

Outcomes of Social Unity & Integrity, A Research Analysis

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Abstract

Allāh has awarded the Islamic nation some qualities beauties that make this *Ummāh* the best of all and the *Ummāh* that has been extracted for the chosen people. Holding on to the book of *Allāh*, the *Sunnāh* of the Prophet (PBUH) and staying firm with the *Jama'ah* are from the most vivid qualities of this nation. Having the grip on the world of the rest of the Muslims, their glory being strong, defeating their enemies, conquering the countries and leading the humanity, being the *Imāms* of the truth and becoming the lanterns that lights up the darkness, in the same way inviting towards that welfare and *Taqwa*, is only possible by them holding firm on to their faith and being united. If the Islamic history is studied, then thanks to *Allāh*, this element in the incident of the *Mawakhāt Madinah* is clearly very obvious that when the Prophet (PBUH) brought the brotherhood between the *Muhajirīn* and *Ansār*, and settled the battle that was going on between *Aus* and *Khazraj* so the complete unanimity could be possible and the people can unite against the great flag of Islam. Thus the Prophet (PBUH) picturized the most vivid example of the Muslim mutual relations and unity.

The *Sunnāh* of the Prophet (PBUH) and is filled with the incidents, observations and authentic *Ahadīth* that stress upon the need of unity and the damages of the conflict. Thus we thought that writing on this topic is very important so the purposes and the necessity of the unity could be explained and for this discussion I chose title of “The Advantages of the Strength of Unity & Integrity and the Disadvantages of Disunity & Dissension”. I ask *Allāh* for the ability to perform this task with complete accuracy and make this effort all for his happiness and the beneficial for the Muslims.

Keywords: *Unity, Integrity, Sunnāh, Jama'ah, Mawakhāt Madinah, brotherhood*

In documenting the history of the success, progress, victory and accomplishment of a nation, the most important role is played by the unity of that nation. The pages of history tell us that in the rise and fall, fortune and eminence, progress and demotion, prosperity and independence and crises, the most important reasons have been proven to be the unity and strength, mutual brotherhood and sympathy, mutual disputes and disturbance, the mutual hatred

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and enmity. The history of Islamic Nation tells us as well that as long as the unity and integrity existed among them, they kept waving the flag of victory and conquest, the success and progress all over the world and when they left the unity and integrity and dwelled into dispute and discord, they were faced with the great humiliation and defeat. The Muslims that used to be considered as superpower faced the humiliation and contempt all over the world. This is why Quran has insisted with high regard on the importance and keeping the unity and integrity intact. History stands a witness on the fact that common brotherhood and empathy, or mutual differences and disputes and internal hatred and hostility play the key role in the rise and fall of the nations, excellence and fortune, development and demotion, prosperity, independence and abjection, and ups and downs. And today, as much as Muslims are humiliated, disrespected and dishonored the Muslims are, have barely ever been ever before. This is the reason that today, there is no international importance of Muslims and the nations from all over the world have rushed against them. They are harassed everywhere, their dignity and sacrosanctity are not protected, their properties are being destroyed, in many countries they are being crushed. Even in the beloved homeland, the Muslims have been times to time harassed and troubled. Now the question erupts, that why on earth are we being maltreated? Why there are always the efforts being made to suppress us? What are the reasons and motives behind this? Whereas Allāh, despite all the sins and the corruption, has blessed us with many rewards and these rewards come in a vast variety as Allāh has blessed Muslims with agriculture, livestock, aquatic, mineral, to sum up with each of the blessings and riches. A major petrol provision exists in the possession of Muslims. The Muslim population is more than a billion. There are almost sixty Muslim countries and their suburbs are very important as well. The sea ports belong to Muslims. Then why still the Muslim is so helpless, weak and humiliated? Why there blood holds the value lesser than water?

There could be multiple reasons to that, however, the most important and influential reason is the mutual disputes, discord, and hostility. This is the disease that has paralyzed Muslims and the strangers have been defeating us. The harmony and unity, mutual accord that we had inherited from our ancestors, we have left it behind and on the contrary, the other nations uniting and joining powers are struggling and making endeavors for the accomplishment of their sinister purposes.

The great power in unity is brotherhood. The survival of a country depends on the national harmony and accord. No group, no country and no nation can have the position of respect and honor, dignity and prestige unless its people have harmony and unity. Without the national unity, the dream of progress and prosperity is just a delusion. The individual and

collective progress is a dream. They way that the force of the power, zeal, and flow of a wave is inside the river, outside of the river, the wave holds no importance. In the same way, an individual's power is not his own, a lone person does not have any status but when he gets absorbed into a nation, becomes a mighty power. The success and progress of any nation lies in its united endeavors. Just like the many drops acting together becomes a sea, in the same way the humans getting together and united forms such a collectivity that even only by look, the hostile powers get terrified and never look at them with any bad intentions. Quran, from the time of ascension had told us that:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ⁴.

(And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy).

That is to say that with your power, you can terrify the enemy of Allāh and yours. In Quran, the Muslims repeatedly have been instructed to end the mutual discords and unite. The divine decree says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا⁵.

(Hold the rope of Allāh firm and do not (dwell into) discord).

