

The Concept of Ummah Wahidah in the Qur'an: Unity, Brotherhood, and Divine Stewardship

Introduction

The Qur'anic declaration "إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ" (Surah Al-Anbiya, 21:92) conveys a profound message regarding the unity of humanity under one Divine Lord. The English translation of this verse is: **"Verily, this Ummah of yours is a single Ummah, and I am your Lord, so worship Me."** (Quran 21:92)

A similar verse appears in Surah Al-Mu'minun (Quran 23:52), which is translated as: **"Surely this community of yours is one community, and I am your Lord, therefore worship Me."** These parallel verses establish fundamental principles concerning unity, faith, and the universal purpose of humanity in Islam, introducing the profound concept of 'Ummah Wahidah' (one community).

Context and Meaning

This verse emphasizes the inherent unity of mankind and the singular object of worship. Its context can be understood through several key points:

Universal Call to Monotheism and Piety

From both a religious worldview and Divine perspective, all nations fundamentally comprise one nation. This verse highlights that all Divine prophets and their followers, throughout history, have been called to the same core principles: monotheism (Tawhid) and piety (Taqwa). The physical, spiritual, and innate needs of humanity are interconnected, leading to a common system of interrelationships and a unified purpose.

Unity of Human Society

The verse invites everyone to uphold the unity and commonality of human society and to invalidate all kinds of discrimination and separation. Since Allah is One, all of mankind is considered one nation. Consequently, all nations are meant to follow a

single Divine program because their prophets conveyed one consistent religion whose foundational principles—such as monotheism, the knowledge of Truth, belief in the Resurrection, the perfectibility of human life, performing good deeds, and supporting justice—have remained constant.

Reference to Previous Prophetic Communities

In Surah Al-Anbiya, verse 92 is presented after narrating the stories of many prophets. The Arabic word 'هَذِهِ' (this) in the verse refers to the communities of these previous prophets. This indicates that, from Allah's perspective, all these diverse communities were part of one Ummah" and were striving towards a singular Divine goal.

Emphasis on Worship

The concluding phrase, and I am your Lord, so worship Me, underscores the ultimate purpose of this unity: the worship of the one true God. This command directs all of humanity, as a single Ummah, to dedicate their devotion to the singular Lord who created and sustains them.

Interpretations of 'Ummah'

While 'Ummah' generally means 'nation' or 'group' in the Holy Quran, some interpreters suggest that in this specific context, it might figuratively mean 'religion'. They may point to the plural form of the phrase "**and I am your Lord**" as a possible indication. This clarifies that in most Quranic instances, 'ummat' refers to a nation or group, with 'religion' being a figurative meaning in specific contexts (e.g., Quran 43:23) "**Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.**".

Specific Interpretation (through Ahadith)

There is an understanding that the true meaning of this verse, as comprehended through Ahadith, refers specifically to the Pious and Holy Progeny of Muhammad

(peace be upon him and his family), rather than encompassing all Muslims in general. This highlights a particular Shia Islamic perspective on the verse's depth.

The Meaning of 'Ummah Wahidah'

The concept of 'Ummah Wahidah' as presented in these verses encompasses several layers of meaning, reflecting the complexity and richness of the term 'Ummah' itself.

Unity of All Divine Prophets and Their Followers

From a religious worldview, all nations fundamentally comprise one nation. The call of all Divine prophets throughout history has been consistent, based on the united physical, spiritual, and innate needs of humanity. This noble verse indicates that all Divine prophets and their followers have been called to the same core principles: monotheism (Tawhid) and piety (Taqwa). The Arabic word /hadhihi/ (this) in Surah Al-Anbiyaa 21:92, referring to the communities of previous prophets, indicates that they were all one Ummah from Allah's command, striving towards a single goal.

Unity of Mankind and Common Human Society

The verse invites everyone to uphold the unity and commonality of human society and to invalidate all kinds of discrimination and separation. Since Allah is One, all of mankind is seen as one nation. This suggests that all nations must follow one Divine program because their prophets consistently invite people to one religion whose foundational principles have remained the same across the world. These principles include monotheism, the knowledge of Truth, belief in the Resurrection, the perfectibility of human life, performing good and pure deeds, and supporting justice and the principles of humanity.

Unity of the Muslim Community

In its most common interpretation, the verse identifies Muslims as one Ummah, transcending territorial or ethnic distinctions. As parts of this single body, Muslims are to move towards a common goal, strive to realize common objectives, and

worship one and the only God. This unity implies no separation or difference in their words and deeds.

Specific Interpretation for the Pure Family

A specific understanding, particularly highlighted in Shia Islamic tradition through Ahadith, suggests that the true meaning of 'Ummah' in this context refers to the Pious and Holy Progeny of Muhammad (peace be upon him and his family), rather than encompassing all Muslims in general. According to this interpretation, Allah Mighty and Majestic intended "the community" to be the pure family. Ayatullah Sheikh Bashir Al-Najafy explains that the intended community is the one the Messenger of Allah (peace be upon him and his family) sought to establish, which adheres to the religion's teachings as brought by both the Messenger and previous prophets. This 'Ummah' refers to the Momineen, those who ratified whatever came from Allah, and adhere to the two weighty things: the Book of Allah and the family of the Prophet (Itrat).

'Ummah' as 'Religion'

Some commentators believe that in these verses, the Qur'anic word 'ummat' means 'religion' rather than people or nation. The phrase "**I am your Lord**" is presented as evidence, indicating that the objective meaning of 'Ummah' here is the community of people defined by this shared religion.

