criticized by Holy Quran, and there is no room for anyone to pave the way for it.

إِنَّ الَّذِينَ قَرَّعُوا دِينَهُمْ وَكَانُوا شَيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ وَإِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ<sup>27</sup>

In fact, those one who divided their religion and become sects, Muhammad ﷺ are not associated with them in anything. Their affair is only left to Allah then He will inform them about what they used to do.

Addressing to the Prophet Muhammad ﷺ and through him all his followers of the true faith. Recognizing the One True Allah Almighty and associating none with God in His divinity is the main objective of this statement. Man at the beginning of his life was entrusted with such pure religion but later it was halted from the venerable personalities to the depraved ingenuity of man, from his ignoble lusts, and from an exaggerated sense of devotion. These factors led to corrupt the true original religion and superimposed it with distorted and harmful beliefs. More and more innovations were added to the original laws of the true religion. Men consider themselves up as their own law-makers, involve in hair-splitting explanations, and overstated the importance of disagreements in minor legal problems by putting aside the Law of God. They presented unwarranted respect for some Prophets of God and some standard-bearers of the true religion, and absorbed their resentment and hatred against the others. Consequently it give rise to innumerable religions and sects, each of which led to the disintegration of humanity into mutually enlarge number of hostile groups. Instead, those who decides to cut himself off from all factions and chart an independent course must follow the true religion.

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ  
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And there be a group amongst you who call 'others' to goodness, encourage what is good, and forbid what is wrong and evil, they who will be successful.

The main purpose of this verse is that there must be a group from community to uphold the responsibility, encouraging and promotes goodness and righteousness amongst the community and to stop or discourage the evil. Even though it is the responsibility of every individual within the community. Invite and encourage the people towards goodness and righteous path and to discourage the wrong deeds or evil.

As narrated by Abu Saeed Hudhree the Prophet Muhammad ﷺ said:

عَنْ أَبِي سَعِيدٍ الْهَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ"<sup>28</sup>

Whoever among you sees an evil, let him stop it with his hand. If he is unable, then with his tongue. If he is still unable, then with his heart, and that is the weakest level of faith.

In the said Hadith the Prophet Muhammad ﷺ has made it clear that it is an essential characteristic of the Muslim faith to prevent or want to prevent the evil from being done. He specifies the person who sees it and has the ability to stop it from being committed. It becomes obligatory for him by witnessing the evil to prevent it by force if he holds the ability from being committed in a free atmosphere. In this regard many of the scholars cite the evidence that upholds the notion that a person must struggle to remove an evil which is not yet occurred but possible to be occur.

Imam Ahmad recounts from Huzayfah bin Al-Yaman that the Prophet ﷺ said, "By Him in Whose Hand my life is, you must command good and prevent evil, or else punishment of Allah will certainly be upon you. Then, you will beseech to Him, but your supplications will not be accepted." Hazrat Anas Bin Malik reported that the Prophet Muhammad said ﷺ :

عن أنس بن مالك، يقول: سمعت رسول الله صلى الله عليه وسلم، يقول: إن أمتي لا تجتمع على ضلالة، فإذا رأيتم اختلافًا فاعليكم بالسواد الأعظم<sup>29</sup>

Prophet Muhammad said that if you see my nation being misguided and contradictory then follow the great majority .

حدثنا وهب بن بقية عن خالد بن محمد بن عمرو عن أبي سلمة عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم افتترقت اليهود على إحدى أو ثنتين<sup>30</sup>  
وسبعين فرقة وتفرقت النصارى على إحدى أو ثنتين وسبعين فرقة وتفرقت أمي على ثلاث وسبعين فرقة

The responsibilities and goals of the Muslim Ummah are clearly outlined in the Holy Quran emphasizing unity and cooperation among its members. The concept extends beyond mere religious affiliation, encompassing social, economic, and political aspects, fostering a sense of brotherhood and shared identity among Muslims.

