

The Sources and Importance of Unity and Integrity A Critical and Analytical Study

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Abstract

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. Unity and integrity are the most effective way towards the virtue, prosperity, and collective development and evolution. Whereas the disputes and discord are the beacon of destruction, poverty and deprivation. By the study of the world history, it gets utterly clear that in each time and era, only those nations wave the flag of success that staying away from the hostility and hatred towards each other, and the discord and dispute, deployed all their forces in the national, social, regional and political terms. On the contrary, the nations that got into civil wars and divided into hordes, faced the destruction and defeat in each field of the life and in each field of life, and the failure and disappointment was the only thing they could achieve. However, in the age of today, as disrespected and dishonored the Muslims are, might have ever had been before and as weak the Muslim today is, hardly had ever been. This is the reason that Muslims are harassed everywhere. The respect and honor of Muslims is not safe. Their properties are getting demolished, and in the most of the countries they are razed and crushed. In our dearest country as well, the Muslims in multiple times are harassed and persecuted. In this condition, if the Muslims did not unite, then the powers of evil will wipe them off the face of the earth one after one. Someday a single group will be taken on. Someday on a country it will rain fire and iron and someday upon the other. The Muslim Nation should on the national and international bases express such unity that the other nations of today are forced to bend their knee to them. The topic under which this discussion is taking place, this point will be talked about so the Muslim nation could unite and spend their lives with integrity.

Keywords: *Unity, Integrity, rope of Allah, Muslim Ummah is like a body.*

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All praise is due to Allah Almighty. We praise Him, seek help from Him and ask forgiveness from Him. We seek refuge with Allah from the evil of our souls and from the evil of our deeds. Whomsoever Allah guides, there is none to lead him astray, and whomsoever He sends astray, for him there is no guide. I bear witness that besides Allah. There is no true God and I bear witness that Muhammad is His servant and His Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.⁴

(O people! Be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind), then spread from them both many men and women; And Allah is the Knower of all things.)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُؤُلُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.⁵

(O you who believe! Be careful of (your duty to) Allah and speak the straight word, He will make your deeds right and forgive you your sins.)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.⁶

(And hold fast to the rope of Allah, all together, and do not be divided into sects, and remember the favor of Allah which He has bestowed upon you when you were enemies, and He has put love between your hearts. So you became brothers because of His favor, and you were on the brink of a pit of fire, so He saved you from it. Thus does Allah make clear to you His communications that you may be guided.)

Allah, the Exalted, has made some of the attributes and characteristics of the Islamic Ummah which make this Ummah the best. An Ummah which has been established for the people, firmly adhering to the Book of Allah, the Sunnah and Tawheed of the Messenger of Allah, and Obedience is one of the most salient features of this ummah, the dominance of the rest of the Muslims in the world, and the strengthening of their glory, the conquest of their enemies, the conquest of lands and the leadership of humanity, and Becoming an imam of guidance and a beacon illuminating the darkness, as well as a caller to goodness and piety, all this is possible only because of their firm adherence to their religion and unity. If you study Islamic history. Praise be to Allaah. This is most evident in the case of Madinah when the

⁴ "A'al-Imran," vol. 3, n.d., v. 102.

⁵ "Al-Ahzab," vol. 33, vv. 70-71.

⁶ "A'al-Imran," v. 103.

Prophet (peace and blessings of Allaah be upon him) established brotherhood between the Muhajireen and the Ansaar and settled the war between Aws and Khazraj in order to make complete unity possible. And all the people could gather under the great banner of Islam. A very accurate picture of coherence and unity.

Imam Bukhari has narrated from Hazrat Nu'man bin Bashir in his Sahih;

يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِهِمْ وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى

عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَّى.⁷

(The Messenger of Allaah (peace and blessings of Allaah be upon him) said: You will see the believers as one body in showing mercy to one another and in loving one another and being kind to one another. When it is in pain, the whole body is restless because of this pain and fever.)

It is evident that how Muslim community is being divided and their sanctities are being violated. What is the matter with these weak people that hatred and obstinacy have taken root in them and differences and divisions have entered into them? Is it not possible for them to defend themselves against the machinations of the enemies and the cunning of the opponents.

The Sunnah of the Prophet (peace and blessings of Allaah be upon him) is full of clear facts and observations and clear hadeeths that point to the need for unity and the disadvantages of disunity and its causes can be explained, so I chose the topic "The Importance and Resources of Unity and Consensus" for this discussion. I ask Allah Almighty to enable me to complete this task with accuracy and to make this work of mine pure for His own pleasure and to make this work beneficial for the Muslims.

