

History of Islam Series

THE CONSTITUTION OF MADINA

THE CONSTITUTION OF FIRST ISLAMIC
STATE OF MADINA (دستور المدينة)

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(دستور المدينة)

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Constitution of Medina (دستور المدينة) is a document from early Islamic history which is based on two agreements concluded between the clans of Medina and Prophet Muhammad (صلى الله عليه و آله وسلم) after his emigration (Hijrah) to Medina in 622. The agreements established the Muhajirun, on par with the eight clans of Medina, collectively known as Ansaar. Thus, the nine tribes formed the first Muslim community (Ummah). The agreements also regulated the relations of the Muslims with the Jews of Medina.

It is an important read for all Muslims. It will help them to protect their Iman from the misleading arguments of Ammani sect who claim that Jews, Christians, Buddhists and anyone who believes in one God, irrespective of his perception, is a believer just like Muslims.

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THE CONSTITUTION OF MADINA

(دستور المدينة)

After emigration to Madina, Prophet Mohammad (صلى الله عليه و آله وسلم) drafted '**The Constitution of Madina**', establishing alliance among the Eight Ansaar tribes of Madina and emigrants from Makka. The Constitution specified rights and duties of all citizens and the relationship of different communities in Madina, specifically the Jews and others.

The Constitution of Madina established first Islamic State based on multi-religious and multi-cultural community. The Constitution provided protection to people from centuries old tribal rivalries and bloodshed. It guaranteed freedom and peace to every single individual living in Madina. Everyone had specific responsibilities as well as rights, well defined in the Madina Charter.

The widely accepted text of the Constitution of Madina is available in **Ibn Ishaq's** Sirah of Rasulallah (صلى الله عليه و آله وسلم).

We have provided below 'full text' of the Constitution in Arabic, along with English translation. There are 47 Articles of the Constitution. When you read these Articles, you will conclude that the claims of **Ammanis** that Jews, Christians and Muslims were treated as believers in the Constitution, are baseless and a lie, to mislead Muslims.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most
Compassionate and Most Merciful

هذا كتاب من محمد النبي (رسول الله - صلى الله عليه وسلم) بين المؤمنين -
والمسلمين من قريش وأهل يثرب ومن اتبعهم فلحق بهم وجاهد معهم

This is a writing of Prophet Mohammad (the Apostle of
Allah - صلى الله عليه و آله وسلم); between the Believers and
Muslims of Quraish and Yathrib (Madina), and those who
follow them and are attached to them, and who fight
together with them in war.

The Constitution clearly specifies that the document is between two parties - (1) Believers or Muslims of Quraish (Muhajirun) and Madina (Ansar), and (2) those who followed them and joined them and struggled with them.

Article (1) [إنهم أمة واحدة من دون الناس] They are one community to the exclusion
of (other) people.]

The first Article establishes that, under the constitution (Muslims, Jews, non-believers) are treated as "One Community (Ummah). Here Ummah should not be misunderstood as 'Umma-tul-Islamia' or Umma-tul-Muslimeen'. The term Ummah is used in the meaning of 'a community of people belonging to different religions and background'. Like we call United Nations as (Al-Umam Al-Muttahida - الامم المتحدة).

المهاجرون من قريش على ربتهم يتعاقلون بينهم وهم يفدون عانيها بالمعروف والقسط بين المؤمنين (2)
The Muhajirun of Quraish (remain) in their condition. They pay jointly blood money and ransom their captives. [This is carried out) in an upright and just (manner) among the believers.]

In the second Article, the Prophet (صلى الله عليه و آله وسلم) is referring the Muhajirun of Quraish as 'Believers'.

There are no specific Articles related to Ansaar of Madina as a whole. Rather, the Prophet (صلى الله عليه و آله وسلم) addressed all 8 tribes of Ansaar; [(i) Banu al-Awaf, (ii) Banu al Harith (Ibn al Khazraj); (iii) Banu Sa'idah; (iv) Banu Jusham; (v) Banu al-Najjar; (vi) Banu Amr Ibn Awf; (vii) Banu al-Nabit; and (viii) Banu al-Aws] separately, by name of their tribe.

