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The Unity of the Islamic World: Necessity, Factors, Effects, and Obstacles with Emphasis on the Views of Quranic Exegetes and Imam Khomeini

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Abstract

Research Article

The unity of the Islamic world is a concept emphasized in the Quran and by Muslim scholars, including Imam Khomeini (r.a.). This study examines the necessity, factors, effects, and obstacles of unity from the perspective of the Quran and the views of Imam Khomeini. Conducted through a library-based method with a descriptive-analytical approach, the research findings indicate that unity is an indispensable necessity for the advancement, reform, and security of the Islamic society. Imam Khomeini considers it the most critical issue for Islamic governments. Shared principles and branches of religion, faith-based brotherhood, and the improvement of relations among Muslims are among the factors that foster unity. Conversely, pessimism and excommunication (*takfīr*), friendship with the enemies of Islam, and hostility toward Muslims are among the obstacles to unity. The effects of unity include leadership and prosperity, the achievement of goals, and the defeat of enemies. Ultimately, the unity of the Islamic world is an essential prerequisite for attaining the lofty objectives of the Islamic society. Imam Khomeini, by proposing practical strategies, strongly emphasizes the realization of this goal.

Keywords: Imam Khomeini, Unity, Islamic world, Quranic exegetes, Unity of the Islamic world.

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Introduction

Faith-based brotherhood and the necessity of reform among believers are emphasized in the Quran. Exegetes, in their exegeses of related verses, have discussed the necessity, pathways to its realization, and the prevention of obstacles that hinder its achievement. Prominent figures from both the Shia and Sunni traditions in the contemporary era, such as Ayatullah Borūjirdī, ʿAllamah Sharafuddin, and Shaykh Shaltūt, have shown significant dedication to the unity of the Islamic world. Imam Khomeini, the leader of the Islamic Revolution, stands as one of the most influential contemporary leaders advocating unity and reform. Like Sayyid Jamāl al-Din Asadābādī, the founder of the reformist and unity-seeking movement, he is considered one of the foremost proponents of Islamic solidarity. The thoughts of this great divine figure, grounded in the Quran and sunna, have provided fundamental and practical strategies for achieving Islamic unity.

Islamic unity has been a long-standing aspiration of free-minded Muslims worldwide. The Holy Qur'an, which constitutes the foundation of Islam, refers to the Islamic nation as a single, unified community:

﴿إِنَّ هذِهِ أُمَّتُكُمْ أُمَّةً واحِدَةً وَ أَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الانبياء/٩٢)

"Indeed this community of yours is one community, and I am your Lord. So worship Me" (Quran 21:92)

This verse underscores that collective unity and coherence represent the most critical issue for the Islamic *ummah*. Religious teachings, along with the tangible benefits and outcomes of Islamic unity, clearly highlight its necessity for all. Striving for the practical realization of unity and avoiding its obstacles is both an evident and undeniable duty. However, due to existing differences, questions arise regarding the foundation and axis of unity, as well as the means for its realization. Intellectual elites within the Islamic world have proposed various strategies for achieving unity. Among these distinguished scholars, Imam Khomeini made extensive

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efforts to promote Islamic unity. This study aims to examine the necessity and factors of unity by drawing upon the perspectives of Quranic exegetes and the views of Imam Khomeini.

Literature Review

Three relevant studies in this field are as follows:

1. Karami Zadeh, M., Heydari, A., & Ghiyoum Zadeh, M. (2018). *The Obligation of Unity and the Prohibition of Division in the Islamic World from the Perspective of Imam Khomeini (RA) and the Supreme Leader Ayatollah Seyyed Ali Khamenei.* Islamic Awakening Studies, 14 (Autumn & Winter), 127-151.

2. Lakzaei, R. (2017). *An Introduction to the Necessity of Unity and Convergence in the Islamic World with Emphasis on the Thought of Imam Khomeini (RA).* Religious and Intellectual Trends in the International Arena, 17 (Autumn), 87-112.

3. Azin, E., Ghaedi, M., & Golshani, A. (2014). *The Unity of the Islamic World from the Perspective of Imam Khomeini (RA).* Political Studies, 23 (Spring), 187-210.

These articles primarily focus on various dimensions of Islamic unity from the perspective of Imam Khomeini. Karami Zadeh et al. (2018) discuss the obligation of unity and the prohibition of division from the viewpoints of Imam Khomeini (r.a.) and the Supreme Leader. Lakzaei (2017) explores the necessity of unity and convergence in the Islamic world, emphasizing Imam Khomeini's thoughts. Azin et al. (2014) analyze the unity of the Islamic world based on Imam Khomeini's perspectives.

While previous studies have largely concentrated on specific aspects of Islamic unity, this research offers a comprehensive analysis of the necessity, factors, effects, and obstacles of unity based on the Quran and the views of Imam Khomeini. Additionally, this study incorporates the perspectives of Quranic exegetes, introducing a novel exegetical approach to the discussion of Islamic unity.

2. Conceptual Analysis of Unity

2.1. Lexical Meaning of Unity

The term *waḥdat* (unity) lexically signifies oneness and singularity (Farāhīdī 1993, 1:142), becoming one (Ṭurayḥī 1987, 6:50), uniformity, revolving around a central axis, brotherhood, union, composition, and agreement (Dihkhudā 1994, 14:20453).

