

The Unity of the Muslim Ummah, not a Union of Islamic States: The Path to a Comprehensive Renaissance and Radical Change

(Translated)

Narrated by Abdullah bin Masoud, may Allah be pleased with him: The Messenger of Allah, peace and blessings be upon him, drew a line with his hand, then said: «هَذَا سَبِيلُ اللَّهِ» **“This is God’s path.”** Thereafter he drew several lines on his right and left and said, **“These are paths on each of which there is a devil who invites people to follow it.”** Then he (saw) said: «وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ» **this (i.e. Allah’s Commandments) is My straight path, so follow it and follow not (other) paths, for they will separate you from His path...**” (Hadith narrated by Ahmad and Al-Nasa’i).

The issue of unifying the Muslim community and changing its reality is not a point of contention among Muslims. The vast majority of Muslims—elites and thinkers, the general public and scholars—agree on the necessity of revival and seek ways to gather the energies of Muslims and unify their forces. However, in their efforts toward this revival, individuals and groups have diverged in their paths. Upon careful examination of the hadith and the verse from Surah Al-An’am, we realize that the Muslim community, in its struggle against falsehood, faces dubious paths and doctrines of falsehood that almost lead many astray, except those whom Allah protects.

It must be firmly established in the mind of every Muslim that we are one Ummah, distinct from all others. Therefore, the bond that unites us on the path to revival is the Islamic creed. This is the bond that truly serves to transform the reality of our Ummah and restore it to the position that the Lord of the Worlds has ordained for it: The best of Ummahs, liberating people from the worship of other people to the worship of the Lord of all people.

This concept must be embodied in the Ummah, its people, and its groups, in thought and feeling, so that it produces political action that melts the movement of the Ummah and transforms it from mere feelings that are poured out in publications and trends on social media into a public opinion emanating from a general awareness and an active political movement in society that intends radical change to end any existence of everything that hinders the actual unity of the Ummah.

When we say that the concept of one Ummah must transform from feelings to thought, and feelings stemming from thought, it is because we are Muslims by origin, bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and we read every day: «إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» **“Guide us in the straight path, the path of those to whom Thou art generous, not of those with whom Thou art angry nor of those who go astray,”** [Al-Fatiha: 6-7].

We remember the sayings of the Messenger of Allah (saw): «الْمُسْلِمُ أَخُو الْمُسْلِمِ» **“A Muslim is the brother of another Muslim,”** and «الْمُسْلِمُونَ أُمَّةٌ مِنْ دُونِ النَّاسِ، وَيَسْعَى بِذِمَّتِهِمْ»

«أَدْنَاهُمْ» **“Muslims are one community, distinct from other people, and even the humblest among them can grant protection on their behalf.”** Thus, a Somali Muslim is closer to a Muslim in Palestine than his Christian neighbor, and a Muslim in the farthest reaches of India is closer to a Muslim in Syria than a Druze or an Alawite. This is not about treating neighbors well, but rather about the intellectual and emotional bond that unites Muslims and stems from our faith. It is a bond brought by divine revelation, unrelated to tribalism, clan affiliation, or nationalism.

This means that the fundamental principle of the Muslim community is that it adheres to this creed, which rejects artificial borders that fragment the Muslim body. Therefore, it is impermissible for a Muslim to conflate loyalty to the community with loyalty to the creed and then profess love for one's homeland. This is not only forbidden but also indicative of a weakening of standards and a laxity of thought. How can a Muslim, after reading the Prophet's (saw) saying, «دَعُوهَا فَإِنَّهَا مُنْتَنَةٌ» **"Leave it. for it is something disgusting."** allow himself to advocate for patriotism or dare to claim that love of one's homeland is part of Islam? Again, loving the place or country where one grew up is one thing, and linking these feelings to intellectual loyalty and doctrinal affiliation is something entirely different. The former is innate, while the latter contradicts the doctrine of loyalty and disavowal.