Thus, Articles 3 to 10 (total of 8 Articles) are related to Ansaar of Madina, identifying them with the name of their tribe. Their responsibilities and rights are same.

وبنو عوف على ربتهم يتعاقلون معاقلمهم الأولى ، وكل طائفة تفدى عانيها بالمعروف والقسط بين (3)
المؤمنين [Banu 'Awf (remain) in their condition; they pay jointly their previous blood-wite (blood money). Every group ransoms their captives. (This is carried out) in an upright and just (manner) among the **believers**.]

The above Article clarifies that Banu Awf, who were the Ansaar of Madina, will pay jointly their previous blood money as per their customs. The remaining 7 Ansaar tribes of Madina [(i) Banu al Harith (Ibn al Khazraj); (ii) Banu Sa'idah; (iii) Banu Jusham; (iv) Banu al-Najjar; (v) Banu Amr Ibn Awf; (vi) Banu al-Nabit; and (vii) Banu al-Aws] were to be governed by the same terms and conditions.

Therefore, we have avoided giving details about **Articles from 4 to 10** to avoid repetition.

وأن المؤمنين لا يتركون مفرحاً بينهم أن يعطوه بالمعروف في فداء أو عقل. وأن لا يخالف مؤمن (11) [The believers shall not fail to give just assistance to a debtor among them for redemption money or blood-wite (blood money). No believer shall enter into alliance with the client of a (blood money). No believer shall enter into an alliance with the client of a believer without the latter's consent].

وأن المؤمنين المتقين أيديهم على كل من بغى منهم أو ابتغى دسيسة ظلم أو إثماً أو عدواناً أو فساداً بين (12) [The Allah-fearing believers act against those of them who cause an act of injustice or fraud or hostility or harm among the believers. Their hands are all against him even if he is the son of one of them].

[No believer shall kill a (13) ولا يقتل مؤمن مؤمناً في كافر ولا ينصر كافراً على مؤمن] [No believer shall kill a believer on account of an unbeliever; neither shall he help an unbeliever against a believer.]

[The (14) وأن ذمة الله واحدة يجير عليهم أدناهم، وأن المؤمنين بعضهم موالي بعض دون الناس] [The protection of Allah is one; the protection granted by the least of them is binding on all. The believers protect each other to the exclusion of (other) people.]

[Whoever of (15) وأنه من تبعنا من يهود فإن له النصر والأسوة غير مظلومين ولا متناصر عليهم] [Whoever of the Jews follow us (receives) help and support, without being wronged, and without the one helping the other against them.]

وأن سلم المؤمنين واحدة لا يسالم مؤمن دون مؤمن في قتال في سبيل الله إلا على سواء وعدل بينهم (16)
[The peace of the believers is one. No peace shall be made with a believer apart from another believer when there is fighting in the way of Allah. However, peace must be concluded) on the basis of mutual equality and justice.]

(17) [In every expedition made with us the parties shall take turns with one another.]

(18) [The believers, exact vengeance for the blood of one another (that is shed) in the way of Allah.]

(19) [The Allah-fearing believers (Muttaqeen) are under the best and most correct guidance.]

(20) [No polytheist may grant protection to the property or person of Quraish; neither shall he protect him against a believer.]

وأنه من اعتبط مؤمناً قتلاً عن بينة فإنه قود به إلا أن يرضى ولى المقتول (بالعقل)، وأن المؤمنين (21)
[When evidence has been given that someone killed a believer then he is killed in retaliation for him unless the person entitled to revenge is satisfied (with blood money). The believers are against him as one man (individual). They must take action only against him.]

وأنه لا يحل لمؤمن أقر بما فى هذه الصحيفة وآمن بالله واليوم الآخر أن ينصر محدثاً أو يؤويه ، وأنه (22) [No believer who understands what is said in this document and who believes in Allah and the last day shall give assistance to a wrongdoer or to give him shelter. If anyone helps him or shelters such a person, upon him be the curse and wrath of Allah on the day of resurrection. No price or substitute shall be accepted from him.]