2.2. Terminological Definition of Unity

In terminological usage, unity refers to a long-term and goal-oriented planning process that originates from shared ideas and values. Unlike tactics, which are short-term and temporary strategies for resolving immediate issues, unity embodies a strategic and enduring approach (Irānī 2009, 71).

Enlightened Islamic scholars assert that Islamic unity does not imply the homogenization of religious sects. Rather, they believe that Islamic unity is based on commonalities among Islamic schools of thought. Furthermore, they define Islamic unity as forming a united front against common adversaries. The numerous shared principles among Muslims can serve as a solid foundation for unity, generating immense strength and hope (Muṭharī 2010, First Article, *Al-Ghadir and Islamic Unity*, pp. 2–6).

3. The Importance of Islamic Unity from the Perspective of the Quran

The role of unity as the most effective civilization-building element in advancing the goals of human societies is evident. By fostering cohesion among social classes and utilizing available resources, latent potentials are transformed into tangible achievements, reflecting the efficient use of resources (see Hamidi 2022, 132).

The Quran frequently emphasizes unity, as illustrated in *Sūrat Āl ʿImran* (3:103): *"Hold fast, all together, to Allah's cord, and do not be divided [into sects]. And remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does Allah clarify His signs for you so*

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that you may be guided"[4] *(Quran 3:103).* Furthermore, to highlight its significance, the verse compares the state of Muslims before and after Islam:*"And remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing" (Quran 3:103).*The repetition of unity as a divine blessing in a single verse underscores its crucial importance.

The reminder of the blessing of unity and solidarity aligns with the general approach of the Noble Quran, which seeks to establish the rationale and foundation of its commands, rather than calling for blind imitation (Ṭabāṭabā'ī 1991, 3:603). Therefore, this divine gift should not be lost in vain. The bitter days of division and conflict, as well as the sweet times of unity, love, and success, must be remembered to truly appreciate this divine blessing (Javādī Āmulī 2011, 15:229).

Shaykh Ṭūsī interprets the "Allah's cord" (*ḥabl Allāh*) as the religion of God, i.e., Islam (Ṭūsī 2011, 2:545), a view similarly echoed by Ṭabarsī (Ṭabarsī 1993, 2:805). Others interpret it as Islam or the Quran (Ḥaqqī Barūsawī, n.d., 2:73). Suyūṭī, citing various narrations, considers it to refer to the Qur'an, the Muslim community (*jamāʿah*), and the *Ahl al-Bayt* (a), referencing the *Hadith al-Thaqalayn* to support this claim (Suyūṭī 1983, 2:60). Similarly, Ālūsī references adherence to the Quran and *Thaqalayn*, alongside obedience and community (Ālūsī 1907, 2:235).

Some scholars reconcile these differing interpretations by defining the "Allah's cord" as a covenant, the Quran, the faith, obedience, sincerity in repentance, unity, sincerity in monotheism, or Islam (Abū Ḥayyān Andalusī 1999, 3:286). Others have identified it with the family of the Prophet (s) (ʿArūsī Ḥuwayzī 1994, 1:377), emphasizing that people are commanded to adhere to them, in line with the message of *Hadith al-Thaqalayn* (Balāghī 1999, 1:323). Additionally, some scholars interpret it

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4. ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚوَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗكَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ (آل عمران/۱۰۳)

as referring to monotheism (*tawḥīd*) and divine guardianship (*wilāyah*) (Qummī 1987, 1:108; Baḥrānī 1995, 1:668).

The late Imam Khomeini also defined *ḥabl Allāh* as the Quran and the Messenger of Allah (s) (Khomeini 1999, 10:533–534; Ayāzī 2005, 2:475). However, these various interpretations can be reconciled, as the term "Allah's cord" encompasses all means of connection to the Divine— whether Islam, the Qur'an, the Prophet (s), or his household. All of these fall within the broader concept of "connection to God" (Makārim Shīrāzī 2000, 3:42). Holding onto these sources fosters greater harmony and solidarity among Muslims.

4. Imam Khomeini's Perspective on Unity

Imam Khomeini (r.a.) regarded unity as essential for the victory of Muslims and the survival of Islam. He conceptualized unity in three dimensions: national, Islamic, and international. According to him, the outcomes of unity include triumph, the destruction of enemies, and the advancement of Muslim societies (Jamshīdī & Muḥammadī 2010, 59).

Furthermore, Imam Khomeini viewed Islamic unity as a historical necessity and a crucial factor in the formation of religious communities. He considered unity imperative, based on shared beliefs, a common identity, and mutual adversaries (Navā'ī 2007, 10). Overall, he firmly believed that unity was the only path to overcoming division and achieving Islamic dignity and grandeur. He emphasized dialogue, mutual understanding, reconciliation, shared sentiments, and a collective belief in a common destiny as essential elements for realizing Islamic unity (Khomeini 1989, 5:32).

In defining the concept of unity, Imam Khomeini referred to the Quranic verse:

"Hold fast, all together, to Allah's cord, and do not be divided [into sects]"[5] *(Quran 3:103).* He interpreted unity as gathering together and remaining united around a singular cause (Khomeini 1999, 9:131).

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[5]. The exegetes also believe that the purpose of the verse (*Sūrat al-Ḥujurat*,

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5. The Necessity of Unity from the Perspective of Imam Khomeini (r.a.)