According to the Mufasssireen, by “حَبْلِ اللَّهِ” it means the Quran and Sunnah of the Prophet(PBUH). In the blessed verse, the addressed is the entire Ummāh instead of one single person. “اعتصام بِحَبْلِ اللَّهِ” means that holding Allāh's rope is the duty of all the Muslims. Quran has not just sufficed on holding the rope of Allāh but has said that “جَمِيعًا” meaning that all of them in united sense. The Muslims will have to join each other and they will have to act on “اعتصام بِحَبْلِ اللَّهِ”. With very words, it is commanded for the unity of the nation strictly prohibited the discord which includes the discord and difference of all the kind such as political, religious and economical disputes. It is also told that if there were the disputes, what would the results be and the results are the weakness of Ummāh, losing the power and authority which we are observing right in the front of our eyes. Thus in the possession of the Ummāh of the Prophet(PBUH), the two pillars of unity and harmony in the shape of the Book of Allāh and the Sunnāh of the Prophet(PBUH) exist. The Prophet (PBUH) said: “I am leaving two things among you. As long as you hold on to these things, you will not go astray and that is the book of Allāh and the Sunnāh of the Messenger.”⁶ Allāh has declared it the worst of the damnations:

⁴ “Al-Anfal,” vol. 8, v. 60.

⁵ “A'al-Imran,” vol. 3, v. 103.

⁶ Imam Malik ibn Anas, *Muwatta Imam Malik*, 2nd ed., (Hadith No 1874), vol. 2 (Beirut, Lebanon: Al-Maktaba Al-Ilmia.), 70.

فُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ
شَيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ⁷

(Tell them that Allāh has the power that from above you or from below your foot inflicts some damnation upon you or divide you into sectors and give you the taste of fighting each other.)

Ibn Atheer said that from شَيْعًا it means the spread of sectarianism between the Muslim nations.⁸ Allāh has ordered the Prophet (PBUH) to cut ties with the people who develop the discord among themselves, and insist on it as well:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شَيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ⁹

(The people who caused dissension and became many sectors, you have no relation with them.)

Allāh has declaring the discord and dispute and pride and arrogance as the way of infidels said:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شَيْعًا¹⁰

(And do not become of the infidels who separated their faith and divided in groups.)

When the human keeping the unity and concord aside, divides into groups and sectors, what outcome they gets and what is their result? Explaining that Allāh said:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ¹¹

(And do not fight amongst yourselves or you will become cowards and you will lose your atmosphere). Further said:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ¹²

(And do not be like the people that divided into sectors and even after being enlightened with the obvious evidence, kept on discord, these are the people whom for the agonizing damnation is.)

From the last Prophet (PBUH), many statements came forth to keep the unity and concord intact. The Prophet (PBUH) said: (It is narrated by Noman Bin Basheer that the Prophet

⁷ “Al-Anaam,” vol. 6, v. 65.

⁸ Imam Majd al-Din al-Mubarak Ibn al-Athir, *Al-Nihayah fi Gharib al-Hadith wa'l Athar*, vol. 2 (Beirut, Lebanon: al-Maktaba Al-Ilmia, 1399), 519.

⁹ “Al-Anaam,” v. 159.

¹⁰ “Ar-Room,” vol. 30, vv. 31–32.

¹¹ “Al-Anfal,” v. 46.

¹² “A’al-Imran,” v. 105.

(PBUH) said: The example of the believers regarding their affection, love and unity towards each other is like a body, as if any organ of the body feels pain, the whole body will be unable to sleep and will share the pain in fever).¹³ On another place (the Prophet PBUH) said: {A believer for the other believer is like a building. One part strengthens the other. And the Prophet (PBUH) mingled his fingers (mingled the fingers of the right hand with the fingers of the left and)}.¹⁴ In the same way for the ones cutting ties with the Islamic union, warning them said: (It is narrated by Ibn Abbās that the Prophet (PBUH) said: A man who says something in his leader that he dislikes, he should tolerate. Because a man who was separated from the union and died in that state, it is like he died the death of ignorance.¹⁵

In the beginning, the questions that are raised on the condition of the Muslims, the answer to that exist in the above mentioned verses of Quran and Ahadīth and references above and each dispute and dissension is the reason that is root and of all these troubles because Allāh himself has said that if you would have differences amongst yourselves, you would have disputes, you will have dissension, put the unity and accord behind then you will grow weak. Your power and strength, your glory and grandeur will end, your greatness and honor will be consumed in soil, and you will be disrespected and humiliated so if the Muslims again want to revive their lost honor, then they will have to follow and act on the Islamic instructions and enforcing them is very important because from the mentioned verses and narrations, we can understand that power, strength, honor, victory, success and prosperity are only dependant on unity and accord. And through only this we can revive our greatness; otherwise we will stay humiliated and crush in the same way without any value or help.

Another point here, is very important that this unity and accord consists of every of unity and accord, for example, political unity, economic unity, social and public unity, etc.

The religious unity means that at least the beliefs of the Muslims all over the world should be the same which is to some extent exists, but the enmity and hostility they have because of the disputes regarding school of thoughts and doctrine, must be ended and they should prevent from declaring each other infidels, and if these disputes are unable to be ended, then we should love with love and as brothers and sisters which is the legacies of our forefathers.