وأنكم مهما اختلفتم فيه من شيء فإن مرده إلى الله وإلى محمد صلى الله عليه و آله وسلم (23) [Whenever you differ about anything it is to be referred to Allah and (Prophet) Mohammad (صلى الله عليه و آله وسلم).]

(24) [The Jews pay a share of the expenses of the believers so long as they are at war. (Same as Article 38)] وأن اليهود ينفقون مع المؤمنين ما داموا محاربين

وأن يهود بنى عوف أمة مع المؤمنين لليهود دينهم وللمسلمين دينهم وأنفسهم إلا من ظلم أو أثم (25) [The Jews of the Banu Awf are one community with the believers. To the Jews their religion and to the Muslims their religion. (This applies) to their clients and to themselves with the exception of anyone who has done wrong or committed treachery, for he harms only himself and his family.] فإنه لا يوتغ إلا نفسه وأهل بيته

Articles 25 to 30 signify that the Tribes of Awf, Najjar, Saidah, Jusham, al-Harith, al-Aws, etc., consisted of Muslim Ansaar and Jews (both). Therefore, the Prophet (صلى الله عليه و آله وسلم) mentioned in the Constitution that 'to Jews their religion and to Muslims their religion'. Meaning, **Muslims and Jews were not treated as "believers", rather they were included in a Multi-Religious and Multi-Cultural Community (Ummah).**

(26) [To the Jews of Banu al-Najjar] وأن ليهود بنى النجار مثل ما ليهود بنى عوف (applies) the like of what does to the Jews of Banu 'Awf.]

(27) [To the Jews of Banu al-Harith] وأن ليهود بن الحارث مثل ما ليهود بنى عوف (applies) the like of what does to the Jews of Banu 'Awf.]

(28) [To the Jews of Banu Sa'idah (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى ساعدة مثل ما ليهود بنى عوف

(29) [To the Jews of Banu Jusham (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى جشم مثل ما ليهود بنى عوف

(30) [To the Jews of Banu al-Aws (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى الأوس مثل ليهود بنى عوف

[To the Jews of Banu Tha'labah (applies) the like of what does to the Jews of Banu 'Awf. With the exception of anyone who has done wrong or committed treachery, he harms only himself and his family.] وأن ليهود بنى ثعلبة مثل ما ليهود بنى عوف إلا من ظلم وأثم فإنه لا يوتغ إلا نفسه وأهل بيته (31)

[Jafnah are a Sub-Division of Tha'labah. They are like them.] وأن جفته بطن من ثعلبة كأنفسهم (32)

(33) [To Banu al-shutbah وأن لبني الشطبية مثل ما ليهود بنى عوف وأن البر دون الإثم (applies) the like of what does to the Jews of Banu 'Awf. Honesty without treachery (is demanded)].

(34) [The clients of the Tha'labah are like them.] وأن موالى ثعلبة كأنفسهم

(35) [The friends of the Jews are like them.] وأن بطانة يهود كأنفسهم

وأنه لا يخرج منهم أحد إلا بإذن محمد صلى الله عليه و آله وسلم - وأنه لا ينحجز على ثأر جرح ، (36) [No one of them shall go out (to war) without (Prophet) Mohammad's (صلى الله عليه و آله وسلم) consent. But no one shall be prevented from taking vengeance for wounds. Whoever acts on his own account (involves) himself and his family, except him who has been wronged. Allah is the truest (fulfiller) of this (document)].

وأن على اليهود نفقتهم وعلى المسلمين نفقتهم ، وأن بينهم النصر على من حارب أهل هذه الصحيفة ، (37) [The Jews must bear their expense and the Muslims must bear their expenses. They help one another against those who make war against the people of this document. Between them is good understanding, honorable dealing, and honesty, not treachery. No one is responsible for his confederate. Help (is to be given) to whoever is wronged.]

(38) وأن اليهود ينفقون مع المؤمنين ما داموا محاربين [The Jews pay a share of the expenses of the believers so long as they are at war. (A repeat of Article 24)]

(39) وأن يثرب حرام جوفها لأهل هذه الصحيفة [The Valley of Yathrib is sacred for the people of this document.]

(40) وأن الجار كالنفس غير مضار ولا آثم [The guest is as his host except he who causes harm or acts treacherously.]