5.1. Brotherhood Among Muslims

The Holy Quran introduces believers as religious brothers and instructs them to make peace among themselves and remain mindful of God so that they may receive His mercy: "*The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy*" [6] *(Quran 49:10).*

Imam Khomeini emphasized the significance of Islamic unity, stating that believers must recognize that they are brothers by divine decree and are obligated to treat one another as such. He asserted that if the nearly one billion Muslims acted as true brothers, no harm could befall them, and no

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10) (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ): "*The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy*" (Quran 49:10) is to indicate that believers are brothers in religion and it is obligatory for them to assist one another. (see Ṭūsī 2011, 9:521; Sabzivārī Najafī 1998, 1:521). This is because they are attributed to one common origin, which is faith, the source of eternal life. This serves as the reason for the command to reconcile, which is why the verse uses "*fa*" (therefore) to instruct reconciliation between them (see Qummī Mashhadī 1989, 12:333; Bayḍāwī 1986, 5:136). This brotherhood, both human and religious, makes reconciliation obligatory (Mughniyyah 1989, 1:686).

From the perspective that the people of faith and followers of the Quran are religious brothers under the banner of Islam, to maintain the order of society, it is necessary to resolve concerns and discord between two brothers and make every effort in this regard... If there is a dispute and discord between two groups, Muslims should strive to reconcile them, considering them as brothers in faith and belief, and ensuring they benefit from social welfare, and negligence in this matter is never acceptable (Ḥusaynī Hamidānī 1983, 15:391).

6. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الحجرات/۱۰)

global superpower would dare to oppress them (Khomeini 1999, 13:133–134).

Furthermore, Imam Khomeini warned that enemies, through various labels and misleading propaganda, strive to create division among Muslims. He cautioned that the ultimate consequence of such division is the domination of foreign powers over Muslims and a regression to the oppressive conditions of the past, which have caused suffering for all (Khomeini 1999, 13:153; Ayāzī 2005, 5:199–201).

5.1.1. Faith-Based Brotherhood

The verse "*The faithful are indeed brothers*" *(Quran 49:10)* is one of the fundamental and deeply rooted slogans of Islam, highlighting the fraternal bond between believers. Unlike other cultures that emphasize national or companion-based relationships, Islam deliberately employs the term *brotherhood* to express the profound spiritual and religious connection among Muslims. This relationship stems from an individual's bond with their faith, and the stronger this faith, the deeper the brotherhood among believers (Mudarrisī 1998, 13:403; Makārim Shīrāzī 2000, 22:172).

The Quran attributes brotherhood to faith because faith resides in the heart and influences all aspects of human life. This brotherhood is not realized merely through professing faith but is actualized through the implementation of religious teachings, which remove material barriers. The Quran emphasizes that peace should be established among religious brothers, and obstacles to communication must be eliminated to ensure the continuity of the community of believers (Mudarrisī 1986, 13:404).

To regulate interactions among believers, Islam has established numerous laws. However, if these laws are not properly understood and implemented, they lose their effectiveness. Beyond legal adherence, believers must cultivate ethical values and practical commitments to realize true reform and fraternity. The Quran further emphasizes that divine mercy and blessings are bestowed upon those who perform good deeds and uphold the rights of their religious brothers (Mudarrisī 1998, 13:405).

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During the Hajj pilgrimage, Muslims from across the globe come together, and this unity and solidarity become palpably evident. Islam considers all Muslims as one family, addressing them as brothers and sisters—not only in words but also in practical obligations and mutual responsibilities (Makārim Shīrāzī 2000, 22:172).

Imam Jaʿfar al-Sadiq (a) stated: "A believer is the brother of another believer; they are like one body—when one part suffers, the rest feels the pain. Their souls originate from a single essence, and the connection of a believer's soul to God is stronger than the sun's connection to its rays"[7] (Kulaynī 1986, 2:166; Majlisī 1980, 74:268).

These hadiths highlight that faith is not merely an individual connection between a believer and God but also an interdependent social bond among believers. The Quran explicitly states: "*The faithful are indeed brothers*" *(Quran 49:10)* using an exclusivity structure (*innama*) to indicate that true brotherhood exists only within the realm of faith.

This faith-based brotherhood is a legal and spiritual reality, realized through the motivation of faith itself. It commands believers to act in a manner that fosters unity within the Muslim community. This bond differs from other forms of kinship—whether biological, national, regional, or political—since those relationships do not necessarily require love and unity, whereas faith-based brotherhood does. Imam Jaʿfar al-Sadiq's (a) interpretation of this brotherhood emphasizes its profound and inseparable nature.

This fraternity necessitates mutual support in all aspects of life without conflict. If two groups of believers engage in hostility, others must intervene to restore peace, even if it requires force against the oppressor until they submit to divine justice. Such intervention is not akin to wars

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7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنِ اشْتَكَى شَيْئاً مِنْهُ– وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ أَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ وَ إِنَّ رُوحَ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالًا بِرُوحِ اللَّهِ مِنِ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا».

between believers and non-believers, which have distinct legal and ethical conditions (Ṣādiqī Tihrānī 1986, 27:239).

Any attempt to create division among believers contradicts faith itself. This includes distortions regarding the Shia, such as claims that they associate partners with God or have abandoned the Quran. These false accusations were propagated by colonialists, exploiting the ignorance of some individuals to sow discord among believers. Such propaganda has been reinforced through media campaigns that classify some sects as "true Muslims" while labeling others as "non-Muslims." Consequently, different factions excommunicate one another.

