In the name of Allah, the Most Gracious, the Most Merciful.

Invitation to the Truth

Our Ruler	**is Only One, that is**	Allah, Blessed and Exalted	No one besides Allah
Our Leader (Imam)		Muhammad ﷺ, the Messenger of Allah	Not a sectarian leader
Our Religion		Islam, chosen by Allah	Not a sectarian religion
Our Name		Muslimeen, given by Allah	Not a sectarian name
Our Basis of Love		Connection with Almighty Allah	Not worldly attachments
Our Matter of Pride		Faith in Allah the Supreme	Not homeland or language

Central Office: Khokhrapar No. 2, Malir, Karachi

Office: 6-B Bait-ul-Furqan, 12-SB, Block 13, Gulshan-e-Iqbal, Karachi

In the name of Allah, the Most Gracious, the Most Merciful

Invitation to the Truth

At present, numerous sects exist within the Muslim nation. Every sect considers its own beliefs and actions to be the truth pertaining to the verse " كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ " which means “every sect is rejoicing in what it has” and is fully content and absorbed in them. In terms of beliefs and actions, every sect differs significantly from the others. However, despite this grand disagreement in beliefs and actions, there are certain common values shared among all these sects upon which everyone agrees. It is precisely these shared values upon which an invitation to unite can easily be presented. Allah, Blessed and Exalted, invited those who share common values to gather and unite upon this very principle. Allah, Blessed and Exalted, declared:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Surah Ali 'Imran 3 V.64

(O Prophet!) Say, 'O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another (among yourselves) as lords instead of Allah.' But if they turn away (from this call), then

(O' Muslims!) say (to them), '(O People of the Scripture!) Bear witness that we are Muslims (abiding by these principles and acting upon them).

The crux of the aforementioned call is: adopt the worship of Allah and abandon the worship of personalities. The reality is that sectarianism originates from abandoning the worship of Allah, turning away from the teachings of the Prophet, and adopting personality worship.

When devotion to any person reaches the extreme of exaggeration—that is, when their speech and actions are treated as the truth or the very standard of truth—then this devotion becomes synonymous with personality worship. This is precisely what Almighty Allah prohibited in the verse above.

The meaning of the verse is perfectly clear: when a person is given such a high status of devotion and reverence that their word is considered final and conclusive, it is as if they have been made a lord, and this act is a form of polytheism. The right to decide in religious matters belongs solely to Almighty Allah; this is one of the established principles of monotheism, and believing in it is a condition of faith.

We invite all sects of the nation toward this principle of monotheism. All of Almighty Allah's religious rulings are

preserved and complete within the Qur'an and Hadith, and the Qur'an and Hadith are common to almost all sects. Therefore, our invitation to all sects is to gather upon these shared values. End all sectarian sects and come to a single center:

- Accept the sovereignty of Almighty Allah alone.
- Act solely upon the Qur'an and Hadith.
- Eliminate all sectarian distinguishing names and call yourselves only Muslim.
- Completely eradicate all sectarian religions and accept only the religion of Islam

Maintaining sectarian religions is equivalent to creating multiple Islams, whereas Islam is only one. Come, let us accept the one Islam that is found in the Qur'an and Hadith.

The Messenger of Allah ﷺ said:

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا كِتَابَ اللهِ وَسُنَّةَ نَبِيِّهِ

O people! Indeed, I have left among you that which, if you hold fast to it, you will never go astray: the Book of Allah and the Sunnah of His Prophet

Narrated by Al-Hakim, Al-Mustadrak, Kitabul ilm Vol. 1 p.93, Hadith: 318/322; Graded as Sahih/Hasan, Attaleeqat lil Albani alal Mishkat Vol.1 P.66 Hadith 186

Since Sticking to the Book of Allah and the Sunnah of the Messenger ﷺ is what can save one from going astray, let us hold fast to them and become one. Accept only the Qur'an

and Hadith as proof, act upon them, invite toward them, publish them, protect them academically and practically, and do not accept anyone's word against them.

Above, we explained that granting a person such a high position of reverence that their word is regarded as final and obligatory is making them a lord. Let us clarify this further:

The People of the Scripture used to affirm verbally that they should not take one another as lords besides Allah. Building upon their own affirmation, Almighty Allah called them to a principle common to Muslims and them. However, their acceptance of this principle was only lip service; practically, they did not adhere to it and took one another as lords. Almighty Allah says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ

They have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Mary

Surah At-Tawbah 9:31

This is precisely the state of the sects of this nation. They also affirm verbally that no one should be taken as a lord besides Allah—meaning no person's opinion or analogy should be given the status of Islamic law, and that binding divine law is only Allah's command preserved in the Qur'an and authentic Hadith. Yet, despite this verbal claim, they practically fail to adhere to it, as proven by the existence of current sects. Had they accepted this principle in practice, acted solely on the Qur'an and authentic Hadith, and

excluded human opinion and independence reasoning from the core religion, these sectarian sects would not exist today. To accept a principle merely with the tongue while turning away from it in practice is contrary to reality. When these people are invited to return to the Qur'an and authentic Hadith, they feel a subtle aversion in their hearts due to misplaced devotion. They become so lost in devotion to personalities that they practically overlook the command of the Supreme Being. Is this contradiction between words and deeds not contrary to faith?

