

# The True Unity of the Islamic Ummah will not Be Achieved by Mere Words and Speeches

(Translated)

[Al-Rayah Newspaper - Issue 566 - 24/09/2025 CE](#)

By: Ustadh Abdul Hakeem Abdullah – Wilayah Jordan

On the morning of Monday, 8th September 2025, the proceedings of the 39th International Conference on Islamic Unity commenced at the Islamic Summit Conference Hall in the Iranian capital, Tehran, under the patronage of the World Forum for Proximity of Islamic Schools of Thought.

The Secretary-General of the World Forum for Proximity of Islamic Schools of Thought, Dr. Shahriari, stated, "In this sensitive stage where the world is suffering from evident conflict, the theory of Islamic unity based on commitment to divine guardianship and fraternal faith has become more important than ever. Today, Islamic unity has become an indispensable necessity in the field of action."

The Iranian President, Masoud Bezshkian, criticized the weakness of cohesion among Islamic countries, adding, "If we are followers of the Prophet Muhammad (saw), why have we become divided? The problem is not Israel or America, but rather our internal divisions and conflicts." He affirmed that the Jewish state and America "would not have dared to attack Muslims had the Muslim World been united," pointing out that internal discord has opened the door for igniting sedition and exploiting it to sell weapons to the lands of Muslims under the pretext of fear.

Discussing Islamic unity is neither vague nor general talk. Unity is not unknown in its Shariah ruling and method. Instead, it is a Shariah obligation, a matter of existential determination, and is known from the Book of our Lord (saw) and the Sunnah of our Prophet (saw). It is a Shariah demand for every Muslim who belongs to his Ummah, an act of worship from the greatest acts of worship, and working for it is among the greatest deeds and acts of drawing near to Allah (swt). It has entered public opinion among Muslims, in addition to having been a reality and a fact for more than a thousand years, until the kuffar destroyed it by destroying the Islamic state, the Ottoman Caliphate.

What is strange is to hear calls for unity from the systems of nationalistic division. The problem with unity is not the Islamic Ummah, for it loves unification and awaits it eagerly. Instead, the problem lies in the multiplicity of states and rulers whom the kafir colonialists installed as its proxies to fight Islam and prevent unification. Otherwise, what prevents you from unity if you possessed your own political decisions?!

Did not the kafr states establish you and partition the Islamic lands after destroying the Khilafah (Caliphate) state? Did they not assign for each of you artificial nationalistic borders, and a power whose existence relies on the West, and strip the Ummah of its authority? So how do you lament over unity when your very existence is division itself?! Or is it a deceptive discourse, as is your habit? This deception and misguidance are no longer hidden from the Ummah, for you are agents and tools of the West to prevent Islam from reaching governance and achieving unification.

The Jewish entity's war in Gaza and the West Bank has revealed your true nature to the Ummah unambiguously and has shown it that your existence is humiliation, disgrace, shame, and treachery. The Messenger of Allah (saw) said, **«يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى فَصْعَتِهَا»** **"The nations will to invite one another to devour you, just as diners invite one another to a dish."** Someone asked, "Will that be because we will be few in number that day?" He (saw) said, **«بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غَنَاءٌ كَغَنَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ»** **"No, you will be numerous that day, but you will be like the scum of a flood, and Allah will certainly remove the fear of you from the hearts of your enemies and cast Wahn into your hearts."** Someone asked, "O Messenger of Allah (saw),

what is Wahn?" He (saw) said, «حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ» **"Love of the world and hatred of death."**

The Ummah has neither a state, nor a Khaleefah behind whom it fights and through whom it seeks protection. It has no unity that gathers its fragments into one state under one Rayah banner. How can this not be, when Allah (swt) says, ﴿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-Anbya: 92]. And He (swt) says, ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ \* وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ **"O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. \* And indeed this, your Ummah, is one Ummah, and I am your Lord, so fear Me."** [TMQ Surah Al-Mu'minun: 51-52].

Your Deen has obligated the unity of the Ummah and its perseverance as one body as an Shariah obligation, punishing those who violate it with the severest punishment, which is death for whoever opposes and breaks away from the community. The Messenger of Allah (saw) said, «مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَائِكُمْ أَوْ يَفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ» **"Whoever comes to you while your affairs are united under one man, intending to split your unity or divide your community, then kill him."** He (saw) said, «فَمَنْ أَرَادَ أَنْ يَفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ، فَاضْرِبُوهُ بِالسَّيْفِ كَانِنًا مَنْ كَانَ» **"So whoever seeks to divide the affairs of this Ummah while it is united, then strike him with the sword, whoever he may be."** In Sahih Muslim, it is narrated that he (saw) said, «إِذَا بُوِيَخَ لِخُلَيْفَتَيْنِ فَاقْتُلُوا الْآخَرَ مِنْهُمَا» **"If Bayah of allegiance is sworn to two Khaleefahs, kill the latter of them."** And he (saw) said, «وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفَقَةً يَدِهِ وَثَمَرَةً قَلْبِهِ فَلْيُطِغْهُ إِنْ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يَنَازِعُهُ فَاضْرِبُوا عُنُقَ الْآخَرِ» **"And whoever pledges allegiance to an Imam, giving him the clasp of his hand and the fruit of his heart, then he must obey him as much as he can. If another comes to challenge him, then strike the neck of the other."**

The kafir West realizes the danger of establishing the Islamic state and understands the danger of the unity of the Ummah. Henry Kissinger said in his book World Order in 2004, "In 1924, the secular-nationalist leaders of the newly proclaimed Republic of Turkey abolished the principal institution of pan-Islamic unity, the caliphate, and declared a secular state. Henceforth the Muslim world was stranded between the victorious Westphalian international order and the now-unrealizable concept of dar al-Islam." (Page 112). He added, "But the Islamic legacy soon reasserted itself. Islamist parties merging a critique of the excesses and failures of secular rulers with scriptural arguments about the need for divinely inspired governance advocated the formation of a pan-Islamic theocracy superseding the existing states." (Page 114)

Donald Rumsfeld, the then US Defense Secretary, warned in 12 May 2005, that Iraq would serve as the new base of a new Islamic caliphate to extend throughout the Middle East and which would threaten legitimate governments around the world.

Unity is not unknown in its method. It is not a gathering in an organization, or Islamic or Arab cooperation created by kufr, which maintains the nationalistic borders of every country as they are, even attempting to further divide them, nor is it a meeting for rulers installed by the kafir colonialists to denounce, condemn, and talk about unity while weeping over the current state of affairs.

The issue of the Ummah's unity is not about words and speeches. Instead, it is an existential issue in which negligence is impermissible. Establishing a standing for the Muslims requires, above all else, that they be a single unit upon the foundation of Islam. The Shariah obligation of unity is incumbent upon the entire Ummah, individuals and armies alike. However, the armies are the ones who possess the power that enables them to take charge and overturn the situation in favor of Deen of Allah (swt) and His Shariah law. However, the Ummah is also charged with diligent, aware work to restore cohesion to this noble Ummah and to pressure the armies to achieve this matter, so that the Ummah may regain its honor and standing, and its Creator, the Lord of the heavens and the earth, may be pleased with it. And that is not difficult for Allah (swt).