It is imperative to actively promote unity and ensure that differences in jurisprudential interpretations do not lead to hostility. Any action that fuels division is a grave sin, leading one toward destruction, as it ignites enmity among religious brethren. The Quran states: *"Say, O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah. But if they turn away, say, Be witnesses that we are Muslims"* [8] *(Quran 3:64)*. Thus, Muslims must actively call one another to unity and work to establish peace among their religious brothers. The Quranic verse, *"The faithful are indeed brothers"* *(Quran 49:10)* is expressed with exclusivity to emphasize that faith must necessarily manifest in fraternity. A faith that does not lead to unity is incomplete. This verse indicates that brotherhood exists exclusively among believers and not between believers and disbelievers, for Islam acts as the unifying bond among its adherents.

Reconciliation is obligatory only when brotherhood within Islam is at stake—not between believers and non-believers. However, if a non-Muslim is a *dhimmi* (a protected non-Muslim citizen) or has been granted security by Muslims, then it is equally obligatory to protect them from

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8. ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ﴾فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ (آل عمران/۶۴)

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oppression, just as it is mandatory to aid fellow Muslims (Zuḥaylī 1997, 26:240).

Numerous hadiths emphasize the importance of respecting the rights of fellow believers. For example, Imam Ali (a) narrated from the Prophet (s) that a Muslim has thirty rights upon another Muslim, including forgiving faults, concealing shortcomings, accepting apologies, offering sincere advice, maintaining friendship, fulfilling obligations, visiting in sickness, attending funerals, responding to invitations, supporting in times of need, safeguarding dignity, alleviating hardships, preventing misguidance, loving their friends, and preferring good while disapproving of evil for them[9] (Majlisī 1980, 71:236). This bond transcends material connections, encompassing deeper spiritual realities (Mudarrisī1998, 13:402).

5.1.2. Religious Brotherhood as a Fundamental Principle in the Islamic Society

In *Sūrat al-Ḥujurāt*, verse 10, the Quran states: "*The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy*" [10] (Quran 49:10). The brotherhood referenced in this verse signifies religious and spiritual fraternity (*wilāyah*) (Thaʿlabī Nayshābūrī 2001, 9:79; Baghawī1999, 4:359; Baghdādī 1994, 4:179). This brotherhood establishes that love, harmony, cooperation, and unity are the fundamental principles of the

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9. مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجِعَابِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ﻉ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُسْلِمِ عَلَى أَخِيهِ ثَلَاثُونَ حَقّاً- لَا بَرَاءَةَ لَهُ مِنْهَا إِلَّا بِالْأَدَاءِ أَوِ الْعَفْوِ يَغْفِرُ زَلَّتَهُ وَ يَرْحَمُ عَبْرَتَهُ وَ يَسْتُرُ عَوْرَتَهُ وَ يُقِيلُ عَثْرَتَهُ وَ يَقْبَلُ مَعْذِرَتَهُ وَ يَرُدُّ غِيبَتَهُ وَ يُدِيمُ نَصِيحَتَهُ وَ يَحْفَظُ خُلَّتَهُ وَ يَرْعَى ذِمَّتَهُ وَ يَعُودُ مَرْضَتَهُ وَ يَشْهَدُ مَيِّتَهُ وَ يُجِيبُ دَعْوَتَهُ وَ يَقْبَلُ هَدِيَّتَهُ وَ يُكَافِئُ صِلَتَهُ وَ يَشْكُرُ نِعْمَتَهُ وَ يُحْسِنُ نُصْرَتَهُ وَ يَحْفَظُ حَلِيلَتَهُ وَ يَقْضِي حَاجَتَهُ وَ يَشْفَعُ مَسْأَلَتَهُ وَ يُسَمِّتُ عَطْسَتَهُ وَ يُرْشِدُ ضَالَّتَهُ وَ يَرُدُّ سَلَامَهُ وَ يُطِيبُ كَلَامَهُ وَ يَبَرُّ إِنْعَامَهُ وَ يُصَدِّقُ إِقْسَامَهُ وَ يُوَالِي وَلِيَّهُ وَ لَا يُعَادِيهِ وَ يَنْصُرُهُ ظَالِماً وَ مَظْلُوماً فَأَمَّا نُصْرَتُهُ ظَالِماً فَيَرُدُّهُ عَنْ ظُلْمِهِ وَ أَمَّا نُصْرَتُهُ مَظْلُوماً فَيُعِينُهُ عَلَى أَخْذِ حَقِّهِ وَ لَا يُسْلِمُهُ وَ لَا يَخْذُلُهُ وَ يُحِبُّ لَهُ مِنَ الْخَيْرِ مَا يُحِبُّ لِنَفْسِهِ وَ يَكْرَهُ لَهُ مِنَ الشَّرِّ مَا يَكْرَهُ لِنَفْسِهِ ثُمَّ قَالَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أَحَدَكُمْ لَيَدَعُ مِنْ حُقُوقِ أَخِيهِ شَيْئاً فَيُطَالِبُهُ بِهِ يَوْمَ الْقِيَامَةِ فَيُقْضِي لَهُ وَ عَلَيْهِ».

10. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الحجرات/١٠)

Islamic society, whereas discord and conflict are exceptions that must be swiftly rectified.

