

FAQ about MUSLIM UNITY

The believers are but a single brotherhood. Make peace and reconciliation between your two (contending) brothers and fear God so that you may receive mercy Quran 49-10.

As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with God. He will in the end, tell them the truth of all that they did Quran 6-159.

Other related Ayes in Quran:

3-102 3-105 6-65 6-159 8-45 8-62

9-10 30-31 42-13 49-9

The utmost important duty for every Muslim is to preserve and protect the Muslim unity and not to cause any division in the Muslim rank.

Islam was started by Prophet Noah and Abraham and was completed by Prophet Muhammad (PBUH).

All Muslims are brothers and equal with each other in the sight of God.

Islam and Race: All races are equal in Islam; black, white, yellow, red, or any combination of that.

Islam and Sect: Islam is a din (way of life). No division or sect is permitted by God (Quran 6-159), but Muslims have chosen various Imam's to follow. For example, Sonni's are either Shafi, Hanbali or Wahabi, etc. Sheas are either 12 Emami or 7 Emami, etc.

For the sake of Muslim unity all sects are acceptable and equal and we should learn to tolerate each other, different sects are just different flavors of the same principle.

Islam and national of origin: Islam has spread all over the world in more than 50 countries. Muslims are the majority of the population.

For sake of Muslim unity, national of origin should not become a source for division.

Islamic unity dictates that Muslims should not be divided according to race, sects or national of origin.

Q: What should we do during prayer about hands up or down, amin loud or silent, etc.?

A: During the group prayer, **please follow the Imam**. In private, either position is acceptable. Please do not discuss these issues in public it will only create more hostility and division among Muslim brothers.

Q: What about Islamic Centers for ethnic groups i.e., Pakistani mosque, Iranian mosque, or black Muslim's mosque.

A: All these divisions create hostility and contradict Muslim unity commanded by God in the Quran. The House of God should welcome all Muslim brothers and sisters regardless of race, sect or national origin.

Q. Should Muslims emulate our Beloved Prophet's (PBUH) outwardly appearance too?

A: O Children of Adam: Wear your beautiful apparel at every time and place of prayer.
Quran 7-31.

There has been much writing about our Beloved Prophet's (PBUH) character, personality, and dealings with other people. Now we would like to discuss the outwardly appearance of our Beloved Prophet (PBUH). As reported in Bukhari, our Beloved Prophet (PBUH) wore Amameh (turban) usually white, green or black over his Kofi hat. His head was mostly shaved or he had very short hair. He had a beard and he told others to grow a beard - it is better for you and increases your masculinity.

He wore loose and long clothing with a clean white or black Aba (robe) over his clothes. His wife wore long, loose clothing with Hejab (head cover) (Bukhari, Muslim).

Why the European and the West is against Islamic clothing?

A few historical points: Crusaders in the 13th and 14th century were attacking Muslims and wanted to conquer Jerusalem. Their clothing was made of armor with a big cross over their chest. Later on, the cross became smaller and slowly changed to a white shirt and cravat (neck tie). This resembles the cross and has become the symbol of western civilization, western domination, and capitalism.

When the Ottoman Empire (Islamic Empire) was defeated in this century by the West, the first thing the West did after dividing the country was to remove the Hejab from the women and take the turban and aba from the men. In Iran and Turkey, the puppet government soldiers beat women with Hejab and men with aba. The West then started to make fun of our Eastern clothing and Hollywood started to promote the neck tie and jacket as a symbol of civilization and success. The West also started bringing liquor, gambling, night clubs and prostitution to the Eastern countries.

The West looked at the East as an army that has been defeated. They were not allowed to wear their own uniform and instead must wear the uniform of the conquerors and give up their own identity.

In the United States now, we must slowly go forward to gain our religious identity and start wearing Sunnah and promoting it to our youth so they will be proud of their Islamic identity. We cannot expect our women to wear Hejab when we do not wear aba and instead, wear a cross (neck tie) around our neck.

How can we expect our youth to follow Islamic rules and be different from their friends by not drinking, not smoking, not dating, not using drugs, when we do not have enough courage to be different from our friends? The answer is by not wearing a cross (neck tie) around our neck. We must grow a beard or wear aba or wear an Islamic hat (Kofi). We must start wearing

Sunnah and must try to follow our Beloved Prophet outwardly, especially our leaders and Imams. People who have their own businesses who are retired or independently wealthy and are not afraid of losing business from non-Muslims must lead the way and come out of the closet first.