(41) وأن لا تجار حرمة إلا بإذن أهلها [No woman can be treated as a guest except with the consent of her family.]

(42) وأنه ما كان بين أهل هذه الصحيفة من حدث أو اشتجار يخاف فساده فإن مرده إلى الله وإلى محمد [Whenever there is disagreement among the people of this document and trouble to be anticipated, the matter is to be referred to Allah and (Apostle) Mohammad (صلى الله عليه و آله وسلم). Allah is the most scrupulous and truest (fulfiller) of this document.]

(43) وأن لا تجار قريش ولا من نصرها [No protection is to be given to the Quraish or to those who help them.]

(44) وأن بينهم النصر على من دهم يثرب [They help one another against those who attack Yathrib.]

وإذا دعوا إلى صلح يصلحونه ويلبسونه فإنهم يصلحونه ويلبسونه ، وأنهم إذا دعوا إلى مثل ذلك فإنه (45) [Whenever they are summoned to conclude and to accept a peace treaty, then they shall conclude and accept it. And whenever they (the believers) summon to the like of that, then they have the right for this vis-à-vis the believers except whoever makes war on account of religion. Everyone has his share from their side which is directed towards him.]

وأن يهود الأوس مواليهم وأنفسهم لأهل هذه الصحيفة مع البر المحض من أهل هذه الصحيفة ، وأن (46) [The Jews of al-Aws, their clients and they themselves, have the same rights as the people of this document, in pure honesty on the part of the people of this document. Honesty without treachery (is demanded). Every person who becomes guilty loads the guilt only upon himself. Allah is the most just and truest (fulfiller) of the contents of this document.]

وأنه لا يحول هذا الكتاب دون ظالم أو آثم ، وأنه من خرج آمن ومن قعد آمن بالمدينة إلا من ظلم أو (47) [This writing does not protect him who practices evil or treachery. He who goes out as well as he who remains is safe in the city except, he who does wrong or acts treacherously. Allah is a protector of whoever is good and faithful, and Mohammad (صلى الله عليه وآله وسلم) is the Apostle of Allah.]

WRONGFUL AMMANI CLAIMS

Ammani philosophy is broadly based on **Revisionists theories**.

Revisionists claim that Islamic religious tradition began in 7th century AD in Makka and Medina under the leadership of (Prophet) Mohammad (صلى الله عليه و آله وسلم) and Quran is a document produced by this movement in the same region and period. But they argue that the 'Islamic religious tradition did not begin as a religion, rather (Prophet) Mohammad (صلى الله عليه و آله وسلم) and his early followers first thought of themselves as a community of Believers, composed of all those who shared belief in one God and in the Last Day'. This is the crux of Ammani logic.

The Revisionists theory implies that neither (Prophet) Mohammad (صلى الله عليه و آله وسلم) believed in himself; nor treated by his followers, as a Prophet of God. What really mattered to the early converts/believers was not a person's confessional identity; meaning they did not need to believe in Mohammad (صلى الله عليه و آله وسلم) as an Apostle; rather the movement focused on righteous deeds and it did not matter if the person was a Christian or a Jew, or a new convert.

In short, the Revisionists claim that Islam, in the beginning, was nothing but a 'Believe in one God Movement'. It was only later that the membership in the community of Believers came to be seen as a 'confessional identity'. Meaning, recitation of Kalima Tayyiba was made compulsory.

The Revisionists / Ammanis put forward following points to prove their hypothesis.

(i) Qur'an refers some 1000 times to "**Believers** - **مؤمنين**" (singular mu'min - **مومن**) but only 75 times to Muslims or Muslimeen.

The Revisionists are trying to differentiate between "Believers" and "Muslims". We all know, this is a wrong hypothesis.

(ii) The early successors to (Prophet) Mohammad (صلى الله عليه و آله وسلم) were not Caliphs, but Commanders of the Believers (Amir al-Momineen - اميرالمومنين).

The Revisionists are trying to differentiate between Amir al-Momineen and Khalifa. We all know this is a wrong hypothesis.

(iii) There is ample evidence of ready cooperation on the part of early "Muslim" conquerors and Christians and Jews.