In the life of nations, unity and harmony is the force that enables them to overcome difficulties and achieve success. The turning point in history at which we stand now is forcing us to think a lot. Our country is going through a critical period at the moment. The need for overcoming differences and unity is as great as it is today, perhaps never before. Our eastern and western borders are demanding attention. We need patience and hard work at individual and collective level to deal with the worst law and order situation, economic woes, energy crisis and all these issues. By the grace of God, our country is rich in the immense resources bestowed by nature. The need is for us to go beyond personal interests and expend our

⁷ 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 6011), vol. 8, Kutub al-Sittah (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1419), 10.

energies for the collective good. History is a witness to this as long as there is unity among Muslims. Coincidentally, no power in the world has been able to defeat them, but as soon as they became divided, they lost their power. We have to move forward with positive thinking at the individual and collective level to meet the current challenges, so that the world the dream of a strong, peaceful and prosperous state on the map could be embarrassingly realized.

Why are there differences?

If one takes a bird's eye view at the world of Islam, one can see that the Muslim Ummah is far from unity, while other nations are uniting and confronting the Muslim Ummah, and the condition of the Muslims is that they are in the grip of differences. Due to the lack of unity, the Muslim Ummah is getting weaker day by day and other nations are getting stronger and stronger by maintaining unity in spite of their differences. Let's try to find out the reasons why differences among Muslims grow.

Distance from religion

The religion of Islam teaches unity and harmony. The farther away people are from the religion, the more they are divided into groups and sects. Therefore, unless one is acquainted with the religious teachings, the effort of national unity cannot be fruitful. In order to create an atmosphere, it is necessary that religious teachings be common and that the message of Islam be conveyed to the unfamiliar.

Narcissism

One of the causes of discord is selfishness. When individuals and groups start selfishness instead of Allah, then conflicts start. There are many groups that do not allow the Muslim Ummah to unite on a single platform just for the sake of selfish motives.

Stubborn and animosity

One of the obstacles in the way of unity is the lack of gentleness, forbearance and tolerance. We have so many things that are done only in the stubbornness of others.

Jealousy

There are many people who are jealous of the dignity of others and then start confronting with them.

Ideological differences

Ideological differences are rampant in the Muslim Ummah. Due to ideological differences, different sects are emerging among the Muslims and each sect considers its

ideology to be right and the other to be false, which is one of the reasons for tearing apart national unity.

Identity

One of the obstacles in the way of unity is identity, the desire to stand out from the crowd in terms of color, dress, hat, shape, color and design of the flag.

Superiority complex

It is also a tragedy that even a small and insignificant person today considers himself Quaid-e-Azam, the leader of the nation, the signifier of the time and does not know what is going on. They create discord for the sake of fame. Intoxicated with fame, they do not care about notoriety.

Insist on ingredients and customs

One reason is the insistence on ingredients and rituals. Some people attach so much importance to a particular component of the religion and to a particular family ritual that they consider it to be the line between disbelief and faith. They are ready to die for it.

Nervousness and narrow-mindedness

The Prophet (peace and blessings of Allaah be upon him) delivered the Farewell Sermon on the occasion of Hajj;

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَطَبْنَا رَسُولَ اللَّهِ ﷺ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ خُطْبَةَ الْوَدَاعِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى.⁸

(It is narrated on the authority of Jabir that the Messenger of Allah, may Allah bless him and grant him peace) said: O people, your Lord is one and your father is also one. Be aware! There is no superiority over the black one and the black one over the red one, except piety.) Shaykh al-Albaani has narrated this hadeeth in his book *Silsilat al-Ahadith al-Saheehah wa'iyyah min fiqhaha wa faydaha*.⁹ In the present age, bigotry and narrow-mindedness have made their mark on the Muslim Ummah. The Muslim Ummah is entangled in a web of bigotry in such a way that it seems difficult to get out of it. Remember!

⁸ Suhaib Abdul Jabbar, *al-Jaami' al-Sahih Lil Sunan w Al-Masanid*, vol. 31, 2014, 421.

⁹ Abu Abdul Rahman Muhammad Nasir ul Deen Al albaani, *silsilat al'ahadith alsahiha washay' min faqahiha wafawayidiha*, 1st ed., (Hadith No 2700), (Riyadh, Saudi Arabs: maktabat almaearif lilnashr waltawzie, 1416), 449.