Implications in Islam

The concept of 'Ummah Wahidah' carries profound implications for the Islamic faith and its adherents.

Mandate for Muslim Unity and Brotherhood

The verse serves as a direct command for Muslims to maintain unity and brotherhood. It encourages them to come together, strive for common goals, and avoid disunity and discord. This is crucial for the strength and resilience of the global Muslim community, as it fosters shared values and principles.

Rejection of Discrimination and Divisions

By emphasizing that all of mankind is one nation under one God, the verse calls for the invalidation of all forms of discrimination and separation based on ethnicity, territory, or other superficial distinctions. It promotes a worldview where human commonality and shared devotion to the Divine take precedence.

Universal Divine Guidance and Consistent Message

The understanding that all prophets brought a consistent Divine program implies that humanity has always been offered guidance towards monotheism and piety. This highlights the continuity of the Divine message throughout history and underscores the universal nature of fundamental Islamic principles. Historically, humanity was initially a single community before differing, leading Allah to send prophets to guide them back to the right path.

Imam Jafar al-Sadiq (peace be upon him) stated that

عَلَيْهِ بَنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمَ رَبُّكَ فَقَالَ كَانُوا أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ

Ali Bin Ibrahim, from his father, from Ibn Abi 'Umayr, from Abdullah Bin Sinan who said: 'Abu Abdullah (asws) was asked about the Statement of Allah (azwj) Mighty and Majestic: "[11:118] **And if your Lord had pleased He would certainly have made people a single nation, and they shall not cease to differ** [11:119] **Except those on whom your Lord has mercy**", so he (asws) said: '**They were one community, so Allah (azwj) Sent the Prophets (peace be upon him) to take the Proof against them**'.

[Al-Kafi (Vol. 8) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 1, Chapter 572, Hadith #1]

Focus on the Oneness of God (Tawhid) as the Ultimate Purpose

The concluding phrase, "**and I am your Lord, so worship Me**" (or "so fear Me"), places the worship and obedience of Allah as the ultimate purpose of this unity. It reinforces Tawhid (Oneness of God) as the central tenet around which all human and religious unity must revolve. This collective devotion to the singular Lord is the unifying force for the 'Ummah Wahidah'.

Responsibility and Exemplary Role of the Community

The unity of the Ummah is not merely a theoretical concept but implies an active responsibility to uphold justice and serve as an example to the world. As a unified body, the Ummah is expected to provide leadership and demonstrate material, spiritual, and human merits, reflecting the universal principles of Islam. The Quran also declares, "**And thus We have made you a midmost nation that you may be the bearers of witness to the people, and that the Apostle may be a bearer of witness to you**" (Quran 2:143), emphasizing this crucial exemplary role.

Importance of Islamic Unity

Islamic unity is crucial for the well-being, strength, and prosperity of the Muslim community, both in this life and the next. It is seen as a divine commandment that promotes peace and harmony, guarding against evil and division.

Strength and Resilience

A united Ummah creates a strong and unbreakable bond among Islamic countries and nations, making it difficult for external powers to penetrate their boundaries, exploit their resources, and impose humiliation. Disunity, conversely, leads to weakness, ruin, and vulnerability to external threats and exploitation.

Collective Action

Unity allows Muslims to come together, support each other, defend their rights, and present a united front against global challenges and injustices. It enables them to work collectively towards common goals and to promote the message of Islam effectively.

Divine Mercy

Prophet Muhammad (peace be upon him and his family) emphasized the importance of unity, stating,

رسولُ اللهِ ﷺ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ

"Congregation [upon the truth] is a mercy and division is chastisement."

[Kanz al-`Ummal, no. 20242; Mizan ul Hikmah page No. 210]

Another Hadith encourages people to stay with the congregation and stay away from division.

رسولُ اللهِ ﷺ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ

Prophet Muhammad (peace be upon him and his family) said: **"O people, stay with the congregation and stay away from division."** [Kanz al-'Ummal, no. 1028]

Practical Steps for Fostering Islamic Unity

Achieving true Islamic unity requires active and conscious efforts to bridge differences and strengthen communal bonds. Practical steps include:

Avoiding Divisive Debates and Promoting Academic Discussion

Muslims should avoid contentious debates that lead to division and instead engage in purely academic discussions. The focus should be on advancing Muslims and elevating Islam, rather than promoting conflicts.

Respecting All Islamic Sects

Unity can be fostered by treating all sects, including the Ahl al-Bayt, with the same respect as other schools of thought like the Shafi'is, Hanafis, Malikis, and Hanbalis. Recognizing that differences between Sunni and Shia thought are not inherently greater than those within Sunni sects can help unify Muslims.

Holding Fast to the Rope of Allah

The Quran commands, "**And hold fast by the Rope (covenant) of Allah, all together, and be not disunited**" (Qur'an 3:103). This means adhering firmly to the core tenets of Islam and remembering Allah's favor in uniting their hearts.

Strengthening Connection with the Ahl al-Bayt and Authentic Ulama

The Ahl al-Bayt are the divinely appointed guides. Connecting with their teachings, and with knowledgeable scholars who faithfully transmit their message, is essential for spiritual growth and community cohesion. This connection involves seeking guidance from those who embody knowledge (ilm), God-consciousness (taqwa), courage, humility, and sincerity.

Promoting Unity through Shared Principles, Not Superficiality

True unity arises from upholding the fundamental principles of Islam that bind Muslims, fostering mutual respect, and engaging in constructive dialogue. It is not about sweeping differences under the rug or conforming to external cultural norms, but focusing on shared beliefs like worshipping the One Almighty, believing in the Prophethood of the Holy Prophet, and following common Islamic practices.