¹³ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Al-Musnadu Al-Sahihu al-Mukhtasar bi Naklil Adli Anil Adli Ila Rasooli-llahi*, 2nd ed., (Hadith No 2586), (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1421), 1131.

¹⁴ Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl al-Ju‘fī, *al-Jaami’ al-Sahih al-Musnad al-Mukhtasar min Umuri Rasooli-llahi wa sunanihi wa Ayyaamihi*, 2nd ed. (Hadith No 481), (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1419), 81.

¹⁵ Abū al-Ḥusayn ‘Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Sahih Muslim*, 831. (Hadith No 1849).

By political unity it means that all the Muslim countries should be a single state, and their ruler and Sultan must be same as well as it was at the time of the Prophet (PBUH) and Rashidūn Caliphate and this is what Islam demands and wants, however, existence of this kind of unity in the current era is only a dream and imagination, but at least Muslims can make a federation or authority or at least in the external affairs, can adapt the same point of view which will strengthen Muslims and many of their problems will be solved.

By economic unity it means that all the Muslims should be free to trade within them and in this matter, they should not face any bans so any Muslim, according to Islamic legislation can trade any wear, earn his living and establish a business. By God, if all the Islamic countries open their borders to the Muslims and grant them the freedom of every kind, then their religious, political, social and economic benefits as well will be a lot, the trade will increase, instability will decrease, economies will grow and many of the Muslims will get employments. Inflation will decrease, poverty will decrease, rations and edible as well as other things will get cheap. Everywhere it will be prosperity, tourism will grow, cargo will highly increase, Muslim nations will be introduced with each other, between them, the mutual connection and contacts will increase, and Islamic brotherhood and unity will grow.

For the guidance of the Islamic nation, Quran exists as a complete way of life. It encourages the unity and mutual contact and presents a vivid purpose of life. It highlights a destination. To reach that destination, the individuals have to join their efforts and approach to it necessarily, and if they together and united march forward, then no opponent power can become the obstacle in their way. They have the power to become a storm that can dread the hearts of the rivers and against that united aim and intention; even the hills will be broken into sand.

The sayings of the Prophet (PBUH), the guidance of Sahāba and, the preachers, the scholars, the reformers and thinkers have invited to the unity and have stressed to adapt it and live with harmony with each other. But the saddening point is that this nation is the biggest victim of the dispute. In the 21st century, for the political and economic superiority, people of many opposite religions, ideologies, and cultures as well have become one who were not a long ago, were thirsty for each other, those people as well seem like the ties with the single knot who have no central point for the unity. On the contrary, Muslims have many common things despite their differences to join forces. The Oneness of Allāh and the Messenger hood of the Prophet (PBUH) and many others as well are the matters that Muslims are united upon but despite this, on the practical levels, Muslim are faced with the severe disputes. On the other hand the problem is that the leaders of these nations that are victims of dissension always talk about the

unity of this nation but the mission never succeeds. As well as the Muslim world, the condition of Hindustan as well has gotten worse and complicated for Muslims. Every coming day brings the news of a new tragedy, the rise of damnation, and the atmosphere of the country is yelling and screaming, saying that Oh Muslims! get united, or there will be not even the stories to tell about you! However we are so entangled in the discord at the religious, social, political levels that we are making no move that can practically cure the disease.

Today, the condition of all the Muslims around the world is demanding that all the Muslims, especially the successors of the Prophet's (PBUH), preach unity, concord and unanimity and as well make a practical program and a course line of action. Today the great tragedy of the Muslim nation is that they believing in the sae Allāh, one Prophet (PBUH), and one Quran but despite that, is a victim of dispute and discord and this discord was produced by some of the high people of the, scholars of the religion and so called nation selling leaders with the sectarianism and beliefs giving births to disputes.

The message of Allāh and his instructions were brought to us as Quran. In this, for the humans there is a complete way of life told. Whose practical example in the shape of the Prophet (PBUH) is in front of our eyes. This is why the Muslims need to unite and consensus on the Kitāb Wa Sunnāh. The in the concerned document, some similar things are being presented on whose base we can establish a practical unanimity amongst ourselves. By making one effort we can escape out of the doomed scenario, and get out of the environment of fear and terror. This is why the leaders of all the school of thoughts will have to compromise with the ideologies and principles of each other, because this unity is not about making others admit to your facts but it is the effort to the establishment of unanimity, and actually is the name of the endeavor that for the sake of the benefit of the Ummāh, compromise personal beliefs and consensus to the opinions of others.

It is not remotely the meaning of unity that the Muslims give up all of their individual opinion, their beliefs and the school of thoughts. But by unanimity it means and that every person, staying put on their beliefs, follows them and regarding the opinions and arguments of others, shows respect, open heartiness and tolerance and avoids the prejudice because prejudice gives birth to dispute and clash. The discord does not erupt out of the school of thoughts and the interpretations of the ideologies because it starts when in the favor of our own school of thoughts, we start criticizing and disrespecting the beliefs of others. The academic, juridical difference is the unique methodology of Islamic Shariah. Even at the time of Sahāba there was juridical and academic dispute but there was not even the smallest grudge in their hearts. The same condition was at the time of Tāb'īn, the later Imams and the scholars, they had Ijtihād

against each other but despite that they were very close to each other and not the smallest hostility or hatred they had in their heart against each other. However, today this scholarly and academic difference has become the reason of hatred and hostility. The people of one school of thought and ideology are not willing to accept the existence of the other. The truth is, their attention these days is more on their school of thought rather than preaching Islam.

