

# The Islamic Ummah is One Ummah

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(Translated)

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Allah (swt) said, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ “Indeed, this Ummah of yours is one Ummah, and I am your Lord, so worship Me.” [TMQ Surah Al-Anbiya 92].

The Prophet (saw) stated, «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ بَيْنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلِحَقِّ بِهِمْ وَجَاهِدَ مَعَهُمْ أَنَّهُمْ أُمَّةٌ وَاحِدَةٌ دُونَ النَّاسِ» “In the name of Allah, the Most Gracious, the Most Merciful. This is a document from Muhammad, the Prophet (saw), between the Muslims and the believers from Quraysh and Yathrib, and those who followed them, joined them, and strived with them, that they are one Ummah, distinct from the rest of the people.” (Narrated by Al-Bayhaqi in Al-Sunan Al-Kubra).

An-Nu'man ibn Bashir reported that the Messenger of Allah (saw) said, «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى» “The parable of the believers in their mutual love, mercy, and compassion is like that of a body. When one part of it aches, the whole body responds with sleeplessness and fever.” (Sahih Muslim)

The Islamic Ummah is one unified Ummah, and Islamic unity must be achieved within it. So, how can it be attained? What are its features and manifestations? And what is the Islamic ruling related to it?

## The Shariah Ruling on Islamic Unity:

Allah (swt) said, ﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ “Indeed, this Ummah of yours is one Ummah, and I am your Lord, so fear Me.” [TMQ Surah Al-Mu'minun: 52].

Achieving Islamic unity in all its aspects, political, intellectual, and emotional, is a Shariah obligation that must not be neglected under any circumstances. Political unity is the natural outcome of intellectual and emotional unity, when it is established in society, wherein Islamic thoughts and sentiments become a genuine public opinion. In turn, political unity serves as the essential factor, if not the central pillar, in protecting intellectual and emotional unity, from collapse, or infiltration by any thought or philosophy that is not rooted in Islam.

## Features and Manifestations of Islamic Unity:

- **Political unity, as the Khilafah (Caliphate):** It is the practical method for implementing Islam and its systems in all aspects of life. It ensures that the strong are regarded as weak, until justice is enforced upon them, whilst the weak are regarded as strong, until their rights are restored to them.

- **Intellectual unity:** This includes adherence to Islamic creed (Aqeedah) and Shariah with its definitive and branch rulings, while rejecting and discarding any thought or opinion, that is not based on, or derived, from the Islamic Aqeedah.

- **Emotional unity:** This refers to a shared sense of joy and happiness at the triumph of Islam or any of its values, as well as anger and rejection at the emergence of falsehood or any of its signs. It is the practical embodiment of Islamic brotherhood, fostering deep and heartfelt emotions that make a Muslim rejoice at any good that befalls another Muslim, just as they would for themselves, and grieve over any misfortune that affects a fellow Muslim, just as they would over their own hardships.

## Political Unity:

The narration is from Abu Hazim, who said: "I sat with Abu Huraira for five years, and I heard him narrate from the Prophet (saw) that he said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ

خَلْفَهُ نَبِيٍّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْتُمُونَ». قَالُوا فَمَا تَأْمُرُنَا قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ فَلِأَوَّلِهِمْ وَأَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ» **“The Tribes of Israel were governed by the Prophets (as); whenever a prophet passed away, another Prophet succeeded him. But there will be no prophet after me. There will be Khaleefah (Caliphs), and they will be many in number.’ The Companions (ra) asked, ‘What do you command us to do?’ He replied, ‘Fulfill the Bayah of allegiance to the first one, then the next, and give them their rights, for Allah will hold them accountable for what He has entrusted to them.”** (Reported by Muslim).

As for Political unity, it is embodied in the establishment of the Khilafah (Caliphate), if it were already established, maintaining it from regression or decline, and protecting its borders if it is already established. This aspect is the most important of all because it has a tangible impact on the implementation of Islam, the protection of the land, and the suppression of those who harm this Islamic unity in any way, whether through rebellion against the ruler or by challenging the ideas of Islam through apostasy or sin.

