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The Position of Unity in the Prophetic Sunnah and its Manifestation

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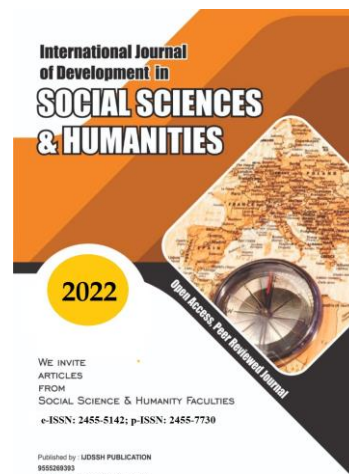
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ABSTRACT

Unity is the union of states or countries, individuals and groups in all aspects of their lives, livelihood, biography, and purpose, and according to this unity, all become one nation. This unity is embodied and strengthened by maintaining it, as it helps to highlight the great effects of Islam on the Muslim; As he bequeaths him strength, pride, and invincibility, and because of its position, Allah Almighty affirmed it in his dear book and recommended it to his honorable Messenger in his honorable hadith. In my modest research, I dealt with a definition of the concept of unity in language and terminology, and then showed its place in the Prophetic Sunnah by presenting some honorable prophetic hadiths related to the subject of unity, and then I mentioned some of the manifestations of unity.

INTRODUCTION

Unity is one of the pillars of the foundations of religion, man, and the homeland, and one of the foundations of its development and progress, and it is the result of the people's cohesion with each other on the one hand and with their leadership on the other. Also, the basis for the stability and development of countries, upon which is based on construction and constitutes the goal of development in all its forms and its primary goal. Unity is also one of the eternal values that Allah Almighty commanded us to adhere to, as Allah Almighty said in His Mighty Book:

(And hold fast to the rope of God all together, and do not become divided) [1]

There are many hadiths that encourage unity and disunity, including: The Messenger of Allah, may Allah's prayers and peace be upon him and his family said: "Verily, Allah is pleased with you three, and he dislikes three for you, and he is pleased with you: To

worship Him, and do not share anything with it, and that you will stand up to all the rope of God, and do not disperse, and confirm it to you: He said, and he said" [2].

On the authority of Ali (peace be upon him), he said: "Judge as you used to rule, for I hate disagreement, until people have a group, or I die as my companions died." [3]. It is clear that the strength of the believers is in their unity and that their weakness lies in their disunity. The Prophet (may Allah bless him and his family and grant them peace) said: "A believer to a believer is like two people who join each other." [4].

This research is dedicated to clarifying (the place of unity in the Prophetic Sunnah and its manifestations) by providing an overview of unity, its definition, its position, and its manifestations.

UNITY IN LANGUAGE AND TERMINOLOGY

Unity in the language: in the sense of unity, which is singularity, and it means non-

disjunction and division. Ibn Manzoor said: Sibawayh narrated: Unity in the meaning of autism, and he was unified in his opinion: He was alone with him, and the people were alone with him: they left him alone [5], and the only man: Dhul-Wahdah, and he is the singular person with whom he is not comfortable [5].

Unity: individually, which is established according to the people of Kufa on the circumstance and among the people of Basra on the source [6], and one of the names of Allah Almighty is Al-Uhad, which is the individual who is still alone and there was no one with him, and the hamza in it is instead of the waw and its origin is one because it is from unity [7].

Unity is launched and intended to it: non-fraud and division (8), and the Prophet, may Allah's prayers and peace be upon him and his family said: "If people know what is in the unit, what he knows, what he walked," [9]. By breaking the waw and it opened, and Al-Safaqi denied the fracture (10).

Idiomatically Unit

There are many definitions of the unit, including:

Unity: It is the union of states or countries, individuals, and groups in all aspects of their lives, livelihood, biography, and purpose. According to this unity, everyone becomes

one thing, or one nation, it is said: the countries were united, that is: it became one country, and things were united, they became one thing, and it is said: unite the plural: that is, make it one, and unite with it: that is, it became one thing [11].

THE PLACE OF UNITY IN THE SUNNAH

Islamic unity is a word that has several connotations on a practical level, as it is neither a requirement nor an end, but rather the essence of true Islam based on uniting the ranks and making everyone who enters Islam learn to take into account the interests of all by unified thinking and rejecting selfishness, self-love, and solitary thinking. Unity is obligatory according to the text of the Noble Qur'an, the Almighty said: "And hold fast to the rope of Allah altogether, and do not become divided" (1), Allah commanded in the noble verse to hold fast to the rope of Allah, and this divine command and Quranic guidance will not be carried out except with the general union between the Messenger of Allah according to the Qur'an and the Sunnah.

Unity and lack of separation are legislated by us that was mentioned in our law, and it is Allah's commandment to the most resolute of the Messengers, the Almighty said: (He has ordained for you of religion what He enjoined upon Noah and that which We have

revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him] [1]. The necessity of unity and the prohibition of division and conflict from those who came before us is a law for us according to the text of the Qur'an as the noble verse clarified and the Muslim nation unanimously agreed upon. Ibn Katheer (may Allah have mercy on him) said in the interpretation of His Almighty saying: May peace and blessings of Allah be upon them in alliance and congregation and forbid them to separate and differ [12].