For the unity of the Muslim nation, some enlightening rules according to the Sunnāh of the Prophet (PBUH) and the required qualities are mentioned as followed. Without following them, the Muslim nation cannot succeed, those required characteristic are as follows:

1. We all shall promote the unanimity of the nation based on the Kalmā Taibā and struggle for the common problems of the nation and refrain from banishing the Believing Muslims. The common beliefs of a nation can play important role for the solidarity between its people. Especially when this belief is based on a natural element of the Oneness of God and the entire nation, follows the way of their lives on the same belief. Quran preaches Muslims the unity and accord on the base of Tauhīd (inclusive of all the aspects). In the eyes of Qurān the philosophy of the arrival of the Prophet's (PBUH) as well has been the invitation to God and his oneness and opposing the imperialistic and colonial powers that cause the dissension and separation of the nations and civilizations. Just like it is the divine decree: "And verily we have sent a Prophet (PBUH) in each of the nation so (following them) they will worship God and will refrain from Taghūt."¹⁶ In the same way, Quran about having the invitation preaching on the name of Tawhīd from the Prophet (PBUH) himself has announced: "Allāh is yours and ours, the Creator of both."¹⁷ Our deeds are for us and your deeds are for you." At another place Allāh said: "Oh Prophet (PBUH)! Tell them to come accord to a justifying Kalmā, that not to worship anyone but Allāh, do not declare anyone his partner, let's not give each other the position of God and if they turn away even after this, then say that oh people! Be a witness that only we are the real Muslims and obedient (believers)."¹⁸ This verse for the accord with the people of the Book, regards only Tawhīd the base and it is being clearly said to the ones not agreeing that they are out of the list of the Muslims and the believers of oneness. At another place it is said: "And remember the reward of Allāh when you were the enemies of each other and He created the affections in your hearts so with that reward,

¹⁶ "An-Nahl," vol. 16, v. 36.

¹⁷ "Ash-Shura," vol. 42, v. 15.

¹⁸ "A'al-Imran," v. 64.

you became the brothers.¹⁹ The interpreters are in the favor of the fact that in this verse, by ‘reward’ it means the reward of Tawhīd. Among Muslims, the unity, the brotherhood and affection was created only because of Tawhīd. In Sunnāh and Islamic narratives as well, Tawhīd is presented as the basic center of the unity of the Ummāh. The Prophet (PBUH) at the beginning of the Islamic revolutionary movement telling the oath of Tawhīd as the key to success said: “Oh people! Say that Allāh is the only God, (and) you will be successful.”²⁰ The Prophet (PBUH) in the manuscript of the Islamic unity, declaring Tawhīd the most prior said: “Oh people! Your God is one. Your parents are one. Beware! No Arab over an Ajami and no Ajami over Arab has any superiority but Taqwa.”²¹ Thus, in Islamic narratives, Islamic unity and its preaching based upon the concept of Tawhīd. Almost in the aforementioned narrations, Tawhīd is portrayed as the first component.

2. The basic principles of Islam that are related to faith, pointlessly debating on them and reasonless discussions are the biggest reasons of dissension. In Quran and Hadīth, these basic beliefs such as the Prophet Hood, completion of Messenger hood, divine Books, angels, the judgment day, fate and the end of the world are completely explained with details. The basic beliefs of Islam as *Tawhīd*, *Risālah*, completion of the Messenger-hood, fate and end of the world which *Allāh* and his Prophet (PBUH) have described in the easy and comprehensive way on which all the school of thoughts are united upon. Although, in subsidiary matters, the disagreement is inevitable. According to Islamic instructions, the disagreement in basic beliefs is not allowed. And in subsidiary the difference should be in the way that brings blessing to the *Ummāh*. Imposing force on anyone is a strictly disliked. Because with this the dissension and dispute is created between Muslims. Thus, an important rule of unity is that the agreement on basic beliefs is kept intact and in subsidiary issues, the academic and philosophical disagreements should be decreased to the maximum extent.
3. The love for the Prophet (PBUH) is the true spirit of faith. The first and last love of the Prophet (PBUH) is *Allāh*. *Allāh* in Holy Quran has commanded to follow, obey and love the Prophet (PBUH). *Allāh* says: “Oh Prophet (PBUH)! Tell them. ‘If you claim the love of *Allāh*, obey me and *Allāh* will love you.”²² The order that *Allāh* has given about the

¹⁹ “A’al-Imran,” v. 103.

²⁰ Suhaib Abdul Jabbar, *al-Jaami’ al-Sahih Lil Sunan w Al-Masanid*, vol. 13, 2014, 307.

²¹ Abū ‘Abdillāh Aḥmad Ibn Muḥammad Ibn Ḥanbal Ash-Shaybānī, *Musnad Ahmad ibn Hanbal*, 1st ed., (Hadith No 23489), vol. 38 (Beirut, Lebanon: Moussisat ul Al-Risala, 1421), 474.