Next time you see someone giving Khotbeh and wearing a cross (neck tie) on his neck, please remind him that as a Muslim leader, he should not be afraid of being different. Rather as a leader, you should be different. Be courageous as a general in the God's army. You must look different than the soldiers. God will protect you. Act like our Beloved Prophet (PBUH). Try to emulate him so our Ummah Inshah Allah will emulate you. Just imagine when you go to a hospital and your doctor comes in with a nice, clean, long white coat - you like that much more than if he came in with jeans and a T-shirt although he is the same knowledgeable doctor.

Just as if you wanted to do scholarly Islamic research, you would have to know the Quranic language (Arabic) so you could read and understand the Quran directly. If you want to teach Islam and be effective, you must emulate our Beloved Prophet (PBUH).

The cloth that he was wearing was not just Arabic clothing, it had a special meaning that has to be preserved. That is our Prophet's outwardly appearance.

In summary, we recommend the following easy steps:

1. Do not wear a cross (neck tie) around your neck and please explain that to other Muslims.
2. Always have Tasbih in your hand to show your Islamic pride.
3. Keep your hair short.
4. Wear an Islamic hat (Kofi) whenever possible.
5. Grow your beard (2-3 inches long) if you can.
6. Wear aba over your jacket whenever you can especially when going to Islamic events or to the mosque.
7. Be modest; no silk, no gold, wear nice, clean and inexpensive clothing.
8. Our women should wear long, loose, nice, clean clothing with Hejab (head cover) just like Khadijeh and Fatimah (R.A.).

As a soldier in the army of God and promoting Islam, this is our uniform, our leader is Prophet (PBUH) and our constitution is preserved in the Holy Quran.

We must not be afraid of Kofars not approving our clothes or our outwardly appearance. Let us learn this lesson from Jewish Rabbi's who have kept their outwardly appearance for more than 3,000 years.

Priest and Christian leaders have kept their uniform for over 2000 years. As good pious Muslims, we should not dress like Churchill, Truman or de Gaulle. We should emulate our Beloved Prophet (PBUH) outwardly as well as inwardly. Muslim leaders in America should look different from stock brokers.



[YouTube - Muslim Unity: United we stand, Divided we fall](#)

Muslim *Unity*: **United we stand, Divided we fall**. Hello, you ...

www.youtube.com/watch?v=wdBGLni9fHo

Islam and Unity

By Professor Maqsood Jafri

Unity is strength. When the sand grains unite they become a vast desert. When the sea drops unite they become a boundless ocean. The conglomeration of stars in the firmament of sky soothes our eyes. The seven colors emerge in the shape of a bewitching rainbow. The unity of people makes an invincible strong nation. This is the reason Islam lays great stress on the importance of unity. The Islamic concept of Towhid is the other name of the unity of humankind. The corner stone in Islam is the unity of God. Allah's unity teaches us the message that we should not divide humans into sections and sects. Almighty Allah in the Quran says that the division of people in the races and clans is only for their introduction. The best one out of them is the man of piety. Dr. Mohammad Ali Al-khuli in his book titled "The Light of Islam" writes. "Islam is the greatest unifying force in the world. It is a religion to all humans regardless of color, race and language. It is a religion that tolerates other religions and orders its followers to respect and protect all humans." According to a Hadith of the Holy Prophet all persons belong to Adam and Adam was from soil. The racial discrimination has been strictly prohibited in Islam. In the last sermon from the Mount of Arafat the Holy Prophet had clearly announced that no Arab has any superiority over a non-Arab; or the white over the black. This is the reason that in Muslim countries we do not find racial discriminations. Islam gives clear injunctions for the respect, safety, security and prosperity of the non-Muslims as well. Unity teaches peace, equality and paternity. The absence of unity brings and breeds disruption, devastation and disputes. Islam ordains protection of non-Muslims simply to show the respect for the Canons of divinity and

