

# Islamic Unity, Peace and Avoidance of Division and Conflict in the Islamic World

In the Name of Allah, the All-beneficent, the All-merciful

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Hold fast, all together, to Allah's cord, and do not be divided. (Surah Aal-e Imran: 103)

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Indeed, this community of yours is one community, and I am your Lord. So worship Me.

(Surah Al-Anbiya: 92)

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Praise be to Allah, Lord of all the worlds, and peace and blessings be upon His Prophet, Muhammad, and his pure Household and his devoted companions and whoever invites others to his call until the end of time; the call of liberation, salvation, peace, and prosperity, and unity.

These days coincide with the 36th International Islamic Unity Conference, the main theme of which is "Islamic Unity, Peace and Avoidance of Division and Conflict in the Islamic World - Executive solutions and operational measures."

The most acceptable and perhaps the most valid definition of unity and proximity, which is also the most common one, is the unity of the followers of Islamic denominations, in the sense of their friendly coexistence with each other. In other words, empathy, convergence, and Islamic solidarity.

In this definition, the followers of Islamic denominations stand beside each other by preserving and emphasizing their religious

identity. And this is the translation of what the proponents of Islamic unity have referred to as “Unity among Denominations”.

The principle of:

”تتعاون فيما اتفقنا عليه و هو كثير، ويعذر

بعضنا بعضاً فيما اختلفنا فيه و هو قليل“

(We help each other in what we have in common, which is a lot, and excuse each other for differences we have, which is little.) can be considered the strategic slogan of unity and proximity and the interpretation of the theme of the 36th International Islamic Unity Conference.

It would be wise and advisable for Muslims to free themselves from the disease of “religious obsolescence” and stop blaming and accusing each other, the acute and unprecedented form of which is the ex-communication of each other - contrary to the authentic teachings of Islam - stop judging historical events outside of their historical context, and, based on the Qur’anic verse:

”وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى“

(No bearer shall bear another’s burden) stop blaming the followers of this and that denomination for the mistake such and such a person has made.

It is not advisable to look at unity and proximity only from the viewpoint of expedience, and rather unity and proximity should be regarded as being of spiritual essence originating from the book, tradition, and reason; above all other sources (even though expedience is neither to be negated nor ignored and should rather be considered among the evidences of unity and proximity). Policy-makings, plans, and cultural-religious endeavors should be of

sincere and honest essence and committed to the necessity of using ethical values. Unity and proximity are not just slogans, but an awareness that must be spread among Muslims, and, of course, its logical means should also be taken into consideration and paid the cost for. Compliance with the requirements and commitment to pay the costs of the unity of Muslims and proximity among the followers of Islamic denominations is a firm criterion for measuring the sincerity of the claimants of unity and proximity, and a gauge for distinguishing the genuineness of the calls made. A call that does not arise from the heart, will surely be of no effect. The promotion of empathy, harmony, and unity among Muslims depends on the purity of the calls made. The most outstanding external symbol of such purity of intent is the restoration and fulfillment of the rights of Muslims towards each other.

Division and separatism are not related and limited to one trend,

one denomination, and one country, and have been activated more or less everywhere in the Islamic world and the headquarters of disharmony.

It can be said that all of these evil efforts are a conspiracy to create despair, the main objective of which is the disillusionment of Muslims from revivalism in the Islamic world. The enemies of Islam and Muslims intend to convince the Islamic Ummah that the Islamic Unity Movement or the Islamic Awakening Movement is a dead-end road and obedience to the system of arrogance is better than bearing immense material and spiritual costs, and obedience to the head of the global village is better than going astray, and in other words, being asleep is better than being awake!

This is despite the fact that the great leader of the Islamic Revolution, Imam Khomeini (RA), had repeatedly emphasized that unity is the only path to salvation for Muslims, and his jurisprudential fatwas and enlightening messages also confirmed the genuineness of his words. By the same token, the Supreme Leader of the Islamic Revolution, Imam Khamenei, too, considers the ultimate goal of the revolution to be the formation of a new Islamic civilization that would be formed on the basis of unity in the Islamic Ummah.

Despite all the hues and cries made by some elements, the Islamic Ummah, which believes that “all roads are blocked except for the path of Muhammad (PBUH)”, is committed to its allegiance to the Holy Prophet of Islam (PBUH).

And our last prayer is that praise be to God Almighty, Lord of the worlds.

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