‘Arfajah reported that he heard the Messenger of Allah (saw) say, عَلَى **«مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى** **“If someone comes to you while you are united under one leader, seeking to divide your unity or separate your community, then kill him.”** (Narrated by Muslim)

This political unity is what removes geographical divisions, eliminates nationalistic borders, and puts an end to pride based on lineage or social status, as well as the disparagement, criticism, or slander of others.

It is this unity that makes Muslims a single Islamic Ummah, distinct from other nations, and sets them apart through their mutual affection, compassion, and mercy toward one another. Political unity is achieved and embodied by the Ummah through the appointment of a ruler, the Ameer ul Mu'mineen, a Khaleefah (Caliph), who implements the Shariah rulings of Allah (swt) upon them. It transforms the beautiful texts, being divine revelations from Allah (swt), from mere aspirations that hearts long to implement, into actual practice.

Thus, feeding the poor becomes a tangible reality, through wealth used to establish projects that eliminate the need for begging, or through food and drink that satisfy hunger and thirst without humiliation or harm, but instead as a rightful due that must be fulfilled. Defending the borders becomes a concrete reality that makes the kuffar think a thousand times before daring to attack a Muslim man or woman anywhere on earth.

The Khaleefah is the one who takes from the wealth of the rich to return it to the poor. He is the one who restrains those corrupted by Shaytan. He is also the one who protects the dignity of non-Muslims who have agreed to live under the covenant of dhimma, and become part of the society.

This political unity ensures the preservation of other manifestations and aspects of unity. In other words, it is the practical manifestation of the intellectual and emotional unity of the Islamic Ummah. Intellectual and emotional unity remain theoretical aspirations, unless they are embodied in an executive entity. This entity is what establishes the Islamic society practically and realistically by unifying the perspective on essential interests and fundamental concepts about life, following the unity of aqeedah, which is the comprehensive idea about the universe, humanity, and life. It is also by unifying feelings of joy and satisfaction or discontent and aversion toward actions that occur within the sphere controlled by humankind.

In the absence of this entity of the Khilafah, Muslims must work seriously, and with genuine determination, to establish it, for its existence signifies the presence of Islam in life, society, and the state. Conversely, its absence means the absence of Islam from the reality of life, since Islam cannot be implemented except through a state and an executive body that manifests the Muslims' sincere desire and strong will to apply the Shariah Laws of Allah (swt) upon themselves, after they have tasted the sweetness of Islam, resolved the major existential question of life, and understood their place in this universe and their role in this life.

However, in the absence of this entity, as is unfortunately the current reality of Muslims today, where political unity in practice is lacking, do the manifestations of unity among Muslims also disappear? Or should the Muslims strive to establish some aspects of it that are directly linked to achieving political unity? This is because the establishment of political unity, as the Islamic Khilafah (Caliphate), cannot be realized unless Muslims are unified intellectually and emotionally, which would enable them to implement the systems of Islam practically.

Tamim al-Dari (ra) reported that during the time of Umar (ra), people began to compete in building tall structures. Umar said, «يَا مَعْشَرَ الْعَرَبِ، الْأَرْضَ الْأَرْضَ، إِنَّهُ لَا إِسْلَامَ إِلَّا بِجَمَاعَةٍ، وَلَا جَمَاعَةَ إِلَّا بِإِمَارَةٍ، وَلَا إِمَارَةَ إِلَّا بِطَاعَةٍ. فَمَنْ سَوَّدَهُ قَوْمُهُ عَلَى الْفَقْهِ كَانَ حَيَاةً لَهُ وَلَهُمْ، وَمَنْ سَوَّدَهُ قَوْمُهُ عَلَى غَيْرِ فَفَقْهِ كَانَ هَلَاكًا لَهُ وَلَهُمْ» **“O Arabs, stay grounded! There is no Islam without a single community, no single community without a single emirate, and no single emirate without obedience. If a people appoint someone with knowledge of Fiqh (Islamic jurisprudence) as their leader, it will be a source of life for him and for them. However, if they appoint someone without knowledge of Fiqh, it will lead to his ruin and theirs.”** (Narrated by al-Darimi)

Just as a Muslim is required to implement Islam to the best of their ability and in all circumstances, whether the Islamic State exists or not, out of piety rather than fear of authority, Muslims are likewise required to establish intellectual and emotional unity, in compliance with the commands and prohibitions established by Allah (swt), also out of piety.