humanity. God is not only of the Muslims. God is the God of all human beings. The unity of all humans is the ultimate aim of the teachings of Islam. The doctrinal and ideological differences should not lead to war or bloodshed. Man is a thinking creature. Aristotle, the Greek philosopher introduced Rationalism in Philosophy. The Quran time and again asserts on the need of cogitation. "Ijtihad" is an analogical and analytical approach towards the matters of jurisprudence. Ashab-e-Suffa were the people of wisdom. They gave more time to cogitate on social and academic matters along with their saintly and spiritual practices. They were praised by the Holy Prophet for their involvement in intellectual pursuit. Once the Holy Prophet said: "The juristic scholar who receives two rewards for every correct decision and even one for every incorrect one, for he is endeavoring with all his effort to reach the correct decision." The difference of opinion must be positive. It should not lead to prides and prejudices of priests. It should be decent difference on the bases of logic like the differences of Philosophers. Aristotle was the pupil of Plato. He differed from his teacher on many points but he never issued the edict of his assassination. Hegel and Bergson differed. Immanuel Kant differed with Nietzsche. None cursed or condemned the other. These differences were on principles; not personal. But unfortunately the so called scholars and clerics of different religions brought immense misery to mankind in the name of religion. The Jews, the Christians, the Muslims, the Hindus, the Buddhists and others had mercilessly shed the blood of each other in the name or religion. Each of these sects then killed the followers of their own religions on minor interpretative issues. Even to date the bloodshed in the name of faith is rampant. This is the greatest error and must be rectified. The Quran discusses the concept of unity on three levels. Foremost is the unity of humanity. The Quran in Sura Al-Hujurat (The Inner Apartments) says: "O, Mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is the one who has piety." (49:13). The Quran nowhere addresses the Muslims. Either it addresses the believers (mominen) or the people (Annas). The Quran on second level refers to the unity of the people of the Books: the Jews, the Christians and the Muslims- In Sura Al-e-Imran the Quran says: "O, people of the Book! Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with him, and that none of us will take others as lords besides Allah. Then if they turn away, say; Bear witness that we are Muslims" (3:64). The fifth verse of the Sura The Clear Evidence and the forty eighth verse of Sura The Table Spread also shed light on the unity of the people of the Book. Then on third level the Quran asserts on the unity of the Muslims. In Sura Al-e-Imran the Quran says; "And hold fast, all of you together to the

rope of Allah, and be not divided among yourselves.” (3:103). Then Quran condemns sectarianism and regards it shirk (polytheism). The Quran again in Sura Al-e-Imran says: “O ye who believe! Fear Allah as He should be feared and die not except in a state of Islam.” This verse clearly ordains that instead of adhering to Sunnism, Shiasim or Wahabism we should strongly adhere to Islam. In Mishqat Sharife there is a tradition of the Holy Prophet which says; “The Muslims are like a body; if one limb aches, the whole body aches.” Then the Messenger of Allah says; “whoever does not care about the affairs of the Muslims is not one of them.” From the above Quranic facts we deduce the result that Islam believes in the unity of all humans and preaches peace, justice and equality. Religion is to serve humankind. Religion has come to reform and unite humans, not to divide them. We must condemn extremism and terrorism in the name of religion and unite humankind if we believe in the unity of God.

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Unity and Brotherhood in Islam

As a yardstick and criterion in our lives, Islam has given us a clear definition of unity and brotherhood and how it can be realized and implemented. The uniting factor is the `Aqeedah (creed) of Islam which defines the belief of a Muslim. Unlike other bonds (nationalistic, patriotic, etc.) which are superficial, animalistic, reactive, emotional, and completely devoid of a real solution for life’s affairs, the intellectuality of the ideological bond of Islam unites man irrespective of their race, nationality, and other factors which are irrelevant when it comes to bonding on an ideological creed.

Allah in the Qur’an describes what is unity in Islam as the Mu’minoos (Believers; those that believe in Allah and His Messenger Muhammad) being united in a Brotherhood based on solely Islam:

“The Mu’minoos are but a single Brotherhood.” (The Holy Qur’an, 49:10)

Allah further defines this Brotherhood by explaining that Muslims are awliyaa’ (allies, friends, supporters) of one another, and this again is based solely on Islam:

“The Believers, men and women, are protectors one of another: they enjoin the ma`roof (all of Islam), and forbid the munkar (all that is evil; kufr): they observe regular prayers, pay Zakat,

and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.” (The Holy Qur’an, 9:71)

Muhammad (Salla Allahu `alaihi wa sallam) indicated in several Ahadith on unity and brotherhood as we can see in his (saaws) Farewell Sermon (khuTbat ul-wadaa`):

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.”

Other Ahadith further elaborate on the concept of unity and brotherhood:

"A Muslim is the brother of another Muslim. He does not oppress him, nor does he leave him at the mercy of others." (Sahih Muslim Book 032, Number 6219)

The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Sahih Al-Bukhari Volume 1, Book 2, Number 12)

As the teachings of Islam clearly show us that Brotherhood and unity in Islam are based solely on the `Aqeedah of Islam (which is the foundation of Muslim belief). The Mu`minoos are believers to one another and this belief has nothing to do with race or any other type of invalid reason to unite but is rather a bond based on an ideological belief in Islam.
