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**Title of Thesis: "ISLAM KA TASAWWAUR-E-ITTEHAD WA IKHTELAF AUR CHAND  
MUNTAKHAB ULEMAY E HIND"**

**Key Words: 1. Islam, 2. Ittehad, 3. Ikhtelaf, 4. Quran & Hadith, 5. Ulemay-e-Hind**

### **Findings**

From the study of Islam's concept of unity and dissent, it is most evident that Islam presents ideas for human unity on which not only all humanity can be united but can also be sustained. The concepts of monotheism and prophethood in beliefs provide the foundations of human unity. Similarly, there is also the concept of 'human brotherhood' through which Islam declares the entire humanity as a family and binds them in a brotherhood by describing all humans as the children of Adam and Eve. In Islamic teachings, unity, agreement, collectivity, brotherhood, love, mercy and mutual sympathy are encouraged and the avoidance of hatred, enmity, difference, division, chaos, disconnection, etc. which are harmful to human society is emphasized. Differences of color, race, region, etc. are signs of Allah in the eyes of Islam, and the purpose of making them is to introduce and recognize each other. Islam does not consider any distinction based on differences of color, race, language and region. Similarly, Islam commands respect and protection of human life and gives equal status to all human lives.

Apart from 'human unity', Islam also presents the concept of 'Islamic unity'. According to him, this relationship is based on 'faith and good deeds'. Those who believe in Islamic beliefs and follow Islamic

rules establish a strong relationship 'Rishta-e - Imani' between them. This relationship is established between all Muslims without any distinction of color, race, culture, language, country and nationality..

Maulana Ahmad Raza Khan Barelvi was a great religious scholar, jurist, writer and poet of the 20th century AD. He is considered to be the founder and leader of the Barelvi school of thought (Ahl al-Sunnah wal Jamaat). Maulana Barelvi was convinced of the unity and consensus of Ahl-e-Sunnah wal-Jamaat (Barelvi Jamaat). He disliked sectarianism among Muslims. In his writings, Maulana Barelvi has criticized Muslim parties, movements and famous people and rejected them. He has written against unbelievers, Wahhabis, Deobandi etc. He has criticized Maulana Azad's ideology of Khilafat. He also opposed non-cooperation movement. He considered Hindu-Muslim unity not only wrong from the Shariah point of view, but also considered it harmful for Muslims from an economic and social point of view.

Maulana Thanvi was a religious scholar of the 20th century, reformer of the Ummah and author of many works. He tried to reform the Muslims through writings and speeches during his tenure. Maulana Thanvi's concept of unity and discord is of a reformist nature. He points out the evils of the society which lead to division and disunity in the society. In his writings and sermons, he has shed light on various aspects of unity and dissension. His theory that 'every agreement is not 'Mahmood' and not every disagreement is 'Mazmoom' distinguishes him from other writers. According to him, that agreement is 'Mahmood' which is beneficial to religion. He calls that agreement which is harmful to religion as 'Mazmoom'. His theory is that it is only in the hands of Allah to create mutual affection and that Allah creates affection and love through faith and righteous deeds. This is derived from the Qur'an..According to Maulana Thanvi, the causes of differences in Muslim society 1. Arrogance 2. Obedience 3. Suspicion 4. Backbiting and harassment 5. Tongue unrestrained 6. Different nature 7. Disobedience to Allah etc.

In Maulana Azad's concept of unity, the words 'Ijtimaa, Itilaaf, Imtizaaj and Nazm, etc.' have a central importance. Through these words, he explained his ideological unity. The various stages of unity have been described. According to Maulana Azad, unity is necessary for individual and collective growth and development. According to him unity is the guarantor of their national development. According to him, Islamic life is 'Jamaat'. He considers the scattered life as 'un-Islamic'. Maulana Azad was also a great pioneer of Ittehad-e-Islami. He has not only presented ideas for human unity, but he has also been striving for it with full dedication.

Maulana Azad refers to Muslims as the 'Family of Tawheed'. The kinship that Islam has established among Muslims, they emphasize its strength. He was also a great pioneer of Pan-Islamism. He laments the lack of pan-Islamism among Muslims. In Islamic worship, Maulana Azad has emphasized the

importance of collective system of prayer, zakat and Hajj.. He has emphasized on the establishment of collective system of Zakat.Especially the efforts made by Maulana Azad to unite the Muslims of India, solve their social, economic, political, religious and religious problems and integrate them under a single emirate, there is no such example among his contemporaries. He considered Hindu-Muslim unity not only for freedom but also for living in Indian society.

Maulana Syed Abul Ala Maududi was a great researcher, commentator, thinker and author of many works of the 20th century. He has written extensively on various topics such as Quran and Hadith, jurisprudence issues, Islamic history, political science and sociology, western ideas, etc.In Maulana Maududi's concept of human unity, more emphasis is on politics. He has presented the idea of a world state based on the concept of human unity of Islam. He has severely criticized Nationalism. He was strongly against nation states. He considered nationalism and nation-states to be the root of suffering. He has made clear through the Qur'anic verses and hadiths that Islam is strongly against racial, ethnic, linguistic and regional prejudices and dislikes elements that create discrimination, pride or pride among human beings. Maulana Maududi describes the word 'Nation' as a Jahili term. They also claim that the term "nation" is not used for Muslims in the Qur'an and Hadith. According to him, the words used for Muslims are 1. Hizb, 2. Ummat, 3. Jamaat. From the study of Maulana Maududi's thoughts on disagreement, it is clear that he has a clear concept of disagreement. He does not allow any negative attitude, negative thinking, negative action or destructive action even in case of disagreement.