### **Collaboration and cooperation of Muslim community to root out the sectarianism:**

The Muslim community must play a positive role by contributing to global peace, understanding, and collaboration. The unity among Muslim majority countries is often highlighted, emphasizing the significance of shared values and mutual support. It's important to note that the term "Ummah" doesn't exclude relationships with people of other religions. Cooperation, understanding, and peaceful coexistence are essential principles encouraged by Islam. The responsibility of the Muslim Ummah is to contribute positively to the broader society, regardless

of religious differences. In conclusion, the concept of the Muslim Ummah goes beyond religious affiliation, encompassing a holistic approach to social, cultural, and global responsibilities.

Unity, cooperation, and positive contributions to society are core principles and key solution to root out this viral and deadly disease among Muslim Ummah. The Holy Quran highly evaluated and emphasized the unity among Muslim Ummah:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ-وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَ أَكْثَرُهُمُ الْفَاسِقُونَ<sup>31</sup>

You were the best nation produced as an example for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are definitely disobedient.

The text emphasizes the responsibility of the Muslim community in promoting goodness, forbidding wrong doing, and being witnesses for others. They also mention the change in the direction of prayer (qiblah) as a means to distinguish true followers of the Messenger. The diversity of religions is acknowledged as part of Allah's plan.

#### **Notable Muslim scholars and their contribution in this regard:**

The Prophet Muhammad himself experienced administrative and practical disagreements during his blessed era. Even during the time of the Caliphs after the Prophet's demise, new religious issues, juristic matters, and conflicts between verses and hadiths arose. Even in matters like secondary aspects of prayers and fasting, there were differences, and discussions about halal and haram emerged. However, the noteworthy point is that these disagreements did not turn into hostility. Neither did anyone label opponents as false, nor did they become a target of insults. Instead, everyone benefited from each other's diverse knowledge and opinion. If we look at the scenario, no person or group declared their opponents as false or subjected them to slander. Rather, everyone took advantage of each other's diverse knowledge. There are galaxy of notable Muslim scholars who discussing the reasons and solutions for division among the Muslim community. Notable scholars such as Ibn e Taymiyyah, Al-Ghazali, Ibn Kathir, and Al-Qurtubi etc have proposed the causes and possible remedies for division, emphasizing the importance of adhering to the authentic teachings of Islam and obtaining knowledge and understanding to address challenges within the Muslim community.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مَلَأَ آبَائِكُمْ مِنْهُمْ ۗ هُوَ سَخَّرَ لَكُمْ الْيَمِينَ مِنْ قَبْلِ وَنِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَبِعِزْمِ الْمَوْلَىٰ وَنِعْمِ النَّصِيرِ<sup>32</sup>

The Quranic verse emphasizes the unity of Muslims and the role of the Prophet as a witness over them. The name "Muslim" was given to you by Allah, and through this, the Messenger bears witness over you, and you bear witness over the people. The early scholars, including the companions of the Prophet Muhammad (صلى الله عليه وسلم), differed among themselves on certain issues. However these differences of opinions didn't lead to any conflict any violence nor any division among them.

Outstanding intellectuals, such as Imam Abu Hanifa, Imam Malik, Imam Shafi'i, Sufyan al-Thawri, Sufyan ibn 'Uyaynah, and Hasan al-Basri, strongly opposed sectarianism and division.

On the occasion of the Farewell Sermon, the revolutionary slogan of equality proclaim:

يا أيها الناس، ألا إن ربكم واحد، وإن أبابكم واحد، ألا لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا أحمري على أسود، ولا أسود على أحمري، إلا بالتقوى<sup>33</sup>

In one of his sayings Prophet Muhammad said" that there is no preference for an Arab over a non-Arab and a non-Arab over an Arab. Nor does a white man have preference over a black man, nor the black over the white man except through piety.' This revolutionary proclamation eradicated all forms of racial division, closing the door of hierarchical classification where one's identity could not be erased by any effort or action, meaning no black inferior to white, nor white superior to black, and nor any Arab have superiority over any non-Arab. So for the first time in history, Hazrat Muhammad established a society based on these principles

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّى بَيْنَهُمْ ۗ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ<sup>34</sup>

And they did not become divided until after knowledge had come to them out of jealous animosity among themselves. This verse emphasizes that divisions arose among people due to enmity and jealousy. According to the prominent Islamic scholar Imam Abu al-A'la Mawdudi states, 'Jealousy for worldly gains, power, wealth, adornment and pride for their greatness or ego and cut throat efforts for a separate identity and fame caused division.