Personality Worshiping

One of the obstacles in the way of unity of the Muslim Ummah is the growing personality. The individualistic people reject the Qur'anic verses and hadiths in comparison to the sayings of their elders.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ.¹⁰

"And when it is said to them: Follow what Allah has revealed, they say: No! We will follow what we found our ancestors doing. Even if their fathers had no understanding, and they did not receive any guidance"

Illusion and optimism

One of the obstacles in the path of unity is illusion and over optimism. It has been inculcated in the minds of some people that only our sect is serving the religion, the country and the nation properly while others are in the process of eating and drinking and uprooting the country and religion.

National borders

One of the obstacles in the unity of the Muslim Ummah is the borders of the country, which some patriots value more than faith. Faith is more important than all other relationships. This is the relationship that made Salman of Persia, Bilal of Abyssinia, Sohaib of Rome, Abu zar of Ghiffar, Tufail of Dos, Adi of Tai and Saraqa of Jashim as brothers and it made them a strong mountain of faith, perseverance, courage and bravery in front of Caesar Vaxari, and Pharaoh and Nimrod of the time died on their own.

Sects and the Division of Ummah

The four jurists: The scholarly opinions of Imam Azam Abu Hanifa, Imam Malik, Imam Ahmad ibn Hanbal, Imam Shafi'i and other jurists which are transmitted in understanding the texts of the Qur'an and Sunnah and interpreting the divine commandments, are interpreted as sect. There are differences of opinion among the Imams, which is why there is a difference of opinion among their followers as well, due to which the Muslim Ummah has been divided into many groups. The Imams of the Mujtahidin have no involvement in this. The jurists and imams/mujtahids, while meditating on the Qur'an and Sunnah, have tried their best to attain the desired goal of Allah and His Messenger, and they deserve a reward for that. But this claim of an Imam It was not that the truth is confined to his sect and the opinion

¹⁰ "Al-Baqarah," vol. 2, v. 170.

of other Imams is wrong, therefore the followers of my own sect should be considered obligatory in every situation and the other sect should be opposed.

The condition of the Muslims is that they have made the imitation of one of their Imams obligatory in all circumstances and have considered it necessary to oppose the views of the other sects. Sectarian bigotry has become so rampant in the Muslim Ummah that it has begun to undermine many Islamic teachings. The only solution to eliminate the sectarian bigotry has been given in Holy Quran and that is;

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ

كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.¹¹

O you who believe! Obey Allah, and obey the Messenger, and those of you who are in authority. Then if you differ in anything among yourselves, then if you really believe in Allah and the Last Day, then refer it to Allah and His Messenger. That's the decent thing to do, and it will bring the best of consequences.

Reviewing the Qur'an and Sunnah reveals the concept of unity that a Muslims should have a heartfelt relationship with each other with love and affection. All people should leave their elders and gather under the banner of the Qur'an and Sunnah. All that is required is to obey and follow the Qur'an and Sunnah, and to resolve disputes from the Qur'an and Sunnah. If one's ijtiḥad is different, then it does not affect the community of Muslims and it is accepted as his ijtiḥad. If ijtiḥad goes well, he will get double reward and if not, he will get reward on the basis of right and sincere intention. The difference of understanding is limited to the extent that it does not lead to the formation of separate mosques and groups. In the age of the companions of Prophet PBUH, The difference of understanding does not lead to the formation of separate mosques and sects because they were well acquainted with the concept of unity and the teachings of the Qur'an and Sunnah on it. The Companions limited their scholarly differences to understanding and reasoning, so that they would not fall prey to divisiveness, prejudice, insulting each other and the corruption of the dominance and greatness of their group.

Unity in the light of the Holy Quran:

Apart from Islam, there is hardly any other religion that teaches its followers to live in harmony. There are clear teachings in the Qur'an regarding unity and consensus:

Hold fast to the rope of Allah

¹¹ "An-Nisa," vol. 4, v. 59.

Allah says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.¹²

(And all of you together hold fast to the rope of Allah and do not fall into division.) In the above verse, the entire Ummah is addressed instead of a single individual. It is the duty of the entire Muslim Ummah to hold fast to the rope of Allah. In the above verse, Allah Almighty did not suffice for the command to hold fast to His rope, but said: “Let us all hold fast to the rope of Allah together.