Dear readers, think: Is this a desirable state? You will say, never! Then let us unite our words and actions, accept this principle from the depths of our hearts, and subject our deeds to it. Do not declare anyone's opinion, analogy, decree, or independence reasoning as the final authority; instead, always treat the verses of the Qur'an and authentic Hadiths as the final authority. The Qur'an and authentic Hadith are the legal proof, the revealed law, and the code of life from Allah, the Sovereign. Salvation lies strictly in following them.

Earlier, we mentioned that Almighty Allah called the People of the Book to values shared between Muslims and them: worshiping none but Allah, associating no partners with Him, and not taking one another as lords. However, they fell victim to personality worship, and their verbal claims were

deemed insufficient. They were called to accept the principle practically and harmonize with the Muslims.

Now let us shed light on the evil of personality worship. Following the verse of Surah At-Tawbah cited on page 4, Almighty Allah states:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَـٰهًا وَاحِدًا ۖ لَّا إِلَـٰهَ إِلَّا هُوَ	And they were not commanded except to worship one Lord; there is no deity except Him
Surah At-Tawbah 9 V.31	

This verse proves that the People of the Book worshiped their scholars and monks, even though they were commanded to worship only one Lord. Making a scholar or monk a lord is equivalent to worshiping them. Almighty Allah further states right after:

سُبْحَانَهُ عَمَّا يُشْرِكُونَ	Exalted is He above whatever they associate with Him
Surah At-Tawbah 9 V. 31	

The summary of the whole verse is that the People of the Book took their scholars and monks as lords—meaning they worshiped them, made them deities, and thus practically committed polytheism. Allah is exalted above their polytheism.

Dear readers! understand that the People of the Scripture were not polytheists in their declared creed; they verbally affirmed monotheism, yet they were still polytheists because their actions contradicted their creed. This proves

that shirk is not just having a polytheistic belief or verbal confession; practicing actions that contradict Tawhid is also shirk. Personality worship is the root cause of disagreement and sect; it is where sectarianism begins and how it is preserved. Almighty Allah says:

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَـٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ

Surah Al-Baqarah 2:253

And (After the end of prophets' lives) if Allah had willed, those generations succeeding them would not have fought each other after the clear proofs had come to them. But they differed (after clear proof had come to them), and some of them believed and some of them disbelieved (in the truth)

It is the divine law that those who reject the truth due to personality worship and stubbornness will find it impossible to believe. Is this not the state of present sects? After receiving clear proofs from the Qur'an and Hadith, do they not remain steadfast on false beliefs simply using the personalities of their elders as an excuse? Disagreement in the absence of clear proofs is bad, but maintaining disagreement in the presence of clear proofs is far worse—it is a rejection of the truth and manifest disbelief (kufr). Is incorporating the sayings of various elders into Allah's religion not polytheism in religion? Indeed it is! (We seek refuge of Allah from this act)

If an ancestral religion were the truth, we would have to ask: which sect's ancestral religion is the true one? All ancestral religions cannot be true, as truth is only one. The Qur'an and authentic Hadith are the truth and the standard of truth. All sects, scholars, and rulings must be judged against this standard. What a tragedy it is that people made the words of scholars the standard and began testing the Qur'an and Hadith against them, rejecting a verse or Hadith if it contradicted their elder's opinion! Making the words of elders the standard will never end sect; it will only increase it. As many sages, so many standards; and as many standards, so many religions. What happened to the people? The matter which creates sects and contradictions, they adopt it. How can then sects and contradictions end and how can this nation be united? To eradicate the root of this sect, Almighty Allah commanded:

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ

Follow, [O mankind], what has been revealed to you from your Lord and do not follow other allies besides Him. Little do you remember

Surah Al-A'raf 7 V.3

This verse clears the matter completely: only that which is revealed by Allah (the Qur'an and authentic Hadith) must be followed. Following anything else is prohibited. Sectarianism is a torment from Almighty Allah, as He states:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ

(O Prophet!) Say, 'He is the (one) Able to send upon you

أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

Surah Al-An'am 6 V. 65

torment from above you or from beneath your feet or to confuse you (so you become) sects and make you taste the violence of one another.' (O Prophet!) Look how We diversify the verses that perhaps they may understand

Consider this point! since Allah calls sectarianism His torment in this verse, do you wish to remain under His wrath and torment? Disagreement is the root cause of this torment. In this context, someone fabricated the phrase The disagreement of my nation is a mercy (اختلاف أمتي رحمة) and falsely attributed it to the Prophet. People mistook it for a Hadith and justified sectarianism. How can sectarianism end then? Shouldn't we think about this crucial issue how can we get rid of this torment of Divine? Almighty Allah says:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Surah Hud 11:118-119

And (O Prophet!) if your Lord had willed, He could have made mankind one nation (saving them from being divided and differed but it was a trial from the Lord who saves himself from differing and who does not); but they will not cease to differ, except whom your Lord has given mercy (he

becomes safe from differing), and for that He created them (so that He bestows His mercy upon them but people adopt differing instead of choosing Allah's Mercy hence they deserve entering the hell so) the word of your Lord is fulfilled (already told) that 'I will surely fill Hell with jinn and men all together

Key takeaways from the above verse:

1. Allah prefers to see everyone as one nation.
2. People will continuously fall into disagreements.
3. Only those blessed with Allah's mercy will be saved from disagreement.
4. Allah created all to receive His mercy, but through differing, people make themselves deserving of Hell.
5. Allah will fill Hell with those who engage in sectarian disagreement.

Therefore, disagreement is not a source of mercy; it is a source of torment in this world and the Hereafter. The Messenger of Allah ﷺ said:

Do not differ, for indeed those who came before you differed and were destroyed	وَلَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا Sahih Bukhari 3476/3289 Kitab Ahadith ul Ambiaa; Sahih Muslim Kitab ul ilm 6776 /2666

When the Prophet dispatched Mu'adh and Abu Musa to Yemen, he commanded them:

تَطَاوَعَا وَلَا تَخْتَلِفَا

Agree with one another and do not differ.

Sahih Bukhari Kitab ul Jihad 2873/3038; Sahih Muslim Kitab ul Jihad 1733/4526

From the above-mentioned Ahadith, it is learned that creating disagreement is strictly forbidden. If disagreement were a mercy—as some people believe—then why would the Messenger of Allah ﷺ forbid it?

It is a matter of reflection that if disagreement is a mercy, then what would unity, which is its opposite, be? Is unity the torment of Almighty Allah? No, absolutely not, it can never be so. This is self-evidently false.

In short, sectarianism is born out of disagreement, and as long as sectarianism is not eliminated, hoping for success and prosperity is meaningless. Rise up and strive to eradicate sectarianism. The Prophet ﷺ also said:

لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ

You will surely follow the ways of those who came before you hand-span by hand-span and cubit by cubit, so much so that if they entered the hole of a lizard, you would follow them.

The Companions asked:

يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى؟

O Messenger of Allah, do you mean (by the people who came before) the Jews and the Christians?

He replied:

فَمَنْ؟

Who else?

(Sahih Bukhari 7320; Sahih Muslim 2669)

By this hadith that the nation will follow the footsteps of the Jews and Christians. The Prophet ﷺ said:

أَلَا إِنَّ مَنْ كَانَ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ

Beware! Those who came before you from the People of the Book split into 72 sects, and this nation will split into 73 sects. Seventy-two will be (moved) in the Fire and one (will be moved) in Paradise, and that is Al-Jama'ah.

(Sunan Abi Dawud 283/2, 4597; Graded Sahih, Attaleeqat lil Albani alal Mishkat 1/61 Hadith 172 And As Sunnah lil Mazoori Hadith 50)

This hadith mentions that this nation will be divided into sects as the people of the Scripture were divided into sects. It means that this nation is not far behind from the previous nations by action. Now let's see how this nation was divided in many sects and in what conditions. Almighty Allah said:

Almighty Allah said:

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ

Nor did those who were given the Scripture become

divided until after there had come to them clear evidence (Surah Al-Bayyinah 98:4)

وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity among themselves (Surah Ali 'Imran 3:19)

The solution is to leave all sects and join the saved group which the Messenger of Allah called Al-Jama'ah.

The Prophet ﷺ instructed:

تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ

Stick to the Jama'ah of the Muslims and their Imam.

Hudhayfah asked:

فَإِنْ لَّمْ يَكُن لَّهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟

What if there is neither a Jama'ah nor an Imam?