### **Intellectual Unity:**

Intellectual unity is what unifies Muslims in their understanding of what lies beyond the universe, humanity, and life, that is, the creed (aqeedah). This aqeedah establishes that Allah (swt) Alone has the right to issue judgments regarding actions and things in terms of praise and blame, reward and punishment. The role of human beings in this regard is limited to understanding the meanings of Allah's risaalah (message), His Revelation embodied in the Qur'an and the Sunnah.

Allah Almighty says: «وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ» **“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, to have any choice in their affair.”** [TMQ Surah Al-Ahzab 36].

‘Abdullah ibn ‘Amr ibn al-‘As reported that the Prophet (saw) said, «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ» **“None of you truly believes until his desires are in accordance with what I have brought.”** (Narrated by al-Bukhari)

Differences among ulema in interpreting opinions open to ijtihad, which are definitive (qat'i) rulings, do not violate or undermine this intellectual unity, since Islam acknowledges the possibility of such differences. Therefore, anyone who becomes rigidly attached to a particular opinion, on a matter of difference of opinion, and treats it as if it were a definitive ruling contradicts intellectual unity. In such cases, wise and mature individuals are required to intervene and prevent this deviation.

The existence of different schools of thought, such as the Hanafi, Shafi'i, Maliki, Hanbali, or Zahiri schools, should not lead to the formation of sects and factions that reject the knowledge of others, or seek to belittle or demean those who hold different views. No group should claim that they alone possess the Truth and that those who differ from them are misguided, as the Jews and Christians have done.

Muslims unanimously agree that a mujtahid who exercises Ijtihad in a matter open to interpretation will receive two rewards, if he arrives at the correct conclusion, and one reward if he is wrong. However, how can we determine in this world who has reached the absolute truth? There is no way to know. For this reason, it is Allah (swt) Alone who will judge between His creation regarding their disagreements. He will grant two rewards to those who deserve them, one reward to those who deserve it among the mujtahidoon, and He will punish those who follow their whims and issue fatwas without proper qualification.

It was said to Imam Abu Hanifa, "Is what you say the absolute truth with no doubt in it?" He replied (rh), "وما أدراني، لعله الباطل الذي لا شك فيه،" "I do not know. Perhaps it is falsehood with no doubt in it."

Since this principle is unanimously agreed upon, that differences in understanding non-definitive (dhanni) texts are permissible according to Islamic Shariah Law, so such differences do not undermine intellectual unity. This remains true whether the Khaleefah unifies the Muslims on one of the differing opinions, or allows them to worship Allah (swt) according to what they are most convinced of, based on sound Ijtihad and acceptable Taqlid (juristic imitation).

The moment that opinions and judgments about actions, things, and ideas are issued based on anything other than the sacred texts, driven by personal whims or imitation of foreigners and their particular worldview on life, such a person departs from this intellectual unity. This is because such behavior constitutes seeking judgment from Taghut the false ruling authority, which we have been commanded to reject.

Accordingly, any Muslim who falls into the sin of despising, belittling, or accusing another Muslim, for holding a different opinion on a legal ruling based on sound Ijtihad, is the one who has departed from Islamic unity. This is because such behavior contradicts the Prophetic guidance and the principles of Islam.

The Islamic sphere (unity) is broad enough to encompass all valid Ijtihad and is not restricted to one group over another. The most that ulema have said on this matter is, رأبي "My opinion is correct but may be wrong, and the opinion of others is wrong but may be correct."