Islam has forbidden everything that would lead to discord and blameworthy disagreement, the results of which would be the loss of the unity and strength of Muslims represented by the Islamic State. Allah Almighty said "And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient" [1]. Al-Baydawi said: "The wind is borrowed for the state in that it is in the process of its command and its enforcement, imitating it in its gust and influence." [13].

Rather, division, strife, and discord are the

way to torment and destruction " And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment" [1].

Allah (glory be to Him) sent His Noble Messenger Muhammad (peace and blessings of Allah be upon him) to call for unity and love and harmony after the society was disintegrated and feuding and was dominated by fanaticism and tribalism, so he equaled the servants and that there was no difference between them except by piety.

A number of explicit and clear hadiths have been mentioned in the pure Sunnah, which call and urge unity, unity and non-dispersal. Evidence of its necessity has been narrated from the definitive texts in its significance and evidence, among these hadiths:

First Al Hadith (the talk):

The Messenger of Allah, may Allah bless him and his family, said: "Allah is pleased with three things for you, and He dislikes three for you. So it is acceptable to you: that you worship Him and do not associate anything with Him. And to hold fast to the rope of Allah altogether, and be not divided, and it is disliked for you: gossip, asking too many questions, and wasting money." [14].

Holding fast to the rope of Allah is adherence to his covenant, which is to follow His Holy

Book and its limits, and to be polite with its manners. The rope refers to the covenant and to safety, and on the connection and on the reason and its origin from the use of the rope by the Arabs in such matters because they hold on to the rope when their affairs are hard and they connect the separated with it, so the name of the rope was borrowed for these matters. As for his saying, may Allah's prayers and peace be upon him, and do not be divided, it is a command to adhere to the group of Muslims and to harmonize with one another, and this is one of the principles of Islam [15].

Second Al Hadith (the talk):

The Messenger of Allah (may Allah's prayers and peace be upon him and his family) said: "You see the believers in their compassion, affection, and sympathy. Like the body, if one part complains, the rest of the body responds to it with sleeplessness and fever" [16].

It was said that these three words are similar in meaning, but there is a nice difference between them, and Muslims are like one body in facing difficulties and bearing burdens, and cooperating in righteousness and piety in thick and thin.

Also what is meant by the hadith is that they show mercy to one another through the brotherhood of faith, not because of

something else. As for friendship, what is meant by it is communication that brings love, such as visiting and cohabitation. As for sympathy, what is meant by it is helping each other, as the end of a garment sympathizes with it to strengthen it. His saying is like the body, i.e. in relation to all its members, and the analogy is compatibility in fatigue and comfort. His saying "fell apart" i.e., one called one another to share in the pain, and from it was their saying that the walls collapsed, meaning they fell or were about to fall, he said about staying up late and fever. It ignites a fire that is harmful to natural actions, and in it, there is a veneration of the rights of Muslims and an exhortation to help them and to be kind to each other" [17].

The Prophet (may Allah's prayers and peace be upon him and his family) urged solidarity and support among Muslims, so the Prophet (peace and blessings of Allah be upon him and his family) said: "A believer to a believer is like a structure that strengthens one another" [18].

Third hadith (the talk):

On the authority of Hudhafah ibn al -Yaman, he says: People were asking the Messenger of God (may Allah's prayers and peace be upon him and his family) on the authority of goodness, and I was asking for him, and I have asked him, O Messenger of Allah, we

were in a state of ignorance and evil, also Allah brought us this good, so is this evil after this? He said: "Yes." Did I say: Is there good after that evil? He said: Yes, and there is smoke in it." I said: And what smoked it? He said: "A people who guide without my guidance, you recognize from them and deny." I said: So is there good after that? He said: "Yes, preachers to the gates of Hell, whoever responds to them will be thrown into it." I said: O Messenger of Allah, describe them for us. He said: "They are from our believer, and they speak with our tongues." I said: What did you say? He said: "You must adhere to the congregation of the Muslims and their imam." I said: If they do not have a congregation or an imam? He said: "So separate yourself from all these sects, even if you bite the root of a tree, until death overtakes you." [19].

In the above hadith is an argument for the group of jurists in the obligation to adhere to the group of Muslims and leave standing on the imams of truth because he commanded that and did not order to divide their word and split their stick [20].

Fourth Hadith (the talk):

On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: The Messenger of Allah (may Allah bless him and grant him peace) said: "The Muslims are equal in blood, they

seek to protect them from the lowest, and they repay the most of them, and they are a hand against those who are not, he responds to those who are weak, and who comforts them to their bases, neither a believer with an infidel nor a covenant will be killed in his covenant" [21].

What is meant by his saying "and they are a hand" means that they are cooperating "over others," i.e. they must help each other, if they fight others from the infidels, not if they fight each other." [22].

