



# The Concept of Islamic Unity

Islamic Ummah is characterized by Islamic unity. In other words, the very concept of Islamic Ummah would not take

shape in the absence of an all-comprehensive unity. An Islamic Ummah sans unity would lose many of its characteristics

including, perhaps, true and sincere faith and belief in God Almighty.

It needs to be emphasized



views, levels of knowledge, cultures, methods of deduction, and research-based beliefs all of which give rise to certain understandable differences of opinions that have occupied our great scholars for centuries.

2- The necessity of taking a unified stand on a number of issues the most significant of which are:

a) The fundamental principles of Islam that are regarded as irrefutable and are common to all Muslims.

b) Common virtues that form the common characteristics of the Islamic Ummah and all Muslims are required to adhere to them in order to be a part of the Ummah.

c) The application of the Islamic Shari'ah in all aspects of personal and social life. The laws that are incontrovertible in the Islamic jurisprudence and all the divine prophets of God were appointed to establish them in human society.

d) A unified political stance towards global issues and especially those involving the main enemies of Islam i.e. the infidels, hypocrites and arrogant powers as well as a unified stance on defending the sanctity of Islam.

What has been enumerated above are some of the areas around which the Islamic community should get together and unite. Should this take place it would be possible to form a true

Muslim Ummah.

The truth of the matter is that paying due attention to the following points clearly reveals Islam's comprehensive plan for the actualization of Islamic unity:

i) The unity that Islam emphasizes is simultaneously based on beliefs and sentiments and it is also referred to as the 'unity of the hearts'.

ii) Islam addresses all Muslims equally and without any discrimination and reminds them of their common responsibilities towards Islam and Islamic society.

iii) Islam has abolished all worldly criteria of self-glorification and self-veneration and only gives importance to such virtues as Godwariness, divine knowledge, pure divine obedience, and endeavoring for the cause of Allah.

iv) Islam calls upon Muslims to fight tyranny and oppression collectively.

v) The Islamic system of prayers can play a leading role in creating the required wisdom among the believers leading to balance, proximity and Islamic unity since all Muslims face a common qiblah. During the month of Ramazan, the entire Muslim Ummah willingly and intentionally enter a process of self-purification by fasting and, as a matter of fact, expanding their divine human qualities and deepening the roots of these

that the concept of Islamic unity does not imply stereotype way of thinking and the unification of all the Islamic schools of thought for that is rather impossible. Islamic unity, however, refers to pledging allegiance to the pre-determined Islamic principles and the formation of an Ummah that should always keep in mind the following:

1- Expected differences in styles, approaches, facilities,

qualities in their being and soul.

By the same token, the Hajj pilgrimage - in the course of which Muslims from different nooks and corners of the world get together to train their souls and achieve incomparable benefits in their material and spiritual lives - is a significant platform for Islamic unity. It is this great congregation of Islam that has given meaning to such concepts as "oneness", "piety", "allegiance to monotheism", "negation of man-made systems and satanic ethical values", "adherence to the divine limitations and dos and don'ts", "freedom from all those material elements that create a rift among humankind", and "expressing barā'ah towards the infidels".

The sanctity and sanctuary of Hajj and Bayt al-Haram are implicative of certain great social concepts which will be briefly discussed here:

1) Circumambulating the house of Ka'ba signifies that man is in search of freedom from carnal desires and deviations and that he is in a position to absorb the monotheistic concepts of the religion. One of the best blessings Hajj pilgrimage could be harmony and congruence among pure and sincere hearts that endeavor towards the manifestation of unity among the Islamic Ummah.

2) Hajj reminds Muslims of their need for a center in which every Muslim, irrespective of his race, gender, and position, can express his thoughts freely and share

them with other Muslims without any apprehension of suppression by oppressive rulers. Hajj is an international forum attended by the representatives of all the nations who can review the problems and challenges of their societies, look for appropriate solutions, and get acquainted with different ways and means other Muslims resort to for attending to their responsibilities towards others, get to know about the conspiracies and devious plots against their monotheistic path and condemn them. Perhaps this concept can very well be related to the verse "And (remember) when We made the House a place of reward for mankind and a sanctuary..." (surah Al-Baqarah: 125).

3) Hajj reminds the Muslims of the world that the sanctuary and security of this sacred place can only be ensured through unity in the Muslim Ummah and, therefore, there is no room for any kind of rebellion and revolt against it or threatening the believers. And if this ideal has not been established throughout the globe it is incumbent upon all believers to expand it all over the world and make it universal.

4) Filled with love and affection the hearts of the believers are drawn to this sacred place where they can purify themselves and return to their social life free from impurities and spread the message of His pure love, mercy, and benevolence among the members of their society and pave the path for the establishment of an ideal emo-



tional atmosphere among their fellow Muslims.

Undoubtedly, the emotional atmosphere of the Hajj, which is filled with love and affection, makes it possible for the believers to absorb the message of Allah that "The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah" .

5) The security that has been bestowed upon human beings, animals, and plants within the vicinity of this sacred shrine (Ka'ba) is indicative of a mag-



nificent natural harmony among the different elements of the world of being for paving the path for the attainment of man's greatest objective.

There are numerous narrations that point out the natural harmony between man and nature in the process of Hajj as well as man's entire life. For instance, Kulayni narrates Imam Mohammad Baqer (AS) saying: "Moses (AS) began his ihram in the city of Ramlah in Egypt, climbed on a camel and crossed the foothills of the mountains wearing two cotton robes and reciting 'Labbayk

Allahumma Labbayk' to which the mountains began to respond."

Elsewhere Imam Mohammad Baqer (a) has been quoted narrating that Imam Ali (a) addressed his companions in these words: "When a pilgrim begins to chant 'Labbayk' all the beings to his right and left begin to chant with him and two angels address him and say "glad tidings to you the servant of Allah and behold that Allah does not give good tidings except for the heaven."

These characteristics would certainly have their effect on man's worldview and life and

indicate that when one follows in the footsteps of the divine prophets and endeavors towards the establishment of the rule of God Almighty on the earth and forming a pious Muslim society, the entire world begins to support him.

Thus, it may be concluded that Hajj is an ideal atmosphere for bringing diverse views closer and paving the path for the establishment of practical unity, balance, moderation, and rationality within the glorious framework of sincere and pure worship of God Almighty.