The other aspect of the issue is transforming the idea of the unity of the Ummah, based on the bond of the Islamic faith that Allah has chosen for us, and rejecting all other bonds, whether national or ethnic, into a public opinion within the Ummah that produces an effective political movement. This is also closely linked to the fact that Islam is Allah's message to all people, and it is also a political principle par excellence. The Muhammadan faith is a faith that primarily produces statesmen, not religious figures or clerics. This religion cultivates in its men and women the understanding that they are Allah's vicegerents on Earth, and the highest duty of a Muslim is to introduce people to their Lord, the Exalted. These are political concepts that require a state to uphold them, just as the Islamic state did for thirteen centuries, carrying Islam to the world through preaching and jihad. The message of its military leaders and rulers was: "Submit and you will be safe," and "Allah sent us to bring people out of the worship of other people and into the worship of the Lord of all people." Anyone who reflects on this will see the difference between Islam and its care for people, the mercy of its politicians and their justice, and the tyranny of Western leaders and politicians who commit all sorts of atrocities in order to plunder the wealth of nations and protect their interests.

Since Islamic doctrine fosters loyalty based on ideology and establishes allegiance to the Ummah and the faith, rather than to borders, territory, or ruling families, it is inherently an enemy of the nation-state. Its very existence poses a threat to the thrones of all existing regimes in Muslim countries today. Therefore, the call for the establishment of the Khilafah (Caliphate) is the greatest danger to all rulers who represent nation-states that enshrine borders within the body of the unified Ummah, and who employ their armies to protect those borders and their thrones, committing a grave sin and transgression no less heinous than the sin of suspending Islamic law.

The call for the unification of the Ummah is a clear political call: for the Ummah to return to being one body with one ruler, governed by its faith in all its affairs: political, economic, social, educational, and in the management of internal and external affairs.

One Ummah stretching from Indonesia in the east to North Africa, without borders or barriers, vast in its expanse, where one can travel without a passport or inspection at artificial national borders. The State Treasury (Bait al-Mal) in this system is distributed according to Islamic principles to all Muslims, regardless of geography. Zakat (obligatory alms) is collected from all Muslims who are obligated to pay it and given to those entitled to it, wherever they may be. Similarly, the security and police forces are accountable to a single state. Therefore, the law in Kuwait, for example, is no different from the law in the rest of the Arabian Peninsula. There is no place for terms like "brotherly people" or "Arab brothers," which are commonly used when a crisis occurs in a Muslim country. Rather, the fundamental principle is that we are one Ummah with one state. When a crisis befalls any region of the Muslim world, whether war or otherwise, the entire Ummah, led by the state, mobilizes to protect Muslims and their interests. Thus, the army of the Khilafah will be an army whose mission is jihad and the protection of the Ummah and the state: the Muslim Ummah wherever it may be, not an Ummah whose loyalty is tied to borders separating it from the rest of the Ummah. Internal security in the state exists to protect and safeguard the interests of the people based on Islam, thus preventing internal strife and conflict. Indeed, Islam protects the interests, dignity, and security of all people, whether Muslim or non-Muslim, with justice and fairness.

This is the unity we seek: a single state where sovereignty belongs to Islamic law and authority to the Ummah, not fragmented states where sovereignty rests with the American or British ambassador, and where power is wielded by a subservient political class that serves its own interests and those of its masters. Then, to deceive the people, they pontificate about the necessity of a Ummah between Islamic or Arab states... while they themselves are the root of the problem and the calamity, with their systems that govern by other than Islam and implement the dictates of the enemy.

The reader, with a discerning eye, will realize that true unity of the Muslim Ummah has become a tangible reality in the Ummah's conscience, and will soon be embodied in the political reality of the Khilafah, despite the tyranny and oppression of the despots. Then the heedless will realize the strength of the Muslim Ummah and the vast potential it possesses, and the world will see the true nature of a policy that governs them with mercy and justice.

﴿وَيَقُولُونَ مَتَىٰ هُوَ أَتَىٰ أَنْ يَكُونَ قَرِيبًا﴾

“and ask, “When will that be?” Say, “Perhaps it is soon!”” [Al-Isra 17:51]

Written for the Central Media Office of Hizb ut Tahrir by

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