

# So Many Divisions...Which One is Right?

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## **NOTICE**

Salam o Alaykum to all Muslims and Hi to Non Muslims.

We have written this article to clear the confusion which is arising in minds of Muslim brothers and sisters regarding division in Ummah. We have a request to Ummah to read this article carefully, all confusion will be cleared InshAllah.

May ALLAH Almighty forgive our sins and shower His gifts on us..  
Ameen!

May ALLAH Almighty pass the sawab of this work to all the Muslims who are no more and all the Muslims who are living..  
Ameen!

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ مِنْ أَوْلَادِ نَبِيِّ بَعْدَكَ وَعَلَى آلِهِ وَصَحْبِهِ

### **Age of Sahaba & Tabaiyeen**

Shah Waliullah says, Sahaba (R.A) were two groups- mujtahid and muqlid. The companions were more than one hundred thousand. According to Ibn-e-Qaim (R.A), only 149 were ashab-e-fatwa. For these mufti sahaba (R.A), Shah Waliullah says, "companions spread into different cities and only one companion was followed in each city." **(Al Insaf Page 3 - الانصاف ص ٣)**. For example, Hazrat Ibn Abbas (R.A) was followed in Makkah, Hazrat Zaid Bin Sabit (R.A) in Madinah, Hazrat Abdullah Bin Masood (R.A) in Kofa, Hazrat Maaz (R.A) in Yemen, and Hazrat Ans (R.A) was followed in Basra. The age of Tabaiyeen came after this. Shah Waliullah Muhadas Dehlawi says, "One religion designated of each Tabaiyee scholar and there established one imam in each city." **(Al Insaf Page 6 - الانصاف ص ٦)**. Sadar-al-aymi Makki says that Hazrat Ata went to Khalifa Hisham Bin Abdul Mulk. Khalifa asked, "Do you know about the ulma'a of cities? He said, "Yes!" Then Khalifa asked, " Who are the fiqiah of Madinah?" he said, "Nafya, Ata'a in Makkah, Tauoos in Yemen, Yahya bin Kasir in Yamama, Makhool in Damascus, Memoon Bin Mehran in Iraq, Zahak bin Mazahim in Kharasan, Hassan Basri in Basra, Ibrahim Nakhai in Kofa." The same event has been written by Hakim Imam. Imam Ghazali (R.A) says, "All Sahaba (R.A) has consuetude on pursuance." According to one saying of Holy Prophet Muhammad (S.A.W), "Three ages are the ages of well being; firstly, the age of Khulfa-e-Rashdeen, secondly, the age of Sahaba (R.A), thirdly, the age of Tabaiyeen."

## **Ahl-e-Sunnat Wal Jamat**

This is 1432. For many hundred years, Muslims are divided in Ahl-e-Sunnat wal Jamat. Till 650, Khana Kabba was controlled by Fiqah Hanafi. In that age any Imam from Ahl-e-sunnat wal Jamat (Hanafi, Maalki, Shafai, Hanbali) could lead any of the five prayers. But after then when Fiqah Malki got the control of Khana Kaba, they handed over the responsibility of imamate to the imam belonging to Fiqah Malki. When the age of Fiqah Shafai came, they handed over the responsibility to the imam of Fiqah Shafai and now in the age of Fiqah Hanbali, the imam of Fiqah Hanbali is responsible for the imamate.

There is an agreement in Ahl-e-Sunnat wal Jammat (Hanafi, Shafai, Malaki, Hanbali) on issues like divorce, music, taraweeh, veil, beard and so on. There are four sects in Ahl-e-Sunnat wal Jammat:

1. Hanafi (Sect of Imam Abu Hanifa (R.A))
2. Malaki (Sect of Imam Malik (R.A))
3. Shafai (Sect of Imam Shafai (R.A))
4. Hanbali (Sect of Imam Ahmed bin Hanbal (R.A))

According to one saying of Holy Prophet Muhammad (S.A.W),  
*"The consuetude (agreement) of Muhammad (S.A.W)'s ummat can never be wrong on anything."*

### **Sect Hanafi**

Sect Hanafi is adopted by the Muslims of Afghanistan, Pakistan, India, Turkey, Iraq, and most western countries. Sixty percent Muslims belong to Sect Hanafi.

### **Sect Malaki**

Muslims of Palestine belong to Sect Malaki.

### **Sect Shafai**

Muslims of Sri Lanka belong to Sect Shafai.

## Sect Hanbali

Muslims of Saudi Arabia and most Arab countries belong to sect Hanbali.