To uphold this principle, it may at times be necessary to fight against rebellious factions to restore them to the collective ranks of the believers. In the system of the Muslim *ummah*, the primary rule is that the entire world should be a single, united nation. Whenever an Imam has been rightfully pledged allegiance to, waging war against a second claimant becomes obligatory, as such a claimant is deemed an oppressor. Imam Ali (a) adhered to this principle in his battles against insurgents at the Battles of Jamal and Siffin, with the support of the prominent companions. Implementing this principle ensures that the Quranic command remains applicable under all circumstances (Sayyid Quṭb 1991, 6:3343).

5.1.3. The Broad Attribution of Brotherhood to Believers and Its Implications

The verse *"The faithful are indeed brothers" (Quran 49:10)* serves as a continuation (*isti'nāf*) of the previous command to promote reconciliation. The broad application of the term *brotherhood* for believers is a form of emphatic metaphor, signifying that all believers originate from the same foundational source: faith, which grants them eternal life.

This term may also be considered a metaphor (*istiʿārah*), where the shared nature of faith is likened to a biological kinship, as both serve as foundational elements of survival—biological reproduction is the source of physical life, while faith ensures eternal existence in paradise. Furthermore, the conjunction (*fa'*) in the phrase, *"Therefore make peace between your brothers" (Quran 49:10)* indicates that religious brotherhood naturally leads to reconciliation. The use of the explicit noun instead of a pronoun in this verse emphasizes the obligation of reconciliation and serves to encourage and stress its necessity (Ālūsī 1907, 13:303).

5.1.4. The Exclusive Nature of Brotherhood Among Believers

ʿAllamah Ṭabāṭabā'ī argues that in the verse *"The faithful are indeed brothers" (Quran 49:10)*, God likens the relationship among believers to

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brotherhood as a prelude to the command of reconciliation. This ruling indicates that when two factions of believers engage in conflict, the existence of their brotherhood mandates the establishment of peace between them. Moreover, those who serve as peacemakers must uphold this duty as they are also bound by the same brotherhood, ensuring that both factions receive the blessing of reconciliation (Ṭabāṭabāʾī 1991, 18:470).

5.1.5. The Fear of Enemies in the Presence of Brotherhood

The Quran, in *Sūrat al-Ḥujurāt*, verse 10, calls upon believers to embrace brotherhood. Imam Khomeini, referencing this verse, states that one of the great objectives of divine laws and prophets is the unification of words (*tawhid al-kalimah*) and the unification of beliefs. While this unity is an independent goal, it also serves as a means for achieving grand purposes and plays a crucial role in establishing an ideal society (*madinat al-fadilah*).

This lofty goal can only be realized through unity of souls, harmony of aspirations, mutual affection, and genuine internal and external sincerity. If such love and fraternity emerge within a particular community or sect, they will inevitably dominate other communities and nations that do not share their path. The Prophet (s) implemented the bond of brotherhood among Muslims, and based on the explicit Quranic decree—*"The faithful are indeed brothers" (Quran 49:10)*—this fraternity was established among all Muslims.

Imam Jaʿfar al-Sadiq (a) advised his companions: "Fear Allah, behave well toward one another as brothers, love one another, help one another for the sake of God, stay connected, visit one another, and discuss our cause, keeping it alive"[11] (Kulaynī 1996, 2:175).

Imam Khomeini strongly believed that Muslims are commanded to engage in kindness, affection, and benevolence toward one another. These

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11. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ لِأَصْحَابِهِ: «اتَّقُوا اللَّهَ وَ كُونُوا إِخْوَةً بَرَرَةً مُتَحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُتَرَاحِمِينَ تَزَاوَرُوا وَ تَلَاقَوْا وَ تَذَاكَرُوا أَمْرَنَا وَ أَحْيُوهُ».

religious teachings foster love and unity among Muslims. Conversely, anything that leads to division and discord is in opposition to Islamic principles (Khomeini 1992, pp. 309–311; Ayāzī 2005, 5:204–206).

Moreover, Imam Khomeini asserted that all Muslims are brothers. This teaching is firmly rooted in the Quran, which declares, *"The faithful are indeed brothers" (Quran 49:10)*. Those who obstruct Muslim unity do so out of fear of losing their own interests. They recognize that the realization of Islam benefits all Muslims, leading to societal prosperity and preparing them for the hereafter (Khomeini 1999, 10:249; Ayāzī 2005, 5:201).

6. Reconciliation Among Believers

Sūrat al-Ḥujurāt, verse 10, calls upon believers to establish reconciliation among their fellow believers, and various narrations highlight the great reward for peacemakers. In his will to Imam Hasan (a) and Imam Husayn (a), Imam Ali (a) narrated from the Prophet (s): "Reconciliation between two individuals is better than a year of prayer and fasting"[12] (Majlisī 1980, 72:24). Imam Jaʿfar al-Sadiq (a) also said: "The charity that God loves most is reconciliation among people when corruption spreads and bringing them closer when they become distant"[13] (ʿArūsī Ḥuwayzī 1994, 5:88).