Cultivating Brotherhood and Compassion

Islamic unity means putting aside theological and jurisprudential differences to come together as brothers, avoiding quarrels and fighting, and instead showing love and compassion towards one another. The love for Prophet Muhammad (peace be upon him and his family) can serve as a powerful basis for unity, opening doors for Muslims to come together.

Sincere Re-evaluation of Islamic History and Theology

Reclaiming unity and spiritual resilience necessitates a sincere and humble re-evaluation of Islamic history and theology, recognizing genuine concerns that led to

sectarian differences, and re-centering the Ahl al-Bayt as the true inheritors of prophetic knowledge and embodiments of divine justice.

Working Towards Independence and Revitalization

Unity is linked to preserving independence, liberating Muslims from colonizer influence, revitalizing economies, and renewing sovereignty globally.

Historical Context of Disunity as Described in the Quran

The Quran views disunity and fragmentation within the Muslim community as undesirable and a cause for loss of strength and courage. It explains that humankind was initially a single community before differing due to internal disputes and selfish desires.

The Quran states that "**people were a single nation, so Allah raised prophets as bearers of good tidings and as warners; and with them He revealed book with the truth, so that it might judge between people in that in which they differed and struggled.**" (Quran 2:213) It highlights that differences arose "**And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves.**"

(Quran 2:213)

Despite the Quran's strong emphasis on unity and prohibition of discord "**Do not quarrel, for then you will be weak in hearts and your power will depart**"

(Quran 8:46), the Muslim Ummah became divided into many sects, tragically surpassing the divisions among Jews and Christians.

The historical genesis of disunity within the Muslim world is further attributed to pivotal decisions made by early caliphates, shifts in leadership succession, governance, and alterations to Sharia law, which contributed to the fragmentation of the Ummah.

The Role of Prophets in Guiding Humanity Towards Unity

Divine prophets played a crucial role in guiding humanity towards unity by consistently conveying a universal message.

All Divine prophets throughout history delivered a consistent message based on humanity's shared physical, spiritual, and innate needs. They called their followers to the same core principles of monotheism (Tawhid) and piety (Taqwa).

Imam Jafar al-Sadiq (peace be upon him) said that before the era of Noah (peace be upon him), people were misguided, prompting Allah to send Messengers.

وَيَهَذَا الْإِسْنَادِ عَنْ أَبِي عَنُ يَعْقُوبَ بْنِ شُعَيْبٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةً ضَلَّالٍ فَبَدَأَ لِلَّهِ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَّبُوا يَفْرُقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ يَقْدَرُ مَا يَشَاءُ اللَّهُ عَزَّ وَجَلَّ أَنْ يُقَدَّرَ إِلَى مِثْلِهَا مِنْ قَائِلٍ

and by this chain, from Abaan, from Yaqoub Bin Shuayb, who has said: I asked Abu Abdullah (asws) about the Statement of Allah (azwj) Mighty and Majestic: “[2:213] **Mankind were one community**”, so he (asws) said: **‘Before the era of Noah (peace be upon him) the people were a misguided nation. So Allah (azwj) Initiated by sending the Messengers (peace be upon him) and it is not as they are saying it to be that it never ceased, and they are lying for Allah (azwj) Differentiated in the Night of Power (Laylat Al-Qadr) what was from the hardships, or ease, or rain in accordance with what Allah (azwj) Mighty and Majestic so Desired until the similar like it to come (Next Laylat Al-Qadr)’.**

[Al-Kafi (Vol. 8) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 1, Chapter 40, Hadith #1]

Prophets were raised as bearers of good tidings and as warners, revealing books with truth to judge between people in their differences, striving to unify them under the banner of divine guidance.

“We send not the messengers except as bringers of good tidings and warners...” (Quran 18:56)

This is also a quality of the Prophet Muhammad (peace be upon him and his family)

“O Prophet, indeed We have sent you as a witness, a bearer of good tidings, and a warner.” (Quran 33:45)

'Ummah Wahidah' in Relation to Global Challenges Facing Muslim Communities

In the face of contemporary global challenges and injustices, the concept of 'Ummah Wahidah' is more critical than ever.

Protection from Exploitation

Islamic countries possess valuable resources that external powers covet. Disunity is exploited by these enemies to divide Muslims, distract them from their critical situation, and allow for exploitation, humiliation, and misery. Unity is essential to protect these resources and maintain sovereignty.

Unified Front Against Adversaries

Unity enables Muslims to present a formidable front against external threats and to resist attempts to dominate or exploit them. Prophet Muhammad (peace be upon him and his family) emphasized this, stating that the believers in their acts of co-operation and mutual aid are like the head to the body; should it complain, the rest of the body rallies to it in vigilant defence.

Imam Jafar al-Sadiq (peace be upon him) said

وعن أحدهما (ع) أنه قال المؤمن أخو المؤمن كالجسد الواحد، إذا سقط منه شيء تداعى سائر الجسد.

The statement that " **The similitude of the believers in their mutual love, affection and compassion for one another is as one body – if a single limb ails then the rest of the body suffers in insomnia and fever** " expresses a core Islamic teaching that true believers form a single, living unity.

Meaning of the Analogy

This analogy stresses the deep connection and mutual responsibility among believers. A closely related narration from Imam al-Sadiq (peace be upon him) explains that a believer is the brother of another believer, like a single body. If any part of him suffers, he will feel its pain in his entire body; and their souls are also made of one soul.