Love from God in the hearts of believers

Before Islam, the hearts of the people were full of jealousy, hatred and enmity, but Allah Almighty bestowed His blessings on the believers and softened their hearts. As Allah says:

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا.¹³

(And remember the reward which Allah has bestowed on you. There was a time when you were enemies of one another, then Allah united your hearts and by the grace of Allah you became brothers.) In another verse of Holy Quran Allah Says;

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ.¹⁴

(And He created in their hearts a love for one another. If you had spent all the wealth of the earth, you would not have created this love in their hearts. But Allah has united their hearts. Surely, He is the Owner of Power and He is also the possessor of wisdom.

You were created for one religion only

The Qur'an constantly shakes the hearts of the people that you have been chosen for one nation and one religion. As for the Lord, He is the One, the Most Merciful.

(He has ordained for you the way of religion which He has enjoined on Noah, and that which We have revealed to you by revelation and which We have enjoined upon Abraham and Musa. And Jesus was given to establish the religion, and not to divide it.) That is, by giving the religion and the law to all the prophets, it was emphasized that to maintain this religion, to maintain it means that before it Carry out the commandments yourself. Then enjoin on those who believe. And the unchanging principles of religion. That is, do not differ between Tawheed and Ma'ad, etc., which have been mentioned above. Although the addressees of this

¹² “A’al-Imran,” v. 103.

¹³ “A’al-Imran,” v. 103.

¹⁴ “Al-Anfal,” vol. 8, v. 63.

sentence seem to be the Prophets, but the addressees are the followers of these Prophets and this style of emphasis is for more because the mission of the Prophets is to end the previous differences instead of adding new differences.

Do not differ like the polytheists

Allah Almighty has commanded the Muslims not to quarrel with each other and be proud of it like the polytheists. As Allaah says:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ¹⁵

(Follow nature in such a way that you cling to (Allah) and fear Him, and establish prayer, and do not associate with those who commit polytheism. Those who divided their religion into different sects. Each group is happy in its own way.) In another place, the Lord has instructed:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ¹⁶

(And do not be like those who had clear arguments, but after that they became divided and differed. Such people will be severely punished.) In this blessed verse, Allah Almighty has told those people who cause division that the end result of separation is also stated that there will be a great punishment for such people.

The Prophet's detachment from those who divide the religion

Allah has ordered a detachment of his Prophet, who also insisted on this with the invention differ among themselves:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ¹⁷

(O Prophet) Know that you have nothing to do with those who have created divisions in their religion and are divided into groups. Their case is with Allah. Then he will tell them what they have been doing.

Disagreement causes chaos

Allaah says:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ¹⁸

¹⁵ "Ar-Room," vol. 30, vv. 31–32.

¹⁶ "A'al-Imran," v. 105.

¹⁷ "Al-Anaam," vol. 6, v. 159.

¹⁸ "Al-Anfal," v. 73.

(And those who disbelieve are the inheritors of one another. (O Muslims!) If you do not do so, there will be strife and disorder in the land.)

Enemy domination by differences

A drop of water together becomes a river. Similarly, the unity of the Muslim Ummah will create such a community that the enemy will be horrified at the sight of it and will never be able to look at the Muslim Ummah with a dirty eye. Thus, from its time of revelation, the Qur'an had taught the Muslims the secret:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ¹⁹

(Obey Allah and His Apostle, and do not quarrel among yourselves, lest you be weakened, and your wind blows away, and be patient. Surely Allah is with the patient.

Mutual differences are a form of divine punishment

Allah Almighty has condemned the dissension and mutual anarchy and called it the worst punishment. As Allah says:

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بِأَسَ بَعْضٍ أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ.²⁰

(He has full power to send upon you any torment from above you, or from under your feet, or to divide you into groups, Taste each other's strength. Watch ! How we are explaining our signs in different ways so that they understand.

Unity and consensus in the light of Hadith and Sunnah

The Prophet (peace and blessings of Allah be upon him) has stated a number of Hadiths regarding unity and harmony among the people of Islam.

The Muslim Ummah is like a body

It is narrated by Nu'man ibn Bashir that the Messenger of Allah said:

عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.²¹

(The example of a believer is like the body in mutual love, compassion and compassion.)

¹⁹ "Al-Anfal," v. 46.

²⁰ "Al-Anaam," v. 65.

²¹ Abū al-Ḥusayn 'Asākir ad-Dīn 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) vol. 4, Kutub al-Sittah (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1421), 1999.