Reconciliation among believers is not limited to the battlefield but extends to all aspects of life. Muslims must avoid divisions that weaken their collective strength in the face of disbelievers, as this contradicts God's command: *"Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but Allah knows them.*

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[12]. نهج، نهج البلاغة فِي وَصِيَّتِهِ عِنْدَ وَفَاتِهِ لِلْحَسَنِ وَ الْحُسَيْنِ : «أُوصِيكُمَا وَ جَمِيعَ وُلْدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللهِ وَ نَظْمِ أَمْرِكُمْ وَ صَلَاحِ ذَاتِ بَيْنِكُمْ فَإِنِّي سَمِعْتُ جَدَّكُمَا رَسُولَ اللهِ ﷺ يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ».

[13]. في أصول الكافي محمد بن يحيى عن أحمد بن محمد عن محمد بن سنان عن حماد بن أبى طلحة عن حبيب الأحول قال: سمعت أبا عبد الله عليه السلام يقول: «صدقة تحبها الله إصلاح بين الناس إذا تفاسدوا، و تقارب بينهم إذا تباعدوا».

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And whatever you spend in the way of Allah will be repaid to you in full, and you will not be wronged"[14] *(Quran 8:60).*

Reconciliation must be built upon the pillars of justice, equity, faith, and piety, rather than personal desires or political ambitions that contradict divine law. It is essential in doctrinal, economic, and political matters, as well as in individual and social aspects that have become corrupted. Believers must live in peace with one another and form a unified front against their enemies (Ṣādiqī Tihrānī 1986, 27:241). An example of the necessity of reconciliation is the division created by colonialists regarding the sacred House of God. Allah states: *"And [mention] when We made the House a place of return for the people and [a place of] security"*[15] *(Quran 2:125).* Religious scholars must invite those who have gone astray back to faith through wisdom and good counsel, rather than insults and violence (Ṣādiqī Tihrānī 1986, 27:242).

The Quranic verse, *"If two groups of the faithful fight one another, make peace between them"*[16] *(Quran 49:9)* indicates that war among Muslims should never occur, but if it does, those in authority must work towards reconciliation. This can be achieved by calling the disputants back to the Quran, advising them, and providing guidance (Zuḥaylī 1997, 26:238–242). To complete His guidance, Allah commands believers to embrace religious brotherhood and adhere to piety. Reconciliation must be based on truth and justice, without bias towards any party, as believers are brothers and Islam upholds equality among all (Zuḥaylī 1997, 26:240).

7. The Necessity of Preventing Division and Establishing Unity

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[14]. ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (الانفال/۶۰)

[15]. ﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا﴾ (البقرة/۱۲۵)

[16]. ﴿وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُما﴾ (الحجرات/۹)

The Quran states: *"And obey Allah and His Messenger, and do not dispute, lest you lose courage and your strength depart; and be patient. Indeed, Allah is with the patient"*[17] *(Quran 8:46).*

Imam Khomeini interprets this verse as emphasizing that one of the most critical political messages of the Quran is the call for unity and the prohibition of division. He asserts that avoiding disputes among Muslims and their leaders is a key principle; if followed, it would resolve the problems of the Muslim community, whereas ignoring it leads to weakness and eventual destruction. He further stresses the need to examine whether Islamic governments have adhered to this vital principle (Khomeini 1999, 16:34; Ayāzī 2005, 3:491).

Key points derived from this verse include:

1. Internal conflicts lead to weakness and loss of external credibility: *"lest you lose courage and your strength depart" (Quran 8:46).* Throughout history, Muslims have suffered many defeats due to failing to adhere to this command.
2. Persistence in obedience and unity is necessary, requiring patience and tolerance: *"and be patient" (Quran 8:46).*
3. Belief that Allah is with the patient fosters resilience: *"Indeed, Allah is with the patient" (Quran 8:46).*
4. Divine assistance and victory are granted to those who remain patient: *"Indeed, Allah is with the patient" (Quran 8:46)* (Qarā'atī 2004, 4:336).

8. Unity as the Most Important Issue for Islamic Governments

Another Quranic verse emphasizes adherence to divine unity: *"Hold fast, all together, to Allah's cord, and do not be divided [into sects]. And remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing. And you were on the brink of a pit of Fire, whereat He saved you from it.*

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[17]. ﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (الانفال ۴۶)

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*Thus does Allah clarify His signs for you so that you may be guided"[18]
(Quran 3:103).*

Imam Khomeini, explaining this verse, states that many of the problems in the Muslim world stem from internal disputes among Islamic governments. If they fulfill their responsibilities and unite, these challenges can be overcome. Unfortunately, foreign interference has prevented unity among Islamic nations. He asserts that if Muslims adhere to Islamic teachings—one of the most significant being adherence to *Ḥabl Allah* (Allah's cord) and unity—their issues will be resolved (Khomeini 1999, 8:307–308; Ayāzī 2005, 2:481).

One of Imam Khomeini's students extracted the following points from this verse:

1. The necessity of unity among believers and the avoidance of division.
2. Division and enmity within society lead to its downfall.
3. Brotherhood among Muslims under Islam is a reason for adhering to *Habl Allah* (The Center for Culture and Quranic Knowledge, 2000, 2:560-562).

Additional insights from this verse include:

4. Unity and avoiding division are divine obligations: *"Hold fast, all together, to Allah's cord"* (Quran 3:103).

5. The axis of unity must be religion, not race, language, or nationality: *"Ḥabl Allah"* (Allah's cord).

6. Do not forget the blessings and contributions of Islam: *"when you were enemies, then He brought your hearts together"* (Quran 3:103).