How remarkable is the statement of one alim addressing those who disparage their opponents, and claim that their own opinion alone represents the Sunnah, saying, مثلاً الإمام أحمد بن حنبل هو من أكثر العلماء الذين لهم في المسألة رأيين وربما أكثر، فهل الإمام يرمي بعضه بعضه بما ترموا به مخالفكم؟ فهل بعض الإمام يفسق بعضه إن فسقتم؟ وهل بعض الإمام يكفر بعضه إن كفرتم؟ أم هي دوران مع الأدلة الأقوى حيث وجدت؟ "For example, Imam Ahmad ibn Hanbal is one of the ulema who have held two opinions on this issue, or perhaps more. "Does the Imam accuse his own prior opinions of the same things you accuse your opponents of? Does the Imam denounce his prior opinion as evil, just as you denounce other opinions as fisq? Does the Imam denounce his prior opinion as kufr, just as you pronounce takfir on others? Or is it a simply matter of searching for the strongest evidence, wherever it is found?"

Here, an important point must be emphasized: the existence of such differences does not open the door to personal whim and desire in following opinions. A Muqallid (juristic imitator) cannot select a Shariah ruling simply based on personal inclination or desire. This is because it is obligatory for a mujtahid engaged in Ijtihad to follow what he believes to be preponderantly the Shariah ruling of Allah (swt) in a matter, just as it is obligatory to follow a definitive (qat'i) Shariah ruling. Similarly, it is obligatory for a juristic imitator to adhere to the ruling they believe to be preponderantly correct and to regard the mujtahid they consider most knowledgeable and pious. This Shariah obligation carries the same weight as adhering to definitive Shariah rulings, in terms of abiding commitment. Therefore, selecting an opinion without a Shariah legitimate basis recognized by Islamic Shariah Law is not permitted.

The ignorant person is the one who thinks that difference of opinion over branch issues undermines Islamic brotherhood and its Shariah obligations, or that such disagreements tear apart Islamic unity.

On the other hand, rejecting Islam itself, blindly following others, whether with or without conviction, importing the ideologies and systems of the kuffar, or interpreting Islam to align with their views and desires, such as adopting secular democracy, materialist socialism, or other creeds of kufr, this is what truly destroys the intellectual unity among Muslims.

In such cases, enmity for the sake of Allah (swt) is necessary, while compassion toward those who have gone astray, and a sincere effort to present them with clear evidence and guidance are Shariah obligations.

### Emotional Unity:

Nu'man ibn Bashir reported that the Messenger of Allah (saw) said, **«الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ، وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ»** **“The Muslims are like a single body: if the eye suffers, the whole body suffers; and if the head suffers, the whole body suffers.”** (Narrated by Ahmad).

Emotional unity is the type of unity that must never be violated under any circumstance. A calamity that befalls a Muslim or a group of Muslims should cause grief among all Muslims worldwide. Therefore, when some ignorant people hear about the suffering of Muslims in a certain place, and respond with indifference, saying that it does not concern them, this is a grave sin.

Likewise, a joy that comes to a Muslim or a group of Muslims should bring happiness to all Muslims. Also, in contrast, if one hears that a Muslim woman has been assaulted or even insulted by an enemy, they should be so troubled and distressed that they cannot sleep at night. Similarly, if one hears that women in a certain place have begun to return to Islamic dress, wearing the jilbab and headscarf, even if this revival is led by a group with differing opinions on some matters of Ijtihad, they should feel immense joy, just as if this good had come through their own hands.

This matter is not about showing off, boasting, or competing for status, as such attitudes undermine sincerity and cancel out the reward. There is nothing wrong with feeling a sense of happiness (ghibta) and striving to compete with others in doing good deeds, for in such matters, **«وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ»** **“In this, let whoever aspires to this strive in competitive diligence.”** [TMQ Surah Al-Mutaffifin 26].

Anyone who boasts about their Islam or their good deeds is merely claiming pure Iman, but true, pure Iman has not yet entered their heart.