He replied:

فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا

Then separate yourself from all those sects Sahih Bukhari 7084; Sahih Muslim 1847

From this Hadith, it is learned that the heavenly group will be the Jama'at-ul-Muslimeen (the congregation of Muslims), and all the remaining will be sects; the term Jama'at-ul-Muslimeen will not apply to them, nor will they be called the Jama'at-ul-Muslimeen.

From this Hadith, it is also learned that it is necessary to remain attached to the Jama'at-ul-Muslimeen and stay separate from all sects, to the extent that even if there is no

Jama'at-ul-Muslimeen, one must still not join any sects. One should be amazed at those people who, despite considering sectarianism to be a curse, do not separate themselves from these sects. This is in reality a contradiction between speech and action. Verbally, they declare that sectarianism is misguidance and they agree with us on this principle. Since this principle is common between us and them, we request them based on this very shared principle to act upon it. We ask that they practically act upon this principle, separate themselves from all sects, and connect with the Jama'at-ul-Muslimeen and its leader. While remaining within sects, neither reformation can happen nor can unity be achieved. If an open proof is accepted in a certain matter, then ultimately all open proofs must be accepted. Furthermore, merely accepting an open proof in a single matter will not end sectarianism. The only way to end sectarianism is to eradicate the existence of these sects, return to Islam anew, and directly follow the Holy Qur'an and authentic Ahadith. In this way, neither will differences remain, nor will there be sects.

The Status of Sectarianism

Almighty Allah states:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ * مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Surah Ar-Rum 30:31-32

And do not be of those who associate others with Allah – [or] of those who have divided their religion and become sects, every

faction rejoicing in what it has

From the aforementioned verse, it is learned that the roots of sectarianism connect with polytheism, and the reason for this is completely obvious. When an open proof from the Holy Qur'an or prophetic Hadith reaches a person who belongs to a specific sect, they do not accept it. They consider their own school of thought, their Imam, or the word and action of their spiritual monk to be the ultimate authority, and cast the Qur'an or prophetic Hadith behind their back. Is this not a sign of disbelief? Is introducing the words of one's school of thought, or the words of one's Imam or spiritual guide into religion, not polytheism in religion? Consciously or unconsciously, individuals of every sect appear to be involved in this shirk. It is for this reason that Almighty Allah stated:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

Surah Al-An'am 6 V. 159

(O Prophet!) Indeed, those who have divided their religion and become sects – you, 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 (on the Day of Judgment)

Allah explicitly forbade this nation from forming sects:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

Surah Ali 'Imran 3 V.105

And (O believers!) do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great torment

Almighty Allah said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Surah Ali 'Imran 3:103

And (O Believers!) hold firmly to the rope of Allah all together and do not become divided

Sectarian names such as Ahl-e-Quran, Ahl-e-Hadith, Hanafi, Shafi'i, Maliki, Hanbali, Khariji, Shia, Naqshbandi, Suhrawardi, etc., did not exist during the time of the Messenger of Allah. During his time, there was only one group: Jama'at-ul-Muslimeen. Regarding women who could not perform prayer due to menses, the Prophet ﷺ commanded:

فَأَمَّا الْحُيَّضُ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ وَيَعْتَزِلْنَ مُصَلَّاهُمْ

Sahih Bukhari 981/938 Hadith 344/351

As for the menstruating women, they should attend the gathering of Jama'at-ul-Muslimeen and their supplications, but stay away from their place of prayer

This Hadith proves that during the time of the Messenger of Allah (peace and blessings of Allah be upon him), the name of the nation of believers was Jama'at al-Muslimeen, and

the Messenger of Allah (peace and blessings of Allah be upon him) commanded people to stay attached to the nation of this very name, as mentioned on page 12.

Finally, we appeal to the readers once again: Come, let us gather at one center and put an end to all sects. Let you have no name other than "Muslim," let you have no nation other than Jama'at al-Muslimeen, and let you have no Imam other than Muhammad, the Messenger of Allah ﷺ, whom Allah sent as an Imam, whose obedience and following has been made obligatory, and whose obedience has been made the source of guidance. In the presence of the Imam appointed by Allah, what wisdom is there in treating self-made imams as the center of religion? Is this the dignity of faith?

Rise up and smash the idols of school-worship, nationalism, tribalism, linguistic bias, personality worship, provincialism, sectarianism, and fanaticism. Cultivate the spirit of worshipping Allah alone, and love solely for the sake of Almighty Allah.

Jama'at al-Muslimeen has no connection to any sect. The call of Jama'at al-Muslimeen is the call of Islam—the call to the religion as it existed during the time of the Messenger of Allah (peace and blessings of Allah be upon him). Come, join Jama'at al-Muslimeen, and serve the religion of Islam.