7. Unity is a cause of brotherhood: *"so you became brothers with His blessing"* (Quran 3:103).

8. Unity is a great divine blessing: *"so you became brothers with His blessing"* (Quran 3:103).

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[18]. ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ (آل عمران/۱۰۳)

9. Division and hostility lead to destruction, likened to a pit of fire: *"And you were on the brink of a pit of Fire" (Quran 3:103)* (Qarā'atī 2004, 2:124).

9. The Effects of Unity in the Islamic Society

Every action has consequences. Some of the notable effects of unity include:

9.1. Unity as the Path to Achieving Islamic Goals

The Quran states:

"Hold fast, all together, to Allah's cord, and do not be divided [into sects]" (Quran 3:103).

Imam Khomeini, referring to this verse, states:

> It was Islam and faith that led us to victory. If nations and governments wish to attain success and achieve the full dimensions of Islamic objectives—encompassing human happiness—they must hold firmly to the rope of Allah, avoid discord, and obey the divine command: 'And hold firmly to the rope of Allah all together and do not become divided.' Turning away from the lofty teachings of Islam and seeking refuge in the East or the West has placed nearly one billion Muslims, along with their vast resources, under the control of foreign powers, stripping them of their symbols and wealth. (Khomeini 1999, 7:169–170).

9.2. Solidarity as the Path to Leadership for the Oppressed Nations

Imam Khomeini, citing the Quranic verse, *"Hold fast, all together, to Allah's cord, and do not be divided [into sects]" (Quran 3:103)*, declares:

> God has bestowed His favor upon us by dismantling the oppressive regime through His own power—the power of the oppressed. He elevated our nation as the leader of the oppressed peoples and, by establishing the Islamic Republic, granted them their rightful inheritance. I deeply appreciate this unparalleled unity, in which nearly everyone—except for a few troublemakers ignorant of God— answered the divine call, 'And hold firmly to the rope of Allah all

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together.' With an almost unanimous vote, they chose the Islamic Republic, demonstrating their political and social maturity to both the East and the West. (Khomeini 1999, 6:452)

9.3. Unity as the Path to Success and Overcoming Global Powers

Imam Khomeini (RA) identified unity as a means to achieving success and overcoming global powers, stating:

> I hope that this gathering of yours, under the guidance of the Quran, will allow you to achieve Quranic education. Raise your children according to its teachings, aligning their actions with the commands of the Holy Prophet (s), so that you may attain salvation. If the Quran serves as the foundational book of a nation, that nation will prosper. If we act upon even some of its verses, we will find success. I hope that we not only believe in the Quran but act upon it. If we unite and implement the verse: *"Hold fast, all together, to Allah's cord, and do not be divided [into sects]" (Quran 3:103)*, Muslims will prevail over all great powers. If we all adhere to Allah's cord—which is the Holy Quran and the Messenger of Allah (s)—then we will remain united, and by doing so, we will overcome all major world powers (Khomeini 1999, 10:533-534; Ayāzī 2005, 2:475).

10. The Negative Consequences of Division in Society

Just as unity strengthens a society, division leads to its weakness. The Quran states:

"And obey Allah and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed Allah is with the patient"[19] (Quran 8:46).

Imam Khomeini emphasized the importance of avoiding division, stating:

> Do not fear these power-hungry forces devoid of faith, and rely upon the Almighty God. In these critical moments, establish a covenant of

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[19]. ﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (الانفال/۴۶)

unity and solidarity against the forces of polytheism and evil, and avoid division and conflict. The spirit of faith and Islam, which is the foundation of victory and strength, is tarnished by disputes and factionalism based on personal desires that oppose the command of the Almighty. Unity in truth, the unification of the word (*tawhid al-kalimah*), and adherence to the word of monotheism (*kalimat al-tawhid*) lead to the greatness of the Islamic *ummah* and ensure victory.

O Muslims of the world! What has happened to you? In the early days of Islam, despite your small numbers, you defeated mighty powers and established a great Islamic-human civilization. But now, with nearly a billion people and possessing vast natural resources—which should be your strongest weapon against enemies—you have become weak and humiliated. Do you not realize that all your misfortunes stem from division and discord among your leaders, which in turn creates division among yourselves? (Khomeini 1999, 10:339; Ayāzī 2005, 3:492).

A crucial point in Imam Khomeini's discourse is his emphasis on the social dimensions of the Quran. He argues that the Quran is not limited to personal or ritual matters but is also a guide for solving social, political, and economic problems. If the Quran is to be truly followed, Muslims must implement its teachings in their collective lives. Ignoring its command for unity is one of the signs of abandoning the Quran.

Moreover, Imam Khomeini's speeches were not traditional exegeses but rather practical applications of Quranic principles to contemporary issues. Given that these statements were made during the early, turbulent years of the Islamic Revolution, addressing diverse audiences, they serve as valuable insights into the importance of unity. Imam Khomeini did not merely advocate for unity among Muslims; he called for solidarity among all oppressed peoples (*mustaḍʿafīn*) against global oppressors (*mustakbirīn*).

11. Obstacles to Unity

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One of the most fundamental barriers to unity among Muslims is the practice of *takfir*—the excommunication of fellow Muslims—by extremist factions. This phenomenon dates back to the early days of Islam, beginning with the *Khawarij* and later manifesting in figures such as Ibn Taymiyyah and movements like Wahhabism, Salafism, and their modern manifestations in groups like the Taliban and ISIS.