The **Revisionists** are trying to give a different meaning to a simple issue. The reason for Christians and Jews cooperation with the Muslim conquerors was because of the religious tolerance preached by Islam.

(iv) The movement under the leadership of (Prophet) Mohammad (صلى الله عليه و آله وسلم) was strictly apocalyptic (believe in one God and on the last Day). The Believers Movement retained its Ecumenical (unity of people who believed in one God) character throughout the early conquests and only became a distinct religion beginning with the Umayyad ruler Abd al-Malik towards the end of 7th century. The emergence of distinct Islamic ritual practices such as facing Makka during prayer (Salah) was a later addition to this movement during Umayyad dynasty.

Islam is a distinct Religion which identifies the wrongful believes of Christians, Jews and others. It is wrong to say that early Muslim history was related to unite the so-called-believers in one God.

Religious tolerance and treating all the subjects of Islamic nation as human beings is a different thing. Belief in Islam, and its Prophet (صلى الله عليه و آله وسلم) is a different thing. Religious tolerance was maintained by most of the Muslim Rulers, irrespective of their

dynastic compulsions. The Revisionists need to remove the hate glass from their eyes in order to see plain historical facts.

It is a pity that the Revisionists/Ammanis dismiss Quranic verses about change of Qibla as vague and claim that Sira of (Prophet) Mohammad (صلى الله عليه و آله وسلم) is a cooked up story. This is a blatant lie and an attempt to hide historical facts. The Revisionists rejects many central components of the traditional history of Islamic origin but accept and misinterpret others to justify their flight of fancy.

It is in Quran - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ [And this (Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'an)] **(Al-Anaam - 92)**

It is in Quran - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ (عَزَّ وَجَلَّ), it is Who has sent His Apostle (Mohammad صلى الله عليه وسلم) with the guidance and the religion of truth that He may make it to prevail over all religions.] **(As-Saff - 9)**

MOMIN AND MUSLIM

In the Quran the words 'Muslim' (Follower of Islam) and 'Momin' (Believer in Allah - عَزَّ وَجَلَّ and Prophet Mohammad صلى الله عليه و آله وسلم) have been used interchangeably (in an undifferentiated manner). In both the cases, the addressee is a person who has accepted Islam as his religion. Look at the following Quranic verse. All titles have been used essentially for Muslims only. What these titles depict is the merits of their steadfastness (Taqwa) in religion.

It is in Quran - إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (Indeed for Muslim men and Muslim women, Believing men and Believing women, devoted men and devoted women, truthful men and truthful women, steadfast men and steadfast women, humble men and humble women, charitable men and charitable women Allah has readied forgiveness and huge rewards) **(Al-Ahzab - 35)**

To be a true Muslim, it is important that the person believes in Allah (عَزَّ وَجَلَّ), and His Apostle Mohammad (صلى الله عليه و آله وسلم) as the last and final Prophet. A person who calls himself Muslim, must be a believer (Momin) at heart, then only he will be treated as Muslim. A person who calls himself a Muslim, but does not believe in heart, is not a Muslim. He is a 'hypocrite' (Munafeq).

The following 3 verses clarify the meanings of 'Muslim', 'Momin' and 'Munafeq' (Hypocrite), respectively.

(i) It is in Quran - [And of us some are Muslims (who have submitted to Allah), and of us some are Al-Qasitun (disbelievers - those who have deviated from the Right Path). And whosoever has embraced Islam (has become a Muslim by submitting to Allah), then such have sought the Right Path.] **(Al- Jinn - 14)**

(ii) It is in Quran - قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [Say (O'Muslims), We believe in Allah (عَزَّ وَجَلَّ) and that which has been sent down to us (Quran) and that which has been sent down to Abraham (Ibrahim - عليه السلام), Ishmael (Ismael - عليه السلام), Isaac (Is-haq - عليه السلام), Jacob (Ya'qub - عليه السلام), and to Al-Asbât (the twelve sons of Jacob - Ya'qub - عليه السلام), and that which has been given to Moses (Musa - عليه السلام) and Jesus (Isa - عليه السلام), and that which has been given to the Prophets from their Lord. We (the Muslims) make no distinction

between any of them, and to Him (عَزَّ وَجَلَّ - Allah) we have submitted (in Islam) (We are Muslims)].' (Al-Baqara - 136).