²² “A’al-Imran,” v. 31.

obedience to the Prophet (PBUH), to fulfill that there is only one condition and which is that we follow things that the Prophet (PBUH) did in the same way he did. Then the deeds of the Prophet (PBUH) are of two kinds. Some of those deeds are that the Prophet (PBUH) performed and the others are that He discontinued. So following the Prophet (PBUH), the deeds that he performed, following them is necessary and the ones that the Prophet (PBUH) discontinued, it is necessary to discontinue them. The meaning of *Sunnāh Al F'aliah* is obvious by the name the discontinued deeds are given the name of *Al Sunnah Al Tarkiah*²³ by the scholars which is also a type of the *Sunnah F'aliah*. To follow the *Sunnāh* in the right way, it is also necessary to follow the *Sunnah Al Tarkiah*. Without following *Sunnah Al Tarkiah*, following the decree of *Allāh* “The truth is the the life of the Prophet (PBUH) is the best example for you.”²⁴ is impossible. The companions of the Prophet (PBUH) and his family loved him to the limits. For them, the love for the Prophet (PBUH) overwhelmed everything. For them, the love of the Prophet (PBUH) was more important than any other loved. This is the reason that the pain of the Prophet (PBUH) gave them pain too and the enemy of the Prophet (PBUH) was their enemy as well. For the unity of the *Ummāh* it is necessary that the love, obedience, guidance, the respect and honor of the Prophet (PBUH) is held dear as life and it is preached to the public so the unity of the *Ummāh* will be promoted.

4. We all shall keep the respect and honor of the *Sahābā* and *Ummahāt Ul Mu'minīn* and avoid the elements that could cause any harm to their glory. The excellence of the *Sahābā* and *Ummahāt Ul Mu'minīn* is proved in Quran and *Sunnāh*. For them, the happiness of *Allāh*, the good news for heaven and the success in this life and the next in Quran is described in such words: “And from their god, their reward is the evergreen paradise beneath of which the canals flow. They will live there always and forever. *Allāh* is pleased with them and they will be pleased with Him. This is all for the ones that keep the fear of God in their hearts.”²⁵ The virtues of *Sahābā* and *Ahl al Bait* are mentioned in Quran and *Sunnāh* but unfortunately in dissension and debates of sectarianism these sacred personalities are discussed and disrespected too whereas the Prophet (PBUH) taught to love and respect the *Sahābā* and *Ahl al Bait* and warned on the hatred and hostility towards them. The statement of the Prophet (PBUH) about the honor of the *Sahābā* says

²³ Shaykh al-Islam ibn Taymiyyah, *Majmoo' Al-Fataawa*, vol. 26 (Madina Munawara, Saudia Ariba: King Fahd Complex for Printing the Noble Qur'an, 1416), 172.

²⁴ “Al-Ahzab,” vol. 33, v. 21.

²⁵ “Al-Bayyina,” vol. 98, v. 8.

that: “Fear *Allāh* regarding my companions, and do not make them the victims of your objections after me.”²⁶ About the honor of *Ahl Al Bait* the Prophet (PBUH) said: “Oh people! I am leaving you two things, if you hold on to them, you will never go astray. The Holy Quran and my *Ahl Al Bait*.”²⁷ The Muslim *Ummāh* holds this honor that *Allāh* created such virtuous and pious people from this *Ummāh* the glory of whose is mentioned in Quran as: “Whoever will obey *Allāh* and his Prophet (PBUH) he will be with the people that *Allāh* rewarded upon such as the Prophet’s (PBUH), *Siddiqīn*, the martyrs and the pious men, and how good these companions are.”²⁸ The golden principle of the unity of the *Ummāh* is that the companions of the Prophet (PBUH), *Ahl Al Bait*, the saints and *Awliā* are respected and loved and it is preached to the people as well.

5. The biggest chasm in the unity of the *Ummāh* is hostility and ill will. The people dwelling into dissension fall victim to jealousy and because of jealousy their power to accept the right gets compromised. The one who burns in the fire of jealous neither understands the truth rightfully and neither they try to and they do not even realize that with their actions, they are employed in the efforts of dividing the *Ummāh*. About these sectarianists *Allāh* has said “They even after having light delivered to them, because of their internal hostility and ill will, divided in the sectors.”²⁹ It became obvious by the order of *Allāh* makes it obvious that the sectarian does not spread the dissension and dispute because in their ignorance in *Ummāh* but they do it because of their hostility and ill will. It is the truth that because of the hostility and ill will the *Ummāh* was scattered into the crumbs. In the words *بِعَيْنَا يَنْبَغُ* has been mentioned one of the biggest tragedies of the human history. That tragedy is that the Book that was brought to introduce the unity, the people with its knowledge and understanding through the same book, divided the *Ummāh* into parts. Their difference was not because of the sectarianism but this was the passion of hostility and rebellion which scattered away the unanimity of the *Ummāh*.
6. One of the important elements present in the scattering of the unanimity of the *Ummāh* is the selfishness of the people. The people with such behavior prefer their personal benefits over the benefits of *Deen* and national interest. They separate their ways because

²⁶ Abu Bakr Ahmad bin `Amr ad-Dahhak bin Makhlad ash-Shaibani, *Al-Sunnah*, 1st ed., (Hadith No 992), vol. 2 (Beirut, Lebanon: Al-Maktab Al-Islami, 1400), 479.