Anas reported that the Prophet (saw) said, **«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»** **“None of you truly believes until he loves for his brother what he loves for himself.”** (Narrated by Al-Bukhari). Abu Huraira reported that the Messenger of Allah (saw) said, **«لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ: أَفْشُوا السَّلَامَ بَيْنَكُمْ»** **“You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you of something that, if you do it, you will love one another? Spread salaam among yourselves.”** (Narrated by Muslim)

True salaam is not merely the salaam of words that do not go beyond the throat. Instead, true salaam is the peace of the heart, filled with genuine love for Allah's servants, purely for the sake of Allah (swt) and in obedience to Him.

Since emotions are shaped by the beliefs a person holds, or considers to be true, intellectual awareness of Islam is essential for preserving feelings of love toward believers, and hatred toward disbelievers and sinful acts. Allah (swt) has commanded us to uphold justice absolutely, and prohibited us from committing injustice, even toward those with whom we have enmity. He (swt) also forbade us from favoring close relatives at the expense of truth.

In other words, Islam obligates that our emotions arise from a correct understanding and adherence to Islamic principles, not from instinctive urges or emotional impulses.

So, does my natural love for my father justify defending him and siding with him against our neighbor, if my father is in the wrong?

Hudhayfah reported that the Messenger of Allah (saw) said, **«لَا تَكُونُوا إِمْعَةً تَقُولُونَ إِنْ أَحْسَنَ النَّاسُ أَحْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ إِنْ أَحْسَنَ النَّاسُ أَنْ تَحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا»** **“Do not be blind, saying, “If the people do good, we will do good. However, if they oppress us, we**

**will oppress.” Instead prepare yourselves so that if the people do good, you will do good, and if they do evil, you will not oppress.”** (Reported by At-Tirmidhi, who classified it as a good hadith).

Feeding, not to say showing kindness, by a kafir enemy soldier to some of his prisoners, does not erase the deep-rooted enmity, or justify loving him just for that act alone.

Yes, a flawed understanding and judgment of reality naturally lead to distorted feelings and dispositional imbalance, which then affects actions, unless these are governed by the Shariah Law.

A true Muslim must carefully assess situations without being influenced by personal desires. The alignment of emotions with what Allah (swt) commands is a sign of correct understanding. Loving Muslims, even if they commit sins, and feeling compassion and a desire to guide them, stems from the fact that the aversion is toward their sinful actions, not toward their essence as Muslims.

When emotions align with Shariah commands, a believer acts without hesitation, just like a legal enforcer carrying out a punishment for adultery, not out of malice or harshness, but in obedience to Allah’s command, knowing that Allah (swt) understands human nature best. Leniency in such cases would stem from Shaytan’s whispers, not from true Islamic guidance. Even the sinner who sincerely repents is content with the punishment, as shown by the cases of Ma’iz (ra) and Al-Ghamidiyah (ra), because punishment in this life can atone for punishment in the Hereafter for those who repent sincerely.

Islamic emotions are not vague or unregulated. Instead Shariah itself has guided how to manage them, so that Muslims do not mistakenly follow Shaytan’s path while believing they are doing good.

Any group that feels ashamed of Islamic concepts, dilutes them, distorts them, or bends them to align with international norms, especially when those norms contradict definitive Shariah rulings, should be opposed for the sake of Allah (swt). However, this opposition must be paired with sincere efforts, and wise methods, to save such individuals from Hellfire. A Muslim’s genuine compassion should drive them to guide people from servitude to others, toward the servitude of Allah (swt) Alone.

Those who are intellectually and morally defeated are most in need of being called back to true Islam, and adherence to Allah’s Shariah commands. Just as the foreign ideas and imported solutions affecting Muslims need to be filtered out, so their emotions, too, require a transformation. It is now the responsibility of those carrying the risaalah (message) of Islam to find creative and effective ways to bring about this transformation in society.

The first step toward this is to love goodness for people and to wish for their guidance, not to lash them with words when speaking, or to withdraw from them, in search of comfort or safety.

The Islamic Ummah is one Ummah in its thoughts and feelings, and its affairs will not be complete except through the unity of its systems, by establishing the Khilafah Rashidah (rightly-guided Caliphate), whose time is near, by the Permission of Allah (swt).