(iii) It is in Quran - وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ - يُخَادِعُونَ اللَّهَ - وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ - فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ [There are some among people who say that they believe in their Lord and on the Last Day (of Judgment) even though they are not the real believers. (These hypocrites, in fact) like to deceive Allah (عَزَّ وَجَلَّ) and apparently are deceiving the believers. In fact they are deceiving their own selves but are not conscious of it. There is a severe disease in the hearts (of these hypocrites) And Allah (عَزَّ وَجَلَّ) increases their disease and for them is severe torment in view of their false assertions.] (Al-Baqara - 8-9)

The following verse distinguishes the merit of a true Momin over a Muslim. A Muslim is who submits to Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and tries to do good deeds. A Momin is, whose belief at heart is sound.

It is in Quran - قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ [The wandering Arabs say : 'We believe'. Say (to them, O' Prophet - صلى الله عليه وسلم) : You believe not, but rather say "We submit," for the faith has not yet entered into your hearts (fully). Yet, if you obey Allah and His Apostle صلى الله عليه وسلم, He will not withhold from you anything at all of (the reward of) your deeds. Indeed! Allah is All Forgiving, Most Merciful.] (Al-Hujrat - 14).

To understand the scenario of a true Momin and an ordinary Muslim, take the example of Khulafa e Rashideen. We, the general Muslims, and all Khulafa e Rashideen, can be categorized as Muslims only. However, Khulafa e Rashideen were real Momineen, true believers, undisputed Islamic guides and their status of Iman is much higher than ordinary sinful Muslims.

The following Quranic verses provide the grades of merits of true believers.

It is in Quran - **أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۖ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ** [Those are they who are in truth **believers**. For them are Grades (of honor) with their Lord, and pardon, and a bountiful provision.] **(Al-Anfal - 4)**

It is in Quran - **وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَئِكَ رَفِيقًا** [And whosoever obey Allah (عَزَّ وَجَلَّ) and the Apostle (صلى الله عليه وسلم), then they will be in the company of those on whom Allah (عَزَّ وَجَلَّ) has bestowed His Grace; of the Prophets, the Honest, the Martyrs, and the righteous. And how excellent these companions are!] **(An-Nisa - 69)**

We supplicate - **رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ - رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ - رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ** [Our Lord! Forgive us our sins and efface our bad deeds and take us in the company of the righteous (الأبرار). Our Lord! Let not our hearts deviate from the truth after You have guided us, and bestow upon us mercy from Your grace. Verily You are the Giver of bounties without measure. Our Lord! In You we put our trust, and to You we turn in repentance, and to You is (our) final Return].

Ammanis follow the 'Revisionists' theory in letter and spirit. They have also developed a document called '**Amman Message**' (رسالة عمان) based on their believe in one God theory. Hundreds of scholars belonging to different sects have signed this document attesting its authenticity. They claim Ammanism as Islam.

Amman Message has included Jews and Christians, Buddhists and anyone who believe in one God as "Believer".

Ammanis also confuse Muslims from the interpretation of word 'Ummah. We have discussed this issue briefly to refute the claims of Ammani sect.

UMMAH (أمة)

Ummah is an Arabic word meaning 'nation', 'generation' or 'community'. It is different from **Sha'b** (شعب) which means a nation with common ancestry and / or geography.

In Islamic world, Ummah is used to describe the community of believers (Umma tul Islamiyah - الأمة الإسلامية).

Ummah can also be used for supra-national community to mean a community of nations; like United Nations (Al-Um-am Al-Muttahida - الامم المتحدة).

Quran refers to Ummah as 'nation'. The following Quranic verses explain that even though Prophet Mohammad (صلى الله عليه و آله وسلم) was sent for the guidance of all humankind, his Ummah consists of those who are believers in Islam.

