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Resolutions regarding: Unity of the Nation- Rules & Principles ♦

Unity of the nation is a very severe need of time and most preferred commandment of the religion Islam. Dispute is a very harmful thing for the unity and big issue of the present time which led the Muslim nation to the state of chaos. All the types of dispute -natural and good- can never bring harms. But, if the Shariah limitations are not taken into consideration in this respect it will also be very harmful for the Ummah. The condemnable dispute done due to good determination is, however, non-Sharai.

If the difference of opinions regarding Fiqhi issues talks about pre-eminence and non-pre-eminence, similarly preference and non-preference, declaring someone his opinion as right to the core and other's opinion as wrong to the core will never be valid.

If the difference of opinions regarding the issues talks about Halal and Haram, lawfulness and unlawfulness they will also be Mujtahad feeh issues. Therefore, declaring other Fiqh schools of thought wrong to the core will also be not valid.

Therefore, all the issues of such kind should not be publicized. There will be nothing wrong if someone individually expresses his school of thought along with evidences and proofs rather it is better on some places at the time of need. But, if the conversation about such issues goes on among the people of other school of thought then, everyone's views along with evidences and proofs should be expressed rightly and justifiedly. The respect of the great personalities should be taken into notice and the way of talking to or about them should be well.

2. If the difference of opinions regarding the issues talks about faith then, in order to prove our faith we can provide proofs and express evidences. But, we must restrain ourselves from uttering provocative statements. We should put our evidences with details during the exchange of opinion. But, we should not condemn or find fault in others. If others speak in inappropriate way we then should maintain our solemnness and take care of the limitations.
3. According to Shariah, there is a huge difference between criticising the belief or faith which someone regards wrong but does not declare it infidelity and criticising the belief or faith which he regards infidelity and declaring those having such belief infidel. A belief leads to infidelity while other leads to obscenity and deviance. Therefore, there will be different method and limitations of Shariah regarding criticizing both.

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The method of criticizing the faith and belief which leads to infidelity is as follows:

- a. We should avoid declaring those having such faith as infidel and be careful in this regard.
- b. Helping them on the basis of religious, social and political interest and need will be allowed.
- c. The aim should be only to validate what is right and invalidate what is wrong excluding carnal desire.
- d. No attempt should be made to inflame biasness of the opponent.

The method of criticizing the faith and belief which does not lead to infidelity is as follows:

- a. Moderation and tolerance should be expressed.
- b. The speech pattern should be full of goodwill and kind-heartedness. It should not be bitter.
- c. No attack should be made on anyone's intention.

4. At present, the Shia and Sunni conflict has turned into terrible form. Therefore, the Muslim Ummah is busy in worst war and bloodshed and anti-Muslim elements planned and fanned our disputed issues and spread destruction all over Islamic world. A group of people massacres another group of people indiscriminately and regard it as an act of reward. Islam does not allow it at any cost and refers to it as "spreading violence in the land".

So, there is in Islam no room of the Shia-Sunni conflict that at present goes on in various countries of Islamic world and an accommodative attempt and negotiation is an only way of bringing the bloodshed to an end.

5. The Shia-Sunni inhabitants who coexist in any part of the world should lead their lives peacefully on the basis of common values. They avoid criticizing one another's sacred religious personalities.

The scholars, religious leaders and pious people of both the group play a key role to detain the mutual hatred and war. They are ethically and religious responsible to put accommodative attempt and negotiation into practice by every possible means.