Abu Musa narrated that the Prophet said:

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعُهُ.²²

(For a believer, it is like a building, one part of which strengthens the other, and he put his paws on his fingers.)

All Muslims are respected

The Prophet (peace and blessings of Allaah be upon him) said on the occasion of the farewell pilgrimage

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ،-----فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ

هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا،-----²³

(Surely your blood, your possessions, your honors are forbidden to you as this day is forbidden in your city, in your month.)

Hold fast to the Muslim community

Hazrat Hudhaifah bin Yaman says that people (often) used to ask the Messenger of Allah (saw) about good and I used to ask him about evil and fitna, thinking that I might not fall into any evil and fitna. One day I said: O Messenger of Allah! We were caught in ignorance and suffering from evil. Then God Almighty exalted us above this good (ie Islam). Is there any evil after this good? He said yes! I asked, "Will there be good after this evil?" He said yes! But there will be evils in it. I asked, "What is that animosity?" He said, "Animosity belongs to those who, by adopting a method contrary to my way, and show the way to people against my way, will see in them religion as well as matters against religion." Will there be evil even after this good? He said yes! There will be some people who will stand at the gates of hell and call people who will obey them and they will push them into hell. I said: 'O Prophet ! Tell me about them. They said: They will be from our people and they will speak in our language. I asked, "If I get that time, what do you order me to do?" He said, "Hold fast to the congregation of Muslims and obey their Imam." I said, "If there is no congregation of Muslims at that time and there is no Imam." He said, "Then separate yourself from all these sects, even if you have to take refuge in the root of a tree until death overtakes you in that state."²⁴

²² Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, *Sahīh al-Bukhārī*, (Hadith No 2586), 1:103.

²³ Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, (Hadith No 67), 1:24.

²⁴ Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, (Hadith No 3606), 4:199.

The Prophet (peace and blessings of Allaah be upon him) said: Why do I see you in groups?

Hazrat Jabir says:

عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: قُلْتُ خَرَجَ عَلَيْنَا فَرَأَانَا حَلَقًا فَقَالَ: مَا لِي أَرَاكُمْ عَزِينَ²⁵----

(One day the Messenger of Allah (May peace be upon him) came to us and saw us sitting in circles. He said: What is the reason that I see you sitting in different ways?)

Straighten the rows to avoid heartbreak

The Prophet (peace and blessings of Allaah be upon him) used to say while straightening the rows

عَنْ أَبِي مَسْعُودٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ: اسْتَوُوا، وَلَا تَخْتَلِفُوا،

فَتَخْتَلِفَ قُلُوبُكُمْ²⁶-----

It is narrated on the authority of Abu Masood that the Messenger of Allah (peace and blessings of Allah be upon him) used to touch our shoulders during prayers and say: Be equal and do not go back and forth or your hearts will be divided.)

Dividing into sects is by the devil

Hazrat Abu Tha'labah Al-Khushni says that when the Messenger of Allah (peace and blessings of Allah be upon him) encamped somewhere, the Companions would scatter in the valleys and valleys, so he said:

حَدَّثَنَا أَبُو ثَعْلَبَةَ الْحُشْنِيُّ، قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا قَالَ عَمْرُو: كَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأُودِيَةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأُودِيَةِ، إِنَّمَا

ذَلِكَ مِنَ الشَّيْطَانِ فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ، حَتَّى يُقَالَ: لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ²⁷.

It is narrated on the authority of Abu Thalaba Al-Khushni that when the companions of the Prophet (peace and blessings of Allaah be upon him) descended to a certain destination, they would scatter and descend into the gates and gutters of the mountains. Prophet said: (It is Satan who wants to keep you apart from each other. What was the condition of the Companions after the above-mentioned commandment of yours?) Seeing them, it could be said that if a cloth was put on them, they would cover everyone. {Shaykh

²⁵ Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Sahih Muslim*, (Hadith No 430), 1:322.

²⁶ Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, (Hadith No 432), 1:323.