(1) It is in Quran - [And for every Ummah (a nation) there is an Apostle; when their Apostle comes, the matter will be judged between them with justice, and they will not be wronged.] **(Younus - 47)**

(2) It is in Quran - قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ [Say (O'Mohammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Apostle of Allah - to Whom belongs the dominion of the Heavens and the Earth. There is no god but He. It is He Who gives life and causes death. So believe in Allah and His Apostle (Muhammad صلى الله عليه وسلم), the unlettered Prophet (no one has taught him other than Allah) who believes in Allah and His Words (Qur'an and previous scriptures), and follow him so that you may be guided.] **(Al-Araf-158)**

(3) **It is in Quran** - وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ [And We have not sent you but to all the people (of the world) as a bearer of good news and as a portent (warner), but most people do not know.]

(4) **It is in Quran** - وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ [And if your Lord had so willed, He could surely have made mankind one Ummah (one nation following Islam) but they will not cease to disagree.] (Hud - 118)

(5) **It is in Quran** - إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ [Truely, this is your Ummah (Islamic nation), one Ummah, and I am your Lord, worship Me.] (Al-Anbiya - 92)

UMMA-TUL-ISLAMIA (الأمة الإسلامية)

We need to understand the concept of Umma tul Islamiyah (الأمة الإسلامية) in its proper perspective. In Islamic world, the term Ummah (أمة) or Millat is used to describe the community of Muslims belonging to all sects. From an outsider's point of view, followers of all sects are Muslims because of their outward appearance and oral recitation of Kalima Tayyiba. However, the real thing that makes a person Muslim is his Sahih Iman (Correct Islamic Faith). If you do not have Sahih Iman, you have lost both the worlds. Your outward appearance as Muslim and your oral recitation of Kalima Tayyiba will not help you get salvation in Hereafter. Munafiqeen during the time of Prophet Mohammad (صلى الله عليه و آله وسلم) were also seen as Muslims in view of their outward appearance and oral recitation of Kalima Tayyiba by general people. But look at their reality in the eyes of Allah.

It is in Quran - إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا [The hypocrites will be placed in the lowest pit of Hell, and you will find no one to help them.] (An-Nisa - 145).

What we currently find is widespread deviancy among Muslim sects from the right path of Islam. Some sects are based on Blasphemy of Prophet Mohammad (صلى الله عليه و (آله وسلم) and Khulafa-e-Rashideen. Some believe Allah to have a Physical body like human beings. Some have legalized Prostitution in the name of fake marriages. Remember, Allah's (عَزَّ وَجَلَّ) mercy in this world and salvation in Hereafter is only available to the type of Umma tul Islamiyah that existed during Prophet's (صلى الله عليه و (آله وسلم) time. Therefore, deviant sects can neither expect to get Allah's (عَزَّ وَجَلَّ) mercy in this world nor salvation in Hereafter unless they come back to the right path of Islam.

UNITY AMONG MUSLIM SECTS

Is there a way to unite all Muslim Sects?

When we look at our current complex Muslim society, we realize that there are 73 Sects and innumerable subgroups in Muslim community. This division is based on differences in **beliefs** as it was already prophesied by Prophet Mohammad (صلى الله عليه و (آله وسلم). (**Abu Dawood, Ibn Majah, Ahmad, Tirmidhi, etc.**). Therefore, there cannot be Unity of Aqeedah between these Sects for the simple reason that everyone claims and is adamant that what he/she believes is the right path of Islam.

It is in Quran - **مَنْ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۗ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ** [Those who have divided their religion and become sects, every faction (sect) rejoicing in what it has (every sect is happy for what he believes and considers it to be the right path of Islam)] (**Ar-Room - 32**).

Here comes the great responsibility on the shoulders of the people of Sahih Iman, the real Ahle Sunnah. While we preach Sahih Iman to our own people and the followers of Deviant Sects, it is also important that we strive to develop trust among people and ensure cooperation of everyone, be it the followers of deviant sects or non-Muslims, in issues related to worldly welfare. Remember, Islam has taught us to care for our neighbor irrespective of his faith and ethnic background. Your good behavior with others will bring them back to Sahih Iman and Allah (عَزَّ وَجَلَّ) will reward you in this world and in Hereafter.