Today, all Muslims believe that Ahl-e-Sunnat wal Jammah are right. The Muslims of four sects have an agreement on every important issue and Muslims of these four sects are called "Sunni". Where is the fiqh needed? An example is given below:

### Example of Fiqah

According to Qur'an:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَبِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

*"When the Holy Quran is recited, remain attentive to it and keep silent so that Allah's blessings befall on you."*

*(Sura Al-A'raf Ayah 204)*

All Sahaba (R.A), Tabayeen (R.A), Taba Tabayeen (R.A), Ayma Mujatahdeen (R.A) agree that revelation of this ayat is imposed prayer.

According to Hadith:

لا صلاة لمن لم يقرأ بفاتحة الكتاب

*"The prayer of person is not considered who did not recite Surah Fatiha."*

*(Sahih Bukhari & Sahih Muslim)*

Holy Quran commands the silence while according to hadith reciting is commanded. This is the issue where we find disagreement. In matters like this, the "Ijtihad" of Ayma Mujtahdeen (hanafi, malaki, Shafai, Hanbali) is considered. The

ijtihad of Ayma Mujtahdeen (hanafi, malaki,Shafai, Hanbali) is written below:

### **Ijtihad of Imam Abu Hanifa (Fiqah Hanafi)**

Hazrat Imam Azam was not despotically convinced of reciting Surah Fatiha neither in Jahri prayer (Prayer with voice) nor in Sari prayers (prayer without voice). Those Muslims, who belong to Fiqah Hanafi, follow the ijtihad of Imam Abu Hanifa (R.A).

### **Ijtihad of Imam Malki (Fiqah Malki)**

Imam Malik (R.A) was also not in favor of reciting Surah Fatiha in Jahri prayer (prayer with voice). However, he used to give permission to recite Surah Fatiha in Sari prayer (prayer without voice) but was not convincible of imposition. So, it is written in Mota Imam Malik (R.A), the famous student of Imam Malik (R.A) says, "I have heard from Imam Malik (R.A) that our sect is that a person (muqtadi) recite Surah Faitha behind Imam in Sari prayer (prayer without voice) and do not recite it in Jahri prayer (prayer with voice).

### **Ijtihad of Imam Shafai (Fiqah Shafai)**

Imam Shafai (R.A) in his book "Kitab-ul-um" states, "And we say that every prayer which is offered behind imam and in which recitation of imam could not be heard (he reads in low voice), then a person (muqtadi) should recite in his prayer."

### **Ijtihad of Imam Ahmed Bin Hanbal (Fiqah Hanbali)**

Imam Ahmed Bin Hanbal (R.A) was also not convinced of reciting Surah Fatiha in Jahri prayer (prayer with voice) behind Imam but reciting Surah Fatiha behind Imam was considered infrequent and against consuetude in such prayer as well as was not convinced of imposition in Sari prayer (prayer without voice). In Saudi Arab the imamate of Khana Kaba is intrusted to Fiqah Hanbali. If you have ever got a chance to see a live Jahri prayer (prayer with voice: Fajr, Maghrib and Isha) on, "Saudi TV". You will find that Imam of Kaba keeps silent for a while after reciting Surah Fatiha

so that persons (muqtadi) also recite Surah Fatiha after which Imam of Kaba continues to recite.

This is fiqhi issue in which all Muslims practice according to their sect. There are several issues like this in which ijtehad of Ayma Mujtahdeen (R.A) (Hanafi, Malaki, Shafai, and Hanbali) are considered and followed accordingly.

We are really fortunate that Allah has blessed us with the last Prophet Muhammad ﷺ, who is the reason of entire universe and kindest of all, titled us with the best ummat, and provided us with the best solution of each and every problem in a readymade way. Are not we required to follow the orders and commands of Allah?

Should not we be thankful for such great blessings of Allah? Should not we take out ourselves from the narrowness of this world and make ourselves lost in the wideness of after life, the reward of which is that saying "Subhan Allah" with sincere intention is so great that a tree for such Muslim is grown in the heaven whose shadow is so wide, so broad that it would not finish even if an Arabic racial horse keeps on running for years. Should we keep on disobeying Allah Tabarak Wa Tallah?

### **Expelled From Ahl-e-Sunnat wal Jamat**

"In present age, those who do not follow any of the four Imams (Hanafi, Malaki, Shafai, and Hanbali) are fasiq. They are expunged from Ahl-e-Sunnat wal Jammata and according to fiats of Huraimain Shuraifain, penology is rightful for them." (**Majmoa**

**Rasail Volume 1 Page 28 - ۲۸** مجموعه رسائل جلد اول ص ۲۸).

I hope this article will be beneficial for all the Muslims as a mean of providing a true guide. We will meet in Jannah InshAllah!

فی امان اللہ

END