It has been reported that Abu Ja'far or Abu 'Abd Allah (a.s) said: **"Believers are brothers of one another, like one physical body from which when one part is lost, the whole body becomes affected."**

[Kitab al-Mumin by Husayn b. Sa'id al-Ahwazi, Book 1, Chapter 3, Hadith #2]

This image signifies how profoundly interconnected and mutually responsible believers are in Islam, highlighting that the pain of one is felt by all. The "head–body" image emphasizes this deep connection and mutual responsibility.

Prophetic Descriptions

The Prophet Muhammad (peace be upon him and his family) is reported to have said that the likeness of the believers in their mutual love, compassion, and empathy is that of a single body; when one part of it suffers, the entire body responds with sleeplessness and fever.

رسولُ اللَّهِ ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) : مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى ؛

Prophet Muhammad (peace be upon him and his family) said: **"The similitude of the believers in their mutual love, affection and compassion for one another is as one body – if a single limb ails then the rest of the body suffers in insomnia and fever."** [Musnad Ibn Hanbal, v. 6, p. 379, no. 18408]

These narrations are the foundation for the metaphor that if the 'head' (a central or suffering part) complains, the rest of the 'body' rushes to defend and support it.

Other narrations liken believers to parts of a building, each supporting the other, or describe a believer's relationship to other believers as the head is to the body, feeling their pain.

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ؛ يَشُدُّ بَعْضُهُ بَعْضًا

Prophet Muhammad (peace be upon him and his family) said: **"A believer to a believer is like unto a firm building, parts of which fortifying one another"**

[Nahj Al-Fasahah]

Qur'anic Foundations: Brotherhood and Cooperation

The Qur'an describes believers as a single brotherhood: **"The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you"** (Qur'an 49:10). This brotherhood means a Muslim must not consider another Muslim as separate or alien, but as part of his own self, like a blood-relative. The Qur'an also commands: **"Cooperate with one another in good deeds and abstain from evil"** (Qur'an 5:2). This is presented as a general principle of cooperation in virtue, indicating that believers must actively assist one another in righteous work and in removing difficulties.

Further Qur'anic verses emphasize unity: believers are advised to **"hold fast, all of you together, to the cable of Allah, and do not separate"** (Qur'an 3:103). The Qur'an warns against disunity, stating, **"Do not quarrel, for then you will be weak in hearts and your power will depart"** (Qur'an 8:46). It also reminds believers of Allah's favor in uniting their hearts: **"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it."** The Qur'an teaches that Allah's help is with those who strive together and fear Him, emphasizing collective effort for righteous goals. Indeed, **"Congregation [upon the truth] is a mercy and division is chastisement."**

Believers as Limbs of a Single Body

In the commentary of Surah al-Hujurat, the Prophet (peace be upon him and his family) is described as having categorized the people within a society who have true belief as being equivalent to the limbs of one body, such that they all share one common thought and ideology, one soul that commands and governs over them and whose hearts are united. A hadith further states:

عن أبي المعز، عن أبي عبد هلالا (عليه السلام): اقل: المسلم أخو المسلم ال يظلمه وال يخذله وال يخونه، ويحق على المسلمين الجتهاد في التواصل والتعاقد على التعاطف، والمواساة أهل الحاجة وتعاطف بعضهم على بعض حتى تكونوا كما أمركم هلالا عز وجل، رحماء بينكم متراحمين مغتربين لما غاب عنكم من أمرهم على ما مضى عليه معشر الأنصار على عهد (رسول هلالا) صل هلالا عليه وآله وسلم

From Abu al-Ma'za, from Abu Abdullah (peace be upon him) who said: **A Muslim is a brother of another Muslim; he does not wrong him, desert him, or betray him. Muslims should strive to maintain connections, make pacts of mutual sympathy, support the needy, and show compassion to one another until you become as Allah, the Mighty and Majestic, commanded you to be: merciful among yourselves, sympathizing with each other, concerned about what you miss of their affairs, as were the Ansar during the time of the Messenger of Allah (peace be upon him and his family).**

[Wasa'il al-Shia Vol. 12, Section 1, Chapter 122, Hadith 16092]

The believers – in relation to the mercy and compassion and affection (that they show for one another) – are the same as one body. Therefore, if one part of the body is feeling pain, then it complains about this pain to the other parts of the body... so that the body can help the hurt or injured part.

المؤمن من أهل الإيمان يمتزلة الرأس من الجسد؛ يَأْلَمُ المؤمن لأهل الإيمان كما يَأْلَمُ الجسد لما في الرأس

Prophet Muhammad (peace be upon him and his family) said: **"A believer to other believers is like head to the body, suffering from their pains just as head suffers from the pains of the body"** [Nahj Al-Fasahah]

The image of the "head" and "body" is a natural elaboration of this teaching: the leader, the suffering individual, or any central part of the community is not isolated; the entire body of believers must rally in defense and support.

Practical Implications: Mutual Aid and Concern

When one believer is in trouble, other believers must feel their restlessness, just as the whole body reacts when a single tooth pains and the temperature of the entire body rises. This illustrates that mutual aid is not an optional kindness but the natural demand of Muslim brotherhood. It is narrated that if a Muslim raises a complaint, it is obligatory on all other Muslims to reach him to help him, whoever or whatever he or she may be. It is said that If any Muslim cried for help then the one who does not go forth to help him is out of Islam.

عَنْهُ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمِّهِ عَاصِمِ الْكُوزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. وَمَنْ سَمِعَ رَجُلًا يُنَادِي يَا لِّلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ.

