

UNITY WITH BAATIL IS NOT PERMISSIBLE

Written by Madrasah Uloomish Shariyyah
Tuesday, 04 September 2018 10:25 -

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□ a□ rat Maulānā Ashraf ‘Alī al-Thānwī Ra□ matullahi ‘Alayh writes:

Not every form of Unity is Praiseworthy and not every form of Disunity is Disparaged/Condemned

Understand properly that unity is only needed and deemed praiseworthy when it is beneficial for *Deen*, and disunity is only frowned upon when it is detrimental to Deen. When unity is harmful for Deen and disunity is beneficial for Deen, then at that point, disunity shall be sought. The people of this world have clearly understood this reality in their daily activities. Thus, in a court case, when a plaintiff and defendant raise their matter to a court for arbitration, then neither of the two is told, "Abjure your claim, because it has created disunity between the two of you and disunity is discouraged". Rather, the rule is that the person who is in contradiction of the Truth (Haqq) is told, 'Return towards the Haqq and abandon your insistence upon the view that is in conflict with the Haqq'. In fact, in some matters, if the plaintiff forgoes his claim, then the government becomes the plaintiff and defends the Haqq.

Friends! If disunity is to be condemned in general, then in a court case, the judge ought to punish both the plaintiff and the defendant, as both are perpetrators of disunity. However, neither does this ever happen nor is it logical for such an opinion to be given. Rather, everyone agrees that although both parties are perpetrators of disunity, one party is doing so to uphold the truth (□ aqq) and the other party is doing so to uphold falsehood (Bātil). Hence, after investigation and research, the decree should be given in favour of the one who is upon the

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truth (الْحَقُّ) and the court is required to support him. In this scenario, all agree that disunity is not always denigrated; however, regrettably, this rule is not applied to matters of Deen. In fact, [in matters of Deen], it is said to both parties, 'Stop disuniting and create unity'.

Support should be given to the Truth (الْحَقُّ)

Friends! Why is it not investigated as to whose disunity is based upon an effort to defend the truth (الْحَقُّ) and whose is to support falsehood (Bātil)? Then the one who is upon the truth (الْحَقُّ) may be supported and pressure should only be out on the one who is upon falsehood (Bātil). As for your commanding both of them to create unity, tell me, why should a person upon the truth (الْحَقُّ) unite with someone who is upon falsehood (Bātil)? If unity was to be attained between them, then logically this could only occur in one of three situations:

- 1) The individual upon the truth (الْحَقُّ) abandons the truth (الْحَقُّ) and both unite upon falsehood (Bātil), i.e. the pious individual leaves his piety and becomes irreligious.
- 2) The pious individual stays firm on his piety and the irreligious individual becomes pious.
- 3) The pious individual abandons some of his piety and the irreligious individual abandons some of his irreligiousness.

Now, those with intellect can decide themselves which of these three situations correlates with sound intellect. Indeed, it is only the second situation that can be labelled as being in agreement with sound intellect; the summary of which is that the pious individual has a right of disuniting himself from the irreligious individual, but the irreligious individual does not have the right of disuniting from the pious individual, rather, he is required to unite with the pious person upon

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the truth (ﻻ ﺍﻗﻖ).

An Example of Division

Friends! This [example] of disunity was started by Rasūlullāh Sallallahu Alayhi Wasallam in this world. This is because before his prophethood, everyone was united upon disbelief. He arrived and broke this unity [upon disbelief], such that he became the cause of separation between father and son. This disunity is described by Allah Ta'ālā with the following glad-tidings:

“Oh you who believe, if you develop Allah-consciousness (Taqwā), he will grant you the Separator and he will remove your sins”

In this verse, Allah Ta'ālā the Almighty has expressed this "*Separation*" as glad-tidings and he has made [this glad-tiding] dependent upon Allah-consciousness (Taqwa). It is for this reason that the Qur'an is labeled

Al-Furqān

(the Divider). We realize from this that the Qur'an does not only unite. In some cases it unites and in other cases it divides. It commands one to join those who are upon the truth (ﻻ ﺍﻗﻖ) and to disunite from those who are upon the falsehood (Bātil).

Thus, it is a grave mistake that people make in this day and age, that whenever they see disunity between two groups, they consider both of them to be worthy of blame and [they say], "What kind of Muslims are you? That you differ with one another?" Both are then forced to unite which means nothing except that the pious individual should abandon his piety and adopt

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irreligiousness and that the individual upon the truth (الْحَقُّ) abandons the truth (الْحَقُّ) and adopts falsehood (Bātil). This is blatantly wrong. Rather, the demand of sound intellect is that when there is disunity between two groups then it should first be established as to who is upon the truth (الْحَقُّ) and who is upon falsehood (Bātil)? **Once it is known as to who is upon the truth (الْحَقُّ), then nothing should be said to the individual who is upon the truth (الْحَقُّ), rather, he should be supported (in his disunity with the individual upon falsehood) and the individual who is upon falsehood (Bātil) should be prevented from disuniting with him.**

The Qur'an explicitly mentions this in one place:

“And so fight those who transgress until they return to the command of Allah”

And if you do not get the opportunity to investigate [who is upon] the Truth, then who has asked you to intervene? Sit at home! Without prior investigation, don't rebuke others! [End quote]

[Ashraful Jawab, pg.476-478, Idarah Ta'lifāt Ashrafiyyah: Multan]

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