²⁷ Abū Dā'ūd Sulaymān ibn al-Ash'ath ibn Ishāq al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, (Hadith No 2628), vol. 3, Kutub al-Sittah (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, n.d.), 41.

al-Albani has called this hadeeth saheeh.²⁸ Shaykh Shoaib al-Runa'ut has confirmed the authenticity of this hadeeth.²⁹ Imam Abu Abdullah Al-Hakim has also confirmed the authenticity of this hadith.³⁰ }

Disagreement is the cause of death

It is narrated from Ibn Mas'ud that I heard a verse from a person while I heard it from the Prophet in a different way. I brought this person in front of Prophet PBUH and told him. During this time I saw signs of dislike on his face. He said:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً، وَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ خِلَافَهَا، فَجِئْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ، وَقَالَ: كِلَاكُمَا مُحْسِنٌ، وَلَا تَخْتَلِفُوا، فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا.³¹

(Ibn Mas'ud narrates that he said: I heard a man reciting a verse against the recitation of the Holy Prophet, so I brought him to the Holy Prophet and I narrated the incident to him. He felt the effect of disgust on Anwar's face. He said, "You both read correctly. Do not disagree with those who were before you. They disagreed. That is why they perished."

Only one sect will go to heaven

It is narrated by Mu'awiyah bin Abu Sufyan that:

عن معاوية بن أبي سفيان، --- فقال: ألا إن من قبلكم من أهل الكتاب اختلفوا على ثنتين وسبعين ملة، وإن هذه

الملة ستفترق على ثلاث وسبعين: ثنتان وسبعون في النار، وواحدة في الجنة، وهي الجماعة.³²

(It is narrated on the authority of Mu'awiyah bin Abu Sufyan that the Messenger of Allah, may Allah bless him and grant him peace, said: Beware! Before you, the People of the Book were divided into 72 sects and this Ummah will be divided into 73 sects. Every sect will go to hell except one and it will be the sect that will be in the form of Jamaat will go to

²⁸ abu hatim muhamad bin hbban bin 'ahmad bin hubban altamymi, alddarmy, albusty, *altaeliqat alhissan ealaa sahih abn hubban watamyiz saqimih min sahihihi, washadhah min mahfuzih*, 1st ed., (Hadith No 2669), kutib alalbani (Jiddah, Saudi Arabs: dar ba wazir lilnashr waltawzie, 1424), 327.

²⁹ Abū Dā'ūd Sulaymān ibn al-Ash'ath ibn Ishāq al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, 1st ed., (Hadith No 2628), vol. 4, kutib al'arnawuwat (Beirut, Lebanon: Dar Alrisalah Alealamia, 1430), 267.

³⁰ Abu Abdullah Alhakim Muhammad bin Abdullah bin Mhamad bin Hamdawi bin Nueym almaeruf Bi ibn Albaye, *Al Mustadrak Ealaa Al Sahihayn*, 1st ed., (Hadith No 2540), vol. 2 (Beirut, Lebanon: Dar al Kutub al Eilmia, 1411), 126.

³¹ Abū ' Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, *Sahīh al-Bukhārī*, (Hadith No 3476), 4:175.

³² Abū Dā'ūd Sulaymān ibn al-Ash'ath ibn Ishāq al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, 1430, (Hadith No 4597), 7:06.

Paradise.) Shaykh Shoaib Al-Arnaout has called this hadeeth Hasan. Shaykh al-Albani has called this hadeeth saheeh.³³

What is meant by congregation? This is explained in this hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:----- وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَعِينَ مِلَّةً، كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً، قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ وَأَصْحَابِي.³⁴

(It is narrated by Hazrat Abdullah bin Amr that the Messenger of Allah, may Allah bless him and grant him peace, said: My Ummah will be divided into 73 sects, all but one will be in Hell. Companions of the Prophet asked; Who are they? Prophet PBUH Said; my companions and I.

How is Unity of Ummah possible?

Both the people and the rulers need to play a role in achieving the mutual unity of the Muslim Ummah.

The responsibilities of the people

1. Monotheism

The basic path to unity is the one which Allah Almighty has commanded in the Holy Qur'an:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.³⁵

(Muslims say to Jews and Christians) Say: O People of the Book! Come to what we have in common, that we worship none but Allah, and that we shall not associate aught with Him. Make Even then, if they turn away, say: Witness that we are Muslims.) In the above verse, Tawheed has been declared as the basis for unity and agreement with the People of the Book and those who do not agree on this are clearly told that they are out of the list of Muslims.

2. Holding fast to the Qur'an and Sunnah

³³ abu eabd alruhmin muhamad nasir aldiyn al'albani, *Sahih al Jamie al Saghir Waziadatihi*, vol. 1, (Hadith No 2641), Kutib Alalbani (Beirut, Lebanon: Al-Maktab Al-Islami, n.d.), 516.