It is narrated from him (narrator of the Hadith above) from Salmah ibn al- Khattab from Sulayman ibn Sama'a from his uncle 'Asim al-Kuzi from Abu 'Abdillah (peace be upon him) who has said the following: "The Holy Prophet has said, **'Whoever does not feel any concern for the affairs of Muslims is no longer one of them. Whoever hears a man calling, "O Muslims, help" and one does not respond, he is not a Muslim.'**"

[Al-Kafi (Vol. 2) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 1, Chapter 70, Hadith #5]

This directly reflects the "vigilant defence" implied by the analogy. The Messenger of Allah (peace be upon him and his family) also said that "the believers are all brothers; each one fulfilling the needs of the other. And because they help each other when in need, Allah will fulfill their needs on the Day of Judgement.

قال: أخبرني أبو حفص عمر بن محمد الصيرفي قال: حدثنا محمد بن همام الكاتب الإسكافي قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا محمد بن عيسى الأشعري قال: حدثنا عبد الله بن إبراهيم قال: حدثني الحسين بن زيد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: المؤمنون إخوة، يقضي بعضهم حوائج بعض، فبقضاء بعضهم حوائج بعض يقضي الله حوائجهم يوم القيامة. وصلى الله على سيدنا محمد والي النبي وآله وسلم.

He said: Abu Hafs, Umar ibn Muhammad al-Sayrafi, reported from Muhammad ibn Hammam al-Katib al-Iskafi, who reported from Abdullah ibn Ja'far al-Himyari, who reported from Muhammad ibn Isa al-Ash'ari, who reported from Abdullah ibn Ibrahim, who reported from al-Husayn ibn Zaid, from Ja'far ibn Muhammad, from his father who said: The Messenger of Allah (peace be upon him and his family) said:

"The believers are all brothers; each one fulfilling the needs of the other. And because they help each other when in need, Allah will fulfill their needs on the Day of Judgement." And may Allah bless our master Muhammad, the Prophet, and his progeny, and send salutations.

[Al-Amālī by Shaykh Muḥammad b. Muḥammad al-Mufīd, Book 18, Chapter 8, Hadith #8]

A detailed narration in Kitāb al-Mu'min lists seven obligatory rights of one believer over another, including: loving for one's brother what one loves for oneself, helping him with one's self, wealth, tongue, hands and feet, being his eyes and guide, not filling one's stomach while he is hungry, nor dressing while he is naked, and rushing to fulfill his needs before he is forced to ask. Believers are described as the brother of the other believer; his eyes and his guide. He neither cheats him nor deserts him, and must strive for the poor, be sympathetic and help those in need with mercy.

Spiritual Ethic of Social Cooperation

In works on ethics and spiritual growth, it is emphasized that Islam essentially requires a co-operative and sympathetic society and warns that one who wakes up without the feeling of concern for the affairs of Muslims is not a Muslim.

رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ

Prophet Muhammad (peace be upon him and his family) said: "**He who wakes up in the morning unconcerned about the situations of fellow Muslims is not a Muslim.**" [al-Kafi, v. 2, p. 163, no. 1]

This inner concern is the spiritual reality behind the body metaphor: a healthy heart cannot ignore pain in any organ. Believers must be friends, helpers, and guides to each other, and in goodness, kindness, compassion and mutual help they must be like members of one body, such that when one of its members is hurting, the other members are concerned. This shows that cooperation in Islam extends beyond material assistance to spiritual guidance, emotional support, and sincere concern.

Cooperation (Muwasaat) and Material Support

The dedicated discussion of Cooperation (*Muwasaat*) in Islam defines it as helping brethren in Islam and extending material support to them, and describes it as an essential virtue of every Muslim that strengthens love among believers. Islam has made brotherhood and cooperation compulsory: a Muslim must help his Muslim brother in hardship, reserve part of his resources for the needy, visit the sick, be a father to orphans, and participate in works of general welfare. These acts are the vigilant defence that the rest of the body provides to a suffering organ.

In summary, the phrase "**the believers in their acts of co-operation and mutual aid are like the head to the body**" encapsulates a rich Qur'anic and hadith-based doctrine. It teaches that believers form one brotherhood and one body, united in soul, affection, mercy, and mutual concern. When any believer suffers or calls for

help, it is an obligation for the rest of the community to respond with immediate, vigilant, and compassionate support, much like a sound body reacts to protect and heal its own injured part. This unity and compassion are considered a blessing from Allah, while division within the *ummah* can lead to severe consequences.

Achieving Collective Goals

A unified Muslim Ummah can have a significant global impact, forcing even powerful nations to take notice and preventing adverse plans against Muslim communities. This collective strength is vital for the well-being and prosperity of the community and for effectively promoting the message of Islam.

The Multiple Meanings of 'Ummah' in the Qur'an

The term 'Ummah' in the Qur'an possesses a profound and multifaceted semantic range, with its precise meaning contingent upon the specific context in which it appears. This versatility highlights its importance in conveying various concepts, from general groups to specific individuals or periods of time. Understanding these diverse interpretations is crucial for a comprehensive grasp of Qur'anic discourse.

A Group of People or a Nation

This is a fundamental meaning, encompassing a community, a nation, or a congregation united by a common aim, goal, and ambition. The Qur'an references "people" (*umam*, the plural of *ummah*) from among those with you **"It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you."** (Quran 11:48), indicating a general collective. It can also denote the global community of Muslims, transcending racial, linguistic, and cultural distinctions.