That is why Islamic unity is one of the eternal values that everyone is working to strengthen and preserve. Also what is meant by unity in the Prophetic Sunnah is to unite the ranks and call for love and harmony, renounce conflict and division, and make everyone who enters Islam learn to love collective thinking, synergy, and unity.

The scholars have unanimously agreed on the necessity of congregation and leaving disunity and disunity. The jurist Ibn Hazm (may Allah have mercy on him) said: "All the Sunnis, all the Murji'ah, all the Shiites, and all the Kharijites agreed on the obligation of the Imamate, and that the nation is obligated to obey a just imam who establishes among them the rulings of Allah and governs them with the provisions of the Sharia that he came The Messenger of Allah (may Allah bless him and his family and

grant them peace)” [23].

MANIFESTATIONS OF ISLAMIC UNITY

The Islamic unity that is commanded by our true religion has manifestations that characterize it and through which the reality and concept of unity is manifested, including:

1. The unity represented in the creed, the basis of the Islamic belief is the principles of faith that Allah (Allah Almighty) and the Messenger of Allah (peace and blessings of Allah be upon him and his family) mentioned in more than one place. Allah Almighty said: The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." [1]. Allah Almighty said:” Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives

wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.” [1].

2. Unity is represented in acts of worship, including prayer, zakat, Ramadan fasting, and pilgrimage to the House. These are legitimate acts of worship enjoined by God Almighty on Muslims in order to draw close to Him, Glory is to Him. However, they are not devoid of spreading cooperation, love and intimacy among the members of the same community when performing them, for example: When a rich person takes out his zakat and gives it to the poor, this will spread social solidarity and enrich the members of society by fulfilling their needs, thus spreading love and affection, rejecting jealousy and envy, and staying away from theft and immorality.
3. The unity of humanity, for all human beings are created from one father,

who is our Prophet Adam (peace be upon him), and one mother, who is Eve, so the reference of all human beings, regardless of their races, identities, forms, and languages is one, the Almighty said: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." [1]. The Almighty made it clear that the nation is one, and that the Lord is one, so He, His Majesty, said: "And indeed this, your religion, is one religion, and I am your Lord, so fear Me." [1].

4. Among the manifestations of unity are the victory of the oppressed and stop the injustice of the oppressor by his injustice, the relief of the cherub, and the concealment of the shame from Anas (may Allah be pleased with him). he said: The Messenger of Allah (may Allah bless him and grant him peace) said: "Support your brother, the oppressor or the oppressed." They said, "Oh, Messenger of God, this is what we help the oppressed, so how can we help him?" [24]. On the authority of

Abdullah bin Omar (may Allah be pleased with them both), the Messenger of Allah (may Allah bless him and grant him peace) said: "The Muslim is the brother of the Muslim neither oppresses him nor betrays him and whosoever is in need of his brother, God is in his need and whoever relieves a Muslim of distress, God will relieve him of one of the hardships of the Day of Resurrection. It conceals a Muslim, Allah the Day of Resurrection" [25].

5. The unity of the land and the love of the homeland. Man is attached to the land on which he lived and grew up, drank from its water, and ate from its bounties. Thus, he became inside him and cherished the love of all the people that surrounded him with whom he grew up and lived among them, so they became like one body.

On the authority of Abdullah bin Uday bin Hamra, He said: I saw the Messenger of Allah (may Allah bless him and grant him peace) standing on the hutrah. He said: "By Allah, you are the best of Allah's land and I love the land of Allah to Allah, and had I not been expelled from you, I would not have been expelled" [26]. In the hadith, there is evidence of the Prophet's (peace and blessings of Allah be upon him) love for his land despite the torture and humiliation that

he faced from its people.

It is worth noting, after listing some aspects of unity, that the Islamic nation is going through difficult circumstances and major challenges that threaten its present and future. Therefore, we need to close ranks, reject division, and avoid provoking strife, disagreements, and controversy outside the framework of scientific research, especially since everyone believes in the One Allah and the message of the Prophet Muhammad (peace and blessings be upon him). Allah and his family) and on the Last Day, and they believe in the sources of legislation: The Noble Qur'an, the Sunnah of the Prophet, and other things that Muslims share in general.

These commonalities are the strong basis for strengthening Islamic unity and spreading bonds of love, harmony and peaceful coexistence based on respect and acceptance of the other. A sincere person who is keen on his homeland must preserve unity in all areas by exerting all efforts to bring people closer and stay away from division because disunity opens the way for enemies who aspire to exploit the country's people and steal its resources and bounties, which leads to the loss of its present and future.

CONCLUSION

The following are the main findings of the research:

1. Unity helps the Islamic community to face challenges, and it achieves intimacy, justice, love, and all the factors that lead to cohesion in the Islamic community.
2. Unity has a high place in the Noble Qur'an and the purified Sunnah of the Prophet.
3. Unity has several manifestations, including the unity of belief, the unity of worship, the unity of humanity, and the unity of the brotherhood.

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