The Quran explicitly condemns this practice, stating in *Sūrat al-Tawbah*:

"But if they repent, and maintain the prayer and give the zakat, then let them alone. Indeed Allah is all-forgiving, all-merciful"[20] (Quran 9:5). In verse 11, it further clarifies: *"Yet if they repent and maintain the prayer and give the zakat, then they are your brethren in faith. We elaborate the signs for a people who have knowledge"*[21] (Quran 9:11). Additionally, *Sūrat al-Nisā'* commands: *"O you who have faith! When you issue forth in the way of Allah, try to ascertain: do not say to someone who offers you peace, 'You are not a believer,' seeking the transitory wares of the life of this world"*[22] (Quran 4:94). Whoever demonstrates even the smallest outward sign of Islam—such as offering the Islamic greeting (*salam*)—is to be recognized as a Muslim, with all the associated rights and obligations.

The *Ṣaḥīḥ Bukhārī* narrates that during one battle, a man acquired war spoils and was sitting by them when a group of Muslims arrived. He greeted them with *salam*, but they killed him and seized his spoils. In response, Allah revealed the above verse, condemning their actions (Bukhārī 1986, Vol. 4, Hadith 4315).

The Prophet Muhammad (s) also stated in a well-known hadith: "Islam is built upon five pillars: testifying that there is no god but Allah and that Muhammad is His Messenger, establishing prayer, giving zakah, fasting

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[20]. ﴿فَإِنْ تابُوا وَ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ فَخَلُّوا سَبيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحيمٌ﴾ (التوبة/۵)

[21]. ﴿فَإِنْ تابُوا وَ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ فَإِخْوانُكُمْ فِي الدِّينِ وَ نُفَصِّلُ الآياتِ لِقَوْمٍ يَعْلَمُونَ﴾ (التوبة/۱۱)

[22]. ﴿يا أَيُّهَا الَّذينَ آمَنُوا إِذا ضَرَبْتُمْ في سَبيلِ اللَّهِ فَتَبَيَّنُوا وَ لا تَقُولُوا لِمَنْ أَلْقى إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمِناً تَبْتَغُونَ عَرَضَ الْحَياةِ الدُّنْيا﴾ (النساء/۹۴)

during Ramadan, and performing Hajj"[23] (Bukhārī 1986, Vol. 1, Hadith 7).

This hadith, widely accepted by all Islamic sects, affirms that testimony to the oneness of Allah and the prophethood of Muhammad (s) is the defining criterion of Islam. Throughout history, Islamic scholars have unanimously agreed that anyone who proclaims the *shahada* (testimony of faith) is considered a Muslim and is entitled to Islamic legal protections, including marriage, inheritance, and the sanctity of life and property (Mughniyyah 2008, 152). Additionally, Islamic narrations prohibit the killing of a monotheist who performs prayer (Mughniyyah 2008, 155, quoting *Al-Mughni* by Ibn Qudamah, Vol. 7, pp. 127, 141).

Conclusion

Unity transforms Muslims from enemies into brothers, as emphasized in the Quran, which commands believers to establish peace among themselves and acknowledges them as true brothers in faith. This fraternal bond instills fear in enemies, preventing them from daring to oppress or attack Muslims. If certain individuals among believers become rebellious, the Quran prescribes various measures to address the issue, ultimately sanctioning military intervention to restore peace and safeguard Islamic unity.

The Quran even refers to rebellious oppressors among believers the faithful, implying that one should not hastily excommunicate fellow believers (*takfir*). Unfortunately, extremist factions—such as Wahhabism, Salafism, and the ISIS—have made excommunication a tool of division, declaring anyone outside their ideology as non-Muslims.

Imam Khomeini (r.a.) regarded unity as the source of strength and division as the cause of the weakening of Islam. He envisioned Islamic unity as a grand ideal and believed it to be the key to the victory of the

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[23]. «بَنَى الْإِسْلَامَ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً ص عَبْدُهُ وَ رَسُولُهُ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكاةِ وَ حِجّ الْبَيتِ وَ صِيامِ شَهْرِ رَمَضَان».

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oppressed and the defeat of oppressors. Imam Khomeini diagnosed the afflictions of the Muslim *ummah* as stemming from division, while its glory and greatness lay in unity and solidarity. He proposed various strategies to achieve Islamic unity and personally endeavored to realize them. His vision of unity marks a turning point in the modern history of Islamic solidarity.

This perspective stems from the historical reality that division has led to humiliation and defeat for the Muslim world. Foreign powers have dominated Muslim nations, colonialism has dismantled Islamic societies, and Muslims have lost their dignity and progress in every field. As a result, they have forfeited their independence and freedom, becoming subservient to Eastern and Western powers.

Faced with these dire circumstances, Imam Khomeini deeply recognized the urgent necessity of unity. He led a movement to reform human society by fostering Islamic solidarity—and beyond that, uniting the world's oppressed against global superpowers. His ultimate goal was to prevent foreign interference in Islamic affairs and empower the downtrodden to achieve victory.

A major barrier to this goal remains the practice of *takfīr*, which continues to undermine Muslim unity. To counter this, intellectual and scholarly groups must be formed to engage in theological discourse and mutual understanding. Instead of resorting to physical confrontation, disagreements among Muslims should be transformed into intellectual debates and constructive discussions.

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