A School of Thought or a Group Following One Religion

In certain verses, 'Ummah' signifies adherence to a particular belief system or creed. For instance, in Surah Al-Mu'minun (23:52) and Surah Al-Anbiya (21:92), the phrase **"Indeed this community of yours is one community"** (*ummatukum ummatan*

wahidah) is interpreted by some commentators to mean '**your religion is one religion**'.

An Individual

Notably, 'Ummah' can refer to a single person, particularly one of significant stature and impact whose deeds are equivalent to those of an entire nation. Prophet Ibrahim (Abraham) is explicitly designated as an "Ummah" in the Qur'an: "**Surely Ibrahim was a (ummatan) people, (devoutly) obedient to Allah, upright...**" (Quran 16:120). Imam Jafar ibn Mohammed also affirms that 'Ummah' can refer to one person, citing this verse.

All Species of Animals

The Qur'an extends the concept of 'Ummah' to non-human living creatures, implying that they too exist as communities. "**There is no creature on earth... except that they are communities like you**" (Quran 6:38), suggesting a shared communal existence and shared origin or root among all living beings, resembling humans in some aspects.

A Specific Period of Time

'Ummah' can also refer to a duration or an appointed time. Examples include "**and remembered after an (ummatin) a long time**" (Quran 12:45) and "**And if We hold back from them the punishment until (ummatin madudatin) a stated period of time**" (Quran 11:8).

An Example or Way of Life

The term can signify an example, a path, a tradition, or a way intended to be followed by a group of people.

The Nation of Prophet Muhammad (peace be upon him and his family)

This specific usage refers to the global Muslim community, united by following the teachings of the Holy Prophet and adhering to Islamic rules and practices. The Qur'an states: "**And thus We have sent you among a nation before, which other nations have passed away...**" (Quran 13:30), implying the nation of the Holy Prophet (peace be upon him and his family).

The Concept of Islamic Brotherhood

Islamic brotherhood is a fundamental principle that unites all Muslims globally, fostering a strong sense of unity, mutual support, and shared identity, rooted deeply in the Quran and Hadith, and strengthened by spiritual leadership within the Muslim community.

The Concept of Islamic Brotherhood

Islamic brotherhood represents a profound and unbreakable tie that binds all Muslims together, transcending conventional affiliations such as family, race, locality, or language. It is described as the closest and firmest relationship within society, characterized by love, benevolence, and shared experiences of joy and sorrow. This spiritual bond unites believers as equals, forming an extended family where every individual's well-being and actions impact the entire community.

Basis in the Quran and Hadith

The foundation of Islamic brotherhood is explicitly articulated in the Holy Qur'an and supported by the traditions of the Imams and the Prophet (peace be upon him and his family):

Quranic Foundation: The Holy Qur'an unequivocally establishes this principle: "**Indeed the believers are brothers**" (49:10). This verse serves as a direct basis for Muslim brotherhood, instructing believers to "**make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you**"

(Holy Qur'an, 49:10).

Hadith: The Imams further elaborated on the nature and requirements of this brotherhood:

- Imam Ali (peace be upon him) said,

الإمام عليّ (عَلَيْهِ السَّلَامُ) : بِالتَّوَاخِي فِي اللَّهِ تُثْمِرُ الْأُخُوَّةُ

"Brotherhood for the sake of Allah is fruitful."

[Ghurar al-Hikam, no. 4225; Mizan ul Hikmah, page No. 151]

- Imam Hasan (peace be upon him) taught that

آلِإِخَاءُ الْوَفَاءُ فِي شِدَّةِ وَالرَّخَاءِ. (بحارالانوار ج78 ص114)

"Brotherhood is loyalty in hardship and comfort"

[Bihar ul-Anwar Vol. 78, P 114]

- Imam Ali (peace be upon him) also stated,

الإمام عليّ (عَلَيْهِ السَّلَامُ) : خَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ

"The best brother is the one whose amity is for the sake of Allah."

[Ghurar al-Hikam, no. 5017; Mizan ul Hikmah, page No. 158]

Importance for Unity and Mutual Support

The concept of brotherhood is paramount for the unity and advancement of the Muslim community:

Unity and Equality: It emphasizes unity and equality among Muslims, serving as a fundamental principle that can lead to their advancement, civilization, and independence.

Social Order and Advancement: Brotherhood is seen as a peaceful victory that establishes an extended family within society, strengthening social order and improving human relations through love, benevolence, and shared experiences.

Collective Body Metaphor: Believers are likened to "**a single body, with each part connected and dependent on the others.**" This metaphor highlights that each Muslim is intrinsically linked to and responsible for the well-being of others, fostering powerful sympathy and integration.

Transcending Boundaries

Islamic brotherhood inherently transcends all forms of worldly divisions. It unites all Muslims regardless of their background, color, language, or place of birth. This spiritual bond breaks down racial, linguistic, and geographical barriers, creating a universal community where there are no distinctions or boundaries among believers.

Practical Implications and Responsibilities

Brotherhood in Islam comes with concrete responsibilities and expectations for how Muslims should interact:

Mutual Concern and Support: A Muslim should desire for their brother what they desire for themselves. This includes providing help through wealth, speech, and other available means, and not being content when another Muslim is in need while one has sufficiency.

Shared Joys and Sorrows: Muslims are urged to share each other's joys and sorrows like members of a large family, making unity and brotherhood their watchword.

Ethical Conduct: Muslims should not consider fellow Muslims as strangers but as their own kin, showing kindness and compassion. They are enjoined not to wrong, abandon, disgrace, betray, backbite, deprive, or cheat one another. A Muslim's blood or property is also protected and not lawful to be taken without willing permission.