²⁷ Muhammad ibn Isa ibn Savra ibn Musa ibn al-Zahhah Abu Isa al-Zarir al-Sullami al-Zarir al-Bugiy al-Tirmidhi, *Al-Jāmi' al-Mukhtasar Min as-Sunan 'An Rasūl Allāh ﷺ Wa Ma'rifat al-Ṣaḥeeḥ Wal-Ma'loom Wa Mā 'Alaihil al-'Amal (Sunan at-Tirmidhi)*, 1st ed., (Hadith No 3786),(Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1420), 859.

²⁸ “An-Nisa,” vol. 4, v. 69.

²⁹ “Ash-Shura,” v. 14.

of their superficial benefits from the *Ummāh* and are unable to embrace the truth. They only care about their own interests. About such people *Allāh* says: “They scattered the religious unanimity, and each group is happy with their own faith.”³⁰ If every person from a nation for their personal benefits puts behind the interest of religion and favors his own wish and considers his self-made opinion compulsory, then the unity of the nation cannot stay intact. The nation is divided and the glory and thunder goes away.

7. The group that claims the beliefs about them, and the opinion that they share, only that shall be considered their point of view. We should avoid associating any opinion that they deny. The method of the pioneers must be followed.
8. It should be given attention that the people of the other point of view, the saints that they respect, during the academic or intellectual discussion nothing should be said that can hurt offend them. All the possible reasons of the difference should be given a deep thought.
9. The discussion of the disputes of the school of thoughts must be kept to the kept to the academic and institutional meetings. As much as possible, it should be avoided to bring that in public and if that is must to be brought to the public, the rules of difference must be kept in mind and it should be done with the principles of *Dāwah*. The personal, sectarian, and religious prejudice must be avoided.
10. With your own people, and the others, there must be the fine behavior. Accusing, cursing and criticizing must be avoided. In the disputed matters, politeness and respect must be adapted rather than strictness and in discussion; the best method must be adapted.
11. The attention should be driven towards the major problems of Islam. In the disputed matters, the moderate behavior should be followed and extremism must be avoided. The interest of *Ummāh* should be preferred over the interest of the group and the matters that all groups agree upon, should be cooperated.
12. In our writings, the difference of opinion should be presented with moderate measures and humiliation of the other part must be avoided.
13. The problems that are common of the *Ummāh*, must be presented with the federal and state governments, the political parties and brothers.
14. We should keep it in mind that the difference of school of thought does not become politically harmful for Muslims or divert the balance and we should prove the complete unanimity.

³⁰ “Al-Mumenoon,” vol. 23, v. 53.

15. If the dispute erupts among the people with different school of thoughts, we should try that the problem is solved through mutual dialogue and peace-making and it does not come to become a police case and the enemies of Islam cannot benefit from our difference.
16. All the Muslims, scholars and thinkers being aware of the enemy and the threats. Today the Muslim nation from the common enemies faces huge political, economic, and cultural threats. With the cultural invasion, the enemy is trying their best to bring doubts and skepticism to the minds of young generation. In the world of today the Islamic faith and beliefs are challenged. These threats are now beyond the geographical borders and with these, the persona of Islamic nation that is connected with faith and the discipline towards the religious customs, are being attacked. Thus, it is the responsibility of the Muslim scholars and intellectuals that they take steps for the protection of the nation and the faith and make the nation aware of the common enemy and its conspiracy and make a proper plan to fight the common enemy, with a united stand. The united front against enemy will be the symbol of unity and brotherhood and will be considered a step taken towards the unity of the *Ummāh*
17. An issue that can end up into the unity of the Muslims is that all the Muslim sects should give attention to their common things because their common things are a lot more than the differences and disputes. But alas, that the common beliefs are completely ignored. Such as *Tawhīd, Nabuwwah, Salah, fasting, Zakah, Hajj, Jihād, Qiblah, Qurān* and many other matters are common among Muslims that can be the reason of their unity but the Muslims have ignored these matters in a way that it feels like they do not exist at all.
18. It is said in Quran that “The believers are brothers to each other.”³¹ It is said in *Hadīth* that *Abdullah Bin Umar* narrates that the Prophet (PBUH) said “The Muslim is the brother to Muslim. He shall not oppress him and neither allow him to the oppressor (so he will oppress) and the person who is in the worry of helping out his brother, *Allāh* helps him out and the person that takes away a problem from a Muslim, *Allāh* on the judgment day will take away his problems and the one who kept secret of a Muslim, *Allah* will keep his secret on the judgment day.”³² The Muslim world according to geography consists of many countries. But according to Islam, it is a single entity. So to change the fate of the Muslim nation, all of the Muslims will have to work together. Every Muslim is the brother

³¹ “Al-Hujraat,” vol. 49, v. 10.

³² Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl al-Ju‘fī, *Sahīh al-Bukhārī*, 394.(Hadith No 2442).

of other and must know the condition of the faith of his other brother and shall consider a part in his pain and sorrow. The spread of the compassion and empathy in the Muslim nation and preaching of the fact that we are one, will be extremely helpful in uniting the Muslim *Ummāh* because all of these matters have important role in bringing Muslims together. Imperialism and colonialism are hell bent of stirring the Muslim brotherhood, the pillar of the Muslim unity and they are all up for corrupting the soul, the faith and the future of Muslims. It is our duty that we consider the Muslim brotherhood our motto and pay special attention to it and leaving the racial, tribal, national and ignorant discriminations behind and following the Islamic principles, work day and night to find the solutions to solve these issues and make the others aware of the enemy's conspiracies against Islam that the enemy with all his force and powers wants to bring Islam down and keeps interfering with the social matters of Muslims so the Muslims shall never be together at a platform. Thus they have promoted the religious conservatism and national discrimination so the Muslims will be blood thirsty for each other. Today, the discrimination that is found among Muslims on different levels, is nothing more than a conspiracy of the evil. This is the planning of the enemy. The dispute and dissension among Muslims is the first trick of the enemy in which they have succeeded to a high extent. Wherever they are Muslims, they are fighting and killing each other. Thus we should join our all the forces against the enemy and employing them, we will have to enforce the Islamic laws to the Muslims, Islamic instructions (Quran and *Hadīth*) we could understand it better because Islam is the name of submitting to the order of the *Lord of the Worlds* and without embracing *Allāh's* guidance, neither can we be aware of the purpose of our creation nor can specify any higher cause for our life.

19. The acquirement of contemporary sciences as well is a necessity for every human and it can help all the humanity. The importance of this to *Allāh* can be guessed through the fact that He taught the Prophet (PBUH) the importance of knowledge in these words: "Oh Prophet (PBUH)! Pray that Oh *Allāh!* Increase my knowledge."³³ The Prophet (PBUH) for the very first state of *Madīnah* made the endeavors for the education of the public and Himself paid special attention to it. The *Sahābā* were taught the special arts of target shooting, swimming, and division of inheritance, essential medicine, chemistry, genealogy, and the knowledge of *Tajwīd* of Quran.³⁴ In the modern era, it is impossible

³³ "Taha," vol. 20, v. 114.

³⁴ Dr. Muhammad Hameedullah, *The Political Life of the Prophet* (Karachi, Pakistan: Dar ul Ashat Urdu Bazar, 1987), 106.

to deny the importance the acquirement of modern arts and sciences. In the modern age, discovering the cures to the fatal diseases for the human welfare, for the defense of the country and the nation, making the modern weaponry and ammunition and to make the economy better, benefitting from the modern economic techniques is one of the most important requirements of the Muslim nation and that completely depends on the acquirement of the modern scientific and art knowledge and with that, it is also possible to make way for the unity of the Muslim nation.

20. Doubtlessly, the unity and accord plays a miraculous role in the achievement of the target of the progress of a nation and high targets. In the modern era, the unity of the Muslims is an important issue and undeniable need. In Muslim countries, the discrimination has increased so much that because of that, many Islamic instructions are being violated. Today the Muslims of the world are faced with the kinds of the problems and its basic reason is discord, dissension, sectarian hatred, love for power and designation, jealousy, hostility and other material interests, intolerance and lack of unity. The greatness, and honor and progress of the Muslims, everything was gone for the sake of disputes. The enemies of Islam are united and their unity is on this very point and its awareness. They stay busy in the efforts to divide Muslims with their conspiracies. History testifies that dividing and ruling the Muslims is the old trick of the *Yahūd and Nasārā*.
21. Quran teaches us about this psyche of *Yahūd and Nasārā* and in many verses, commands Muslims to stay united, avoid the dissension and clashes, and take help from thought and contemplation and work with tolerance. The mutual unanimity can be achieved with following the rules of brotherhood and Taqwa. And it is only possible when the Muslims will have the open hearts because the “Unity and brotherhood” needs open minds. With this, it is the responsibility of the Muslim rulers as well that they play their role in this.

The source to the progress and success of the Muslim *Ummāh* is unity. But the truth is that today the Muslim *Ummāh* has been divided into sects and all of its qualities and abilities have gone paralyzed and it is faced on international level with the humiliation and dishonored of which the main reason is turning away from the religious instruction and sectarianism. All of the school of thoughts of the Muslim nation are united on the basic beliefs of Islam. The interpretation of subsidiary matters cause the difference and dispute that lead to clashes between the school of thoughts and it strengthens the sectarianism and consciously or unconsciously the *Ummāh* is harmed. *Sahābā, Ahl al Bait* and *Auliya* are mentioned with their virtues but alas that even these entities are fall victims to the sectarian arguments and controversies which widen the chasm between *Ummāh*. The sectarian people do not spread the clashes and disputes

because of their ignorance but because of their hostility and to show their superiority make their own groups and thus they commit burglary against the *Ummāh*.

If the sincere efforts are not made for the unity of the *Ummāh* then the humiliation and dishonor on the international levels will even increase. All the religious and political leaders of the Muslim countries must make sincere efforts and assure the unity of the Muslim nations and play a positive role regarding that.

Quran has utterly finalized the principle discussion while has left the subsidiary issues to the evolution of human intellect and mind and in that, has made necessary to take guidance from Quran and *Hadīth*. Except the Prophet's (PBUH), from every human there is a threat of mistakes regarding the issues given birth later. That is why in the human intellect and thought there is a chance of mistake. This is the reason that our ancestors in the subsidiary issues continued the acceptance and rejection. The need is of the thing that in intellectual and academic discussion and arguments should be held in a way that it can be a blessing for the *Ummāh* and the dispute that can cause clashes between the Muslim nations must be avoided.