³⁴ 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-Mukhtaṣar Min as-Sunan 'An Rasūl Allāh ﷺ Wa Ma'rifat al-Ṣaheeh Wal-Ma'lool Wa Mā 'Alaihil al-'Amal (Sunan at-Tirmidhi)*, 1st ed., (Hadith No 2641), vol. 5, Kutub al-Sittah (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1420), 26.

³⁵ "A'al-Imran," v. 64.

For unity, it is necessary to follow only the Qur'an and Sunnah in order to practice the religion, as the Prophet (peace and blessings of Allaah be upon him) said.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ ﷺ.³⁶

(The Messenger of Allah, may Allah bless him and grant him peace, said: I leave you with two things. If you hold fast, you will never go astray after me. That is the Book of Allah and my Sunnah.) Shaykh al-Albani called this hadeeth Hasan.³⁷

3. Following moderation in disputes and avoiding violence

The path of moderation should be followed in disputes. The way to moderation is to use the method of love instead of rigidity and respect the opinion of others. Instead of ridiculing, demeaning, and denying the other person's opinion, follow the method you think is right, but do not force the other person to do so, nor use psychological tactics that would undermine basic freedom.

4. Looking for the precise commandments and avoiding doubtful

Some people have a habit of leaving commandments and following analogies/doubts. That too should be avoided.

5. Emphasis on Islamic Brotherhood

As Allah says that;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ.³⁸

(The believers are brothers.) Similarly, the Prophet (peace and blessings of Allaah be upon him) said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ.³⁹

(A Muslim is the brother of a Muslim)

The world of Islam consists of many countries geographically and politically but is one unit in terms of Islam. Therefore, all Muslims must work together to solve the collective problems of the Ummah. Every Muslim should consider other Muslims as his brothers, every Muslim as his own. The Muslim brother should be aware of the situation and share in his pain and suffering. Surely this will create an atmosphere of unity among the Muslims.

³⁶ Imam Malik ibn Anas, *Muwatta Imam Malik*, 2nd ed., (Hadith No 1874), vol. 2 (Beirut, Lebanon: Al-Maktaba Al-Ilmia, n.d.), 70.

³⁷ Muhammad bin Abdullah al Khatib al Umri al Tabrizi, *Mushkat ul Masabih*, 3rd ed., (Hadith No 186), vol. 1, Kutib Alalbani (Beirut, Lebanon: Al-Maktab Al-Islami, 1985), 66.

³⁸ "Al-Hujraat," vol. 49, v. 10.

³⁹ Abū ' Abd Allāh Muḥammad ibn Ismā' il al-Ju' fi, *Sahih al-Bukhārī*, (Hadith No 2442), 3:128.

6. Avoiding Takfir

No one was takfiri in the life of the Prophet (peace and blessings of Allaah be upon him) because the takfiri tendency contradicts Islamic teachings. After him, hatred, jealousy and prejudice became a ploy to gain power and personal interests. In Islam, the Kharijites were the first group to introduce the takfir of the Muslims. In the meantime, the market for Takfir has heated up. According to all Islamic religions, every person who verbally confesses Tawheed and the principles of the religion is a Muslim and his life, wealth, honor and dignity are respected. Nor can he be killed.

7. Support the oppressed and prevent the oppressor from oppression

In our country, when a strong person oppresses the weak, we stand with the strong instead of standing with the weak. The result is that the oppressor is encouraged to do more oppression, then he is far ahead in this field. It is necessary for the unity of the Ummah to stop the oppressor from oppressing and to support the oppressed. As Allah Says;

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.⁴⁰

(And if two groups of Muslims fight each other, make peace between them. Then if one of them commits aggression against the other, fight the aggressor until they return to Allah's command. So if they return, then reconcile between them with justice, and deal justly; surely Allah loves those who act justly.)

8. Collective interest should take precedence over individual interest

Collective interests take precedence over individual (personal and party) interests. Therefore, we can also unite by prioritizing the interests of the Ummah over our own interests.

9. Collectively identify the enemy

Today, the Muslim Ummah is facing serious political, economic and cultural threats from common enemies, both internally and externally. In such a situation, scholars, intellectuals and thinkers should inform the nation about the enemy and his tricks for the protection of religion and nation.

10. Avoid things that cause chaos

We must refrain from any action that could cause chaos in the country and the nation.

Government Responsibilities

⁴⁰ "Al-Hujraat," v. 09.

Governments also need to play their part in maintaining the unity of the Muslim Ummah.