Loyalty: Brotherhood demands loyalty, especially "**in hardship and comfort,**" as taught by Imam Hasan (peace be upon him).

Role of Leadership (Imama)

Brotherhood is established among followers of a Divine Imam who leads them to the Truth. This suggests that a divinely appointed leadership plays a role in guiding and maintaining this bond among believers, ensuring adherence to the principles of truth and unity within the community.

Conclusion

In essence, the verse is a call to fundamental unity based on the oneness of God and a shared heritage, directing all human beings to worship their one Lord, thereby transcending artificial divisions.

References:

Qur'anic References

Surah Al-Anbiya (21:92)

"إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ"

"Verily, this Ummah of yours is a single Ummah, and I am your Lord, so worship Me."

Surah Al-Mu'minun (23:52)

"Surely this community of yours is one community, and I am your Lord, therefore worship Me."

Surah Al-Zukhruf (43:23)

"Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

Surah Al-Baqarah (2:143)

"And thus We have made you a midmost nation that you may be the bearers of witness to the people, and that the Apostle may be a bearer of witness to you"

Surah Al-Baqarah (2:213)

"people were a single nation, so Allah raised prophets as bearers of good tidings and as warners; and with them He revealed book with the truth, so that it might judge

between people in that in which they differed and struggled."

"And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves."

Surah Hud (11:118-119)

"[11:118] And if your Lord had pleased He would certainly have made people a single nation, and they shall not cease to differ [11:119] Except those on whom your Lord has mercy"

Surah Al-Imran (3:103)

"And hold fast by the Rope (covenant) of Allah, all together, and be not disunited"

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it."

Surah Al-Anfal (8:46)

"Do not quarrel, for then you will be weak in hearts and your power will depart"

Surah Al-Hujurat (49:10)

"The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you"

"Indeed the believers are brothers"

Surah Al-Ma'idah (5:2)

"Cooperate with one another in good deeds and abstain from evil"

Surah Hud (11:48)

"It was said, 'O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you.'"

Surah Al-An'am (6:38)

"There is no creature on earth... except that they are communities like you"

Surah Yusuf (12:45)

"and remembered after an (ummatin) a long time"

Surah Hud (11:8)

"And if We hold back from them the punishment until (ummatin madudatin) a stated period of time"

Surah An-Nahl (16:120)

"Surely Ibrahim was a (ummatan) people, (devoutly) obedient to Allah, upright..."

Surah Ar-Ra'd (13:30)

"And thus We have sent you among a nation before, which other nations have passed away..."

Surah Al-Kahf (18:56)

"We send not the messengers except as bringers of good tidings and warners..."

Surah Al-Ahzab (33:45)

"O Prophet, indeed We have sent you as a witness, a bearer of good tidings, and a warner."

Hadith References

From Al-Kafi by Shaykh Muhammad b. Ya'qub al-Kulayni

Book 1, Chapter 572, Hadith #1

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمَ رَبُّكَ فَقَالَ كَانُوا أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ

Ali Bin Ibrahim, from his father, from Ibn Abi 'Umayr, from Abdullah Bin Sinan who said: 'Abu Abdullah (asws) was asked about the Statement of Allah (azwj) Mighty and Majestic: "[11:118] And if your Lord had pleased He would certainly have made people a single nation, and they shall not cease to differ [11:119] Except those on

whom your Lord has mercy", so he (asws) said: 'They were one community, so Allah (azwj) Sent the Prophets (peace be upon him) to take the Proof against them'.

Book 1, Chapter 40, Hadith #1

وَيَهَذَا الْإِسْنَادِ عَنْ أَبِي عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةً ضَلَالِي قَبْدًا لِلَّهِ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَّبُوا يَفْزُقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ يَقْدِرُ مَا يَشَاءُ اللَّهُ عَزَّ وَجَلَّ أَنْ يُقَدِّرَ إِلَى مِثْلِهَا مِنْ قَائِلٍ

and by this chain, from Abaan, from Yaqoub Bin Shuayb, who has said: I asked Abu Abdullah (asws) about the Statement of Allah (azwj) Mighty and Majestic: "[2:213] Mankind were one community", so he (asws) said: 'Before the era of Noah (peace be upon him) the people were a misguided nation. So Allah (azwj) Initiated by sending the Messengers (peace be upon him) and it is not as they are saying it to be that it never ceased, and they are lying for Allah (azwj) Differentiated in the Night of Power (Laylat Al-Qadr) what was from the hardships, or ease, or rain in accordance with what Allah (azwj) Mighty and Majestic so Desired until the similar like it to come (Next Laylat Al-Qadr)'.

Book 1, Chapter 70, Hadith #5

عَنْهُ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمِّهِ عَاصِمِ الْكُوزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ . وَمَنْ سَمِعَ رَجُلًا يُنَادِي يَا لَلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ .

It is narrated from him (narrator of the Hadith above) from Salmah ibn al-Khattab from Sulayman ibn Sama'a from his uncle 'Asim al-Kuzi from Abu 'Abdillah (peace be upon him) who has said the following: "The Holy Prophet has said, 'Whoever does not feel any concern for the affairs of Muslims is no longer one of them. Whoever hears a man calling, "O Muslims, help" and one does not respond, he is not a Muslim.'"

Book 2, page 163, no. 1

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ

Prophet Muhammad (peace be upon him and his family) said: "He who wakes up in the morning unconcerned about the situations of fellow Muslims is not a Muslim."