The second reason division among Muslim Ummah is 'غلُو' exaggeration,' going beyond limits. Allah says:

ثُمَّ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَابِغِ السَّبِيلِ<sup>35</sup>

Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path. This refers to going beyond the prescribed limits in religious matters.

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ زَيْدِ بْنِ الْحُسَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ " الْفُطْ لِي حَصَى " . فَلَقَطْتُ لَهُ سَبْعَ حَصِيَّاتٍ هُنَّ حَصَى الْحَذَفِ فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ " أَمْتَالُ هَوْلَاءِ فَارَمُوا " . ثُمَّ قَالَ " يَا أَيُّهَا النَّاسُ إِنِّي آكُمُ وَالْعُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ<sup>36</sup>

Hazrat Ibn e Abbas رضي الله عنه reported that Hazrat Muhammad (ﷺ) said: 'Pick up some pebbles for me.' So I picked up seven pebbles for him, suitable for Khadhf. He began to toss them in his hand, saying Throw something like these. Then he said: O people beware of 'غلُو' and don't cross the boundaries and limits which is prescribed for Islamic teachings and principles. Exceeding the limit and violence is called, 'غلُو' which is completely against the Shari'ah, for example, the Christians calling Essa عليه السلام as the son of God, pelting seven pebbles during Hajj Jamarat is permissible, but pelting eight or ten pebbles instead of seven, pave the way for conflicts and division among Muslim Ummah. Hafiz Ibn Al-Qayyim رحمه الله عليه considered the 'غلُو' is the great sin and sometimes leads to violence and division<sup>37</sup>. The Quran and the life example of the Prophet Muhammad emphasizes and shown the Muslim Ummah to live with unity and work together for a common goal as directed by the Almighty

Allah instead of being shattered in different sects and divisions which leads to animosity and jealousy among them. As it is the integral part of our faith as prescribed by the common ideology of the unity of God and the unity of humankind, they are bonded with each other as brothers and sisters.<sup>38</sup> **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** The Believers are but a single Brotherhood. This unity makes the strong and deep foundation of Islam. By following the true injunctions of the Almighty Allah in the Quran and the Sunnah of the Prophet Muhammad, the Muslims can work together to foster peace and unity in the entire community of humankind instead of being indulged in their rivalries of differences.

### Conclusion:

The root causes of division within the Muslim community are complex involving cultural, sectarian, political, and theoretical differences. Education, awareness, respect, and dialogue can foster unity, and addressing issues related to leadership, interfaith dialogue, and community engagement can contribute to promoting peace and harmony among the Muslim community.

The division within the Muslim community has its roots in cultural, sectarian, and political differences. The Quran and Sunnah provide guidance for maintaining unity within the community. Some proposed solutions include education and awareness, respect, leadership that promotes unity rather than exploiting religious sentiments for political gains, and engaging in dialogue among different sects to promote harmony among Muslim community. The research concludes that adherence to the Quranic principles of unity, justice, and mutual respect is essential for overcoming internal and external challenges faced by the Muslim community.

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29 Sunan Ibne Majah:3950  
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31 :Surah Al Imran:110  
32 :Surah Al-Hajj 22:78  
33: Imam Ahmad (rahimahullah) has recorded this Hadith. Rasulallah (sallallahu ‘alayhi wa sallam) had mentioned this in the sermon he delivered during the days of Hajj.  
(Musnad Ahmad, vol. 5 pg. 411)  
‘Allamah Haythami (rahimahullah) has declared the narrators reliable.  
(Majma’uz Zawaid, vol. 3 pg. 266. Also see Targhib, vol. 3 pg. 612)  
(Surah Al-Hajj 22:78)  
34: Surah Al Shuraah:14  
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