1. Government should look at the media

Islamic governments should also keep a close eye on their media outlets so that they do not broadcast anything that incites sectarianism and spreads hatred. Unrestrained media outlets are also detrimental to the unity of the Muslim Ummah.

2. Look at the writers

The second task in this regard is to "look" at the writers who spread hatred. It is the responsibility of the intellectuals, writers and writers of the Islamic society to inform the Ummah about the divisive actions of the enemy, lest they themselves be the cause of division and disagreement.

3. Look at the pulpit and the mihrab

Islamic governments should conduct consultation and training programs of preachers of such bigoted, violent, hateful, takfiri who are always harming the state, with such eminent preachers so, that they can be reformed.

4. Overcoming extremism

In every society there are individuals and groups who are very sensitive about their beliefs and this sensitivity is often far from common sense and insight which can lead to various problems in the society. That is why we need to keep an eye on such people.

5. Look at the curriculum

Our curriculum should be designed in such a way that the minds of the younger generation can develop a sense of moderation and brotherhood instead of extremism. The imperialist powers are inexplicably ready to destroy our education system, so the government should monitor them.

6. The practice of matters with which alliances are formed

Along with the people, the government also has a responsibility to do things that will unite the country and the nation, not to start doing things that will lead the people to chaos.

Results

My success in this discussion is only from Allah, but if there is any mistake or slip in it, it is from me and Satan. Allah and His Messenger are free from it. Following this research, I have mentioned some of the results which are as follows. The importance of unity in a Muslim state that is capable of facing its own challenges, and it is clear from the Life of the

Holy Prophet that he united the ranks of the Ummah in just that time. And established a strong and great empire of Islam that is nothing compared to time.

The duty of unity of the Ummah is imposed on each individual according to his position and status so that he can reach the position he wants. The intellect of Muslims and their population need to be credited with the belief of good and evil so that He should be on a clear argument in the matter of his religion and the world. Good morals, enjoining the good and forbidding the evil play a very important role in proving the unity of the Islamic Ummah.

Targeted dialogues based on unity are also a tool in the foundation of unity of the Ummah. The disease of sectarianism is such an incurable disease that if the Ummah does not provide treatment to get rid of it, the Ummah will remain scattered. And the contrast of east and west winds will scorch it. I have come to the following conclusions while studying the above discussion.

1--Sectarianism is the cause of the destruction, division and disintegration of the ummah and the tribes.

2--One of the obstacles in the unity of the Muslim Ummah is the lack of gentleness, tolerance, jealousy, selfishness, bigotry and distance from religion.

3--Stubbornness, rigidity, personal identity, personality worshiping and over optimism are also obstacles to unity.

Recommendations

The Muslim Ummah is facing many problems in the present times. While the disbelievers are violating the geographical boundaries of the Muslim Ummah, the ideological frontiers are also not safe from the domination of selfishness. The main goal of the disbelievers is to make them miserable both intellectually and spiritually. The intellectual and ideological weakness affects the material condition of the Muslims and by taking advantage of it, the disbelievers become dominant over the Muslims. The disbelievers forget all their differences. They are fighting against the Muslims. It is as clear as light that the only reason for the degradation of the Muslims is the distance from the Qur'an and Sunnah. Therefore, the following measures are an important requirement of the time.

All Muslims should memorize the pure Sunnah, understand it and exaggerate its dissemination, because after the Book of God, this Sunnah is the second revelation. Similarly, the scholars and jurists should also follow that Sunnah. Arrange the utility of the statement and its implication with exaggeration. This most important subject should be arranged exclusively and completely.

Beliefs need to be refined by preventing / rejecting the innovations and superstitions found in Muslims through the Qur'an and Sunnah. Purification of thought along with the construction of thought is the primary responsibility of the scholars. The first step towards the superiority and rise of nations is education. Therefore, it is necessary to pay attention to one's education and improve it. Instead of imitating selfishness, a uniform and Islamic curriculum should be introduced so that education can lead to unity. The Sunnah of the Prophet should be taught as a regular subject and it should be used to treat the problems of the Ummah.

We must ensure the unity of the Ummah in every field and use all the resources for this, whether it is related to listening, reading or watching. Political, economic and social efforts should also be intensified for the unity of the Muslim Ummah. Similarly, the unity of the Muslim Ummah in Muslim society should be strengthened, Muslims should be educated and it should be inculcated into their veins. May Allah Almighty help us all to live in unity and love each other Amen O Lord of the Worlds!