From Kitab al-Mumin by Husayn b. Sa'id al-Ahwazi

Book 1, Chapter 3, Hadith #2

It has been reported that Abu Ja'far or Abu 'Abd Allah (a.s) said: "Believers are brothers of one another, like one physical body from which when one part is lost, the whole body becomes affected."

From Musnad Ibn Hanbal

Volume 6, page 379, no. 18408

رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ مَثَلُ الْجَسَدِ ؛ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

Prophet Muhammad (peace be upon him and his family) said: "The similitude of the believers in their mutual love, affection and compassion for one another is as one body – if a single limb ails then the rest of the body suffers in insomnia and fever."

From Kanz al-'Ummal

No. 20242

رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ

"Congregation [upon the truth] is a mercy and division is chastisement."

No. 1028

رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ

Prophet Muhammad (peace be upon him and his family) said: "O people, stay with the congregation and stay away from division."

From Nahj Al-Fasahah

Hadith

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ؛ يَشُدُّ بَعْضُهُ بَعْضًا

Prophet Muhammad (peace be upon him and his family) said: "A believer to a believer is like unto a firm building, parts of which fortifying one another"

Hadith

الْمُؤْمِنُ مِنْ أَهْلِ الْإِيمَانِ يَمُنُّ بِالرَّأْسِ مِنَ الْجَسَدِ؛ يَأْتُمُّ الْمُؤْمِنُ لِأَهْلِ الْإِيمَانِ كَمَا يَأْتُمُّ الْجَسَدُ لِمَا

في الرَّأْسِ

Prophet Muhammad (peace be upon him and his family) said: "A believer to other believers is like head to the body, suffering from their pains just as head suffers from the pains of the body"

From Al-Amālī by Shaykh Muḥammad b. Muḥammad al-Mufīd

Book 18, Chapter 8, Hadith #8

أخبرني أبو حفص عمر بن محمد الصيرفي قال: حدثنا محمد بن همام الكاتب الإسكافي قال: قال حدثنا عبد الله بن جعفر الحميري قال: حدثنا محمد بن عيسى الأشعري قال: حدثنا عبد الله بن إبراهيم قال: حدثني الحسين بن زيد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول المؤمنين إخوة، يقضي بعضهم حوائج بعض، فبقضاء بعضهم حوائج: الله صلى الله عليه وآله بعض يقضي الله حوائجهم يوم القيامة. وصلى الله على سيدنا محمد وال النبي وآله وسلم.

He said: Abu Hafs, Umar ibn Muhammad al-Sayrafi, reported from Muhammad ibn Hammam al-Katib al-Iskafi, who reported from Abdullah ibn Ja'far al-Himyari, who reported from Muhammad ibn Isa al-Ash'ari, who reported from Abdullah ibn Ibrahim, who reported from al-Husayn ibn Zaid, from Ja'far ibn Muhammad, from his father who said: The Messenger of Allah (peace be upon him and his family) said: "The believers are all brothers; each one fulfilling the needs of the other. And because they help each other when in need, Allah will fulfill their needs on the Day of Judgement." And may Allah bless our master Muhammad, the Prophet, and his progeny, and send salutations.

From Wasa'il al-Shia

Volume 12, Section 1, Chapter 122, Hadith 16092

عن أبي المعز، عن أبي عبد هلال (عليه السلام): اقل: المسلم أخو المسلم ال يظلمه وال يخذله وال يخونه، ويحق على المسلمين الاجتهاد في التواصل والتعاقد على التعاطف، والمواساة أهل الحاجة وتعاطف بعضهم على بعض حتى تكونوا كما أمركم هلال عز وجل، رحماء بينكم متراحمين مغتربين لما غاب عنكم من أمرهم على ما مضى عليه معشر الأنصار على عهد (رسول هلال) صل هلال عليه وآله وسلم

From Abu al-Ma'za, from Abu Abdullah (peace be upon him) who said: A Muslim is a brother of another Muslim; he does not wrong him, desert him, or betray him.

Muslims should strive to maintain connections, make pacts of mutual sympathy,

support the needy, and show compassion to one another until you become as Allah, the Mighty and Majestic, commanded you to be: merciful among yourselves, sympathizing with each other, concerned about what you miss of their affairs, as were the Ansar during the time of the Messenger of Allah (peace be upon him and his family).

From Ghurar al-Hikam

No. 4225

الإمام عليّ (عَلَيْهِ السَّلَامُ) : بِالتَّوَاخِي فِي اللَّهِ تُنْمِرُ الْأُخُوَّةُ
"Brotherhood for the sake of Allah is fruitful."

No. 5017

الإمام عليّ (عَلَيْهِ السَّلَامُ) : خَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ
"The best brother is the one whose amity is for the sake of Allah."

From Bihar ul-Anwar

Volume 78, Page 114

آلِإِخَاءُ الْوَفَاءِ فِي شِدَّةٍ وَالرَّخَاءِ
"Brotherhood is loyalty in hardship and comfort" - Imam Hasan (peace be upon him)

From Mizan ul Hikmah

Page No. 210

رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ
"Congregation [upon the truth] is a mercy and division is chastisement."

Page No. 151

الإمام عليّ (عَلَيْهِ السَّلَامُ) : بِالتَّوَاخِي فِي اللَّهِ تُنْمِرُ الْأُخُوَّةُ
"Brotherhood for the sake of Allah is fruitful."

Page No. 158

الإمام عليّ (عَلَيْهِ السَّلَامُ) : خَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ
"The best brother is the one whose amity is for the sake of Allah."