To promote the difference of school of thoughts and sects and the argument trends, the people connected with different sects have made a hobby out of arguing over the Prophet (PBUH), *Sahābā*, *Ahl Al Bait*, *Auliya* and their lives and their qualities in the controversial way so taking care of such destructive behavior is a necessity.

Conclusions:

To conclude, it can be said that intersector and interreligious, on both levels it is highly needed to have dialogues and unity and to employ such endeavors, all the religious leaders must come forward, compromise on their opinions, and work and struggle on the ground level. We pray to *Allāh* that he gives us the power to stay with unity and accord and love each other. Ameen. This are some things that according to aforementioned verses and *Ahādīth* came to my thought that I penned down. It is my belief and faith that what *Allāh* has said, only that is truth and by following that, the *Ummāh* once again can prosper and be victorious and can regain its lost glory, shine, fame, respect and reputation. Besides that, no other solution can work. No matter how hard the *Ummāh* tries, it is just the waste of time and useless. If the *Ummāh* still does not come to its senses, the humiliation, dishonor and weakness will be more its fate because *Allāh* said: "Allāh does not change the condition of a nation unless it does itself."³⁵ Allama Dr. Muhammad has also interpreted this verse in his poetry.

³⁵ "Ar-Rad," vol. 13, v. 11.

The ability that I have to discuss this is only by the will of *Allāh* but if there is any mistake in this or inaccuracy, is from me and Stan and *Allāh* and his Prophet (PBUH) are exempted from this. After this research, I have derived some conclusions from that which are following.

In such a Muslim state that importance of the unity that has the ability to face the challenges ahead, and this thing is clearly reflected from the life of the Prophet (PBUH) that He in the smallest period of time, united the rows of the *Ummāh* and established a strong and great state of Islam, in the time that according to the measures of the current world, means nothing.

The duty of the unity of the *Ummāh* collectively applies on every individual of this nation according to his position and power so the status that they want, can accomplish. It is needed to establish the belief of *Aula wa Bara* on the minds of Muslims so they in the matters of the world and the hereafter, will be on the vivid stand. The good behavior, *Amar Bil Ma'arūf Wa Nahi AnilMunkar*, play important role in establishing the unity of the *Ummāh*.

The dialogues based on the importance of unity and accord as well play an important role as the source of unity of the *Ummāh*. The dissension and sectarianism are the cureless diseases if the *Ummāh* does not make endeavors for the cure to get rid of this, the *Ummāh* will keep falling apart and the scorching breezes of the east and west will burn it to the ashes.

From the aforementioned discussion, I have reached the following conclusions:

- 1) Dissension is the most lethal reason of the fall of the nations and tribes, and the discord and clashes between them.
- 2) Another obstacle in the unity of the *Ummāh* is the lack of politeness, tolerance and patience and the distance from *Deen*, jealousy, materialism, discrimination and narrow sightedness.
- 3) The stubbornness and hostility, personal benefits, the blind devotions, and delusions being present is another obstacle in the way of unity.

Suggestions:

The Muslim nation in the current times is battling with many problems. Where the infidels are violating the geographical borders of the Muslims, there the ideological boundaries are not safe from the conspiracies of the hostile elements. The *Ummāh* has not only in the material and physical ways, but ideologically and spiritually is under threat of complete paralysis caused by the infidels as their top priority. The ideological and spiritual invulnerability of Muslims directly influences the material condition of Muslims. Taking advantage of that, the infidels overwhelm the Muslim territories. The infidels putting all their differences behind are united

against Muslim with all their force. This fact is as vivid as sun that the only reason of the fall of the Muslims. This is why the following endeavors are demands of the time:

- 1) All the Muslims should make efforts to remember, understand and publishing and distribution of the Holy Life of the Prophet (PBUH) because after the Book of *Allāh*, this is the secondary revelation. Just like that, the scholars and learned influencers as well should make endeavors to describe the importance of *Sunnāh* and the necessity of it with high regard. There should be a proper organization for this most important topic specially.
- 2) Through Quran and *Sunnāh* it is the need of time perform the workshops and practices to eliminate the false innovations and superstitions. With the academic construction with cleansing is the basic duty of the scholars. The first step in the progress and development of the nations is the knowledge and education. This is why we need to pay special attention to our literacy and we are in dire need to reform it. Instead of following the others, there should be a common and Islamic education system that can help establishing the unity of the *Ummāh*. The *Sunnāh* of the Prophet (PBUH) should be taught as a proper subject and it should be employed to solve the problem of *Ummāh*.
- 3) In every field, we should organize the efforts for the unity of the *Ummāh* and for that we should employ all our forces and tools, be them related to listening, reading, or watching. For the unity of the *Ummāh*, the political, social and economic efforts should be made fast as well. In the same way, we should work for the unity of the Muslims in the Muslim society with full strength. The Muslims should be given the Islamic education and in their minds, their beliefs should be firm.

We pray to *Allāh* that may He award us with the ability to live with unity and accord and love each other. Aameen.