Ummah Wahidah in Al-Qur’an and Its Implication to Da’wah Activity

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Abstract: Human being is created from the same origin and the same principle of faith, but it is natural that human beings have created their diversity. Ummah wahidah (the one) is usually associated with the unity and solidarity in the context of religious life, nation, state, or in the context of people's live, globally. Ummah wahidah emphasizes on the integrity of a sovereign nation, even if society consists of various ethnic traditions and culture. There are four basic da’wah called as al-hujaj al-baligah (reliable argumentation), al-asalib al-hakimah (accurate methodology), al-adab as-samiyah (noble character), and as-siyyasah al-hakimah (wise politics). The diversity of da’wah organization with shared attributes and programs offered, is not to deny the existence of ummah wahidah, during they have the same objective and consistent to al-Quran and as-Sunnah.

Keywords: Ummah Wahidah; Da’wah; Qur’an; Verses

I. INTRODUCTION

Discussing of ummah wahidah (the one) is usually associated with the unity and solidarity in the context of religious life, nation, state, or in the context of people's live globally. Because of the different approaches and perspectives used, then the understanding of ummah wahidah also experiences the diversity. From a religious point of view, essentially all of the religions brought by the prophets and apostles have the same essence of faith and righteousness. So based on the opinion of popular religionists about the term of Din Allah Wahid and according to Allah SWT that religion is one. It can be seen in the Quran: "Verily, the religion with Allah is Islam" (Al ‘Imran: 19). Although religion in the sight of Allah is one, but it cannot be ignored that there are many religions in THIS world professed by mankind. It is characterized by diversity of shari’ah in each religion itself.

In the context of life in the nation, ummah wahidah emphasizes on the integrity of a sovereign nation, even if the society consists of various ethnic traditions and culture. Likewise in global life, even though human beings having a diversity of race, language and ethnicity in this earth, but they are still regarded as one community, according to the word of God; "Mankind are one" (al-Baqarah: 213).

Specifically, ummah wahidah in this study will be evaluated from the perspective of the Quran. It means that the verses of the Quran consisting of ummah wahidah will be comprehensively analyzed in relation to the da’wah activity undertaken by various organizations and institutions of da’wah. Ideally, each actor doing da’wah must have the same awareness in giving the meaning and responding the demanding of ummah wahidah. In other words, even though there are a number of organizations in da’wah with different attributes and varied program, but they should have the same movement and orientation to release the benefit of mankind. In this case, it is necessary to build good cooperation, friendship, mutual respect, tolerance and brotherhood among the preachers and institutions involved in da’wah.

II. METHODOLOGY

Ummah Wahidah in the Qur’an

Linguistically, al-ummah comes from al-Ammu which means al-Qashd (intention) and al-Gayah (purpose). The combination of intention and purpose create a shared meaning contained in the use of the word al-ummah. In this context, the Quran says that al-ummah connects to groups or congregations who have the same goals and objectives, not on blood and descent (Shafi, 1996: 96).

In Quran, al-ummah possesses some meaning, among them are; a. Faith (al-milla) as it is found in Surat al-Anbiya': 92, b. Group (jama’ah), having bonded as it can be seen in Surah al-A’raf: 181, c. Time (az-zaman) in Surah Hud: 8, d. Leader (al-imam) which is used as a role model and can be seen in Surah an-Nahl: 120 e. One of the famous communities (ihda al-umam al-ma’rufah), that is Muslims as in Surah Ali ’Imran: 110 (al-Maragi, II, 1969: 121).
In the Qur'an, the combination of two words ummah wahidah (عَمَّة وَاحِدَة) can be found in nine surah namely:

a. Yunus: 19,

b. Hud:118,

c. an-Nahl:93,

d. al-Anbiya':92,

e. al-Mukminun:52,

f. as-Syura:8,

g. az-Zukhruf:33,

h. al-Baqarah:213,

i. al-Maidah:48.

The first seven are downgraded in Mecca (Makkiyah) and the last two are downgraded in Medina (Madaniyah). These verses downgraded in two periods: the period of Mecca and Medina, show the importance of revelation related to ummah wahidah. These nine verses containing the complete ummah wahidah are as follows:

ومّا كَانَ الْعَالَمُ إِلَّا أَمَامَيْنِ خِلْقًا وَحِيْبًا مِّنْ رَبِّكَ لَفَتَّى

Meaning: Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ (Yunus:19).

وَلَوْ مَأْنَى أَلْقَى مِّنْ رَبِّكَ لَهُمْ فَأَعْطَى رَبُّهُمْ فَأَعْطَى

Meaning: And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing. Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together” (Hud:118 – 119).

وَلَوْ سَأَلَتُكُمْ مِّنْ أَلْقَى مِّنْ رَبِّكَ لَهُمْ فَأَعْطَى رَبُّهُمْ فَأَعْطَى

Meaning: Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do. (an-Nahl:93).

إِنَّ هَذَى الْحَقُّ أَمْثَلَكُمْ أَمَامَيْنِ وَأَنَا رَحِمُ فَأَعْطَى

Meaning: Lo! this, your religion, is one religion, and I am your Lord, so worship Me. (al-Anbiya':92).

إِنَّ هَذَى الْحَقُّ أَمْثَلَكُمْ أَمَامَيْنِ وَأَنَا رَحِمُ فَأَعْطَى

Meaning: And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me. (al-Mukminun:52).

وَلَوْ سَأَلَتُكُمْ مِّنْ أَلْقَى مِّنْ رَبِّكَ لَهُمْ فَأَعْطَى رَبُّهُمْ فَأَعْطَى

Meaning: Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper (as-Syura:8).
Meaning: And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount, (az-Zukhruf:33).

Meaning: Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, (al-Baqarah:213).

Meaning: Had Allah willed, He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works (al-Maidah:48).

III. DISCUSSION

The verses in Yunus: 19, Hud:118, an-Nahl:93, al-Anbiya:’92, al-Mukminun:52, as-Syura:8, az-Zukhruf:33, al-Baqarah:213, al-Maidah:48 describe two different aspects, one side gives a hint that humans are the one (al-Anbiya:’92, al-Mukminun: 52, az-Zukhruf: 33 and al-Baqarah: 213). On the other hand, it describes the impossibility for human beings to be one in the life of mankind (intima’ al-wuqū’). It can be seen in Yunus: 19, Hud: 118, an-Nahl: 93, as-Shura: 8 and al-Maidah: 48. It does not mean that there is something paradoxical in the verses of the Qur’an, but each sentence has its meaning according to the context of each. In at-Tahrir wa at-Tanwir, Ibu ‘Asyur (T.T. XVII:140) explains that the verses showing human beings as one community is the messenger sent by God with the intention to convey Ilahi message to each of his people so that they know the only one religion of Allah is Islam. So ummah wāhidah in this context means “one religion” that is the religion brought by Muhammad SAW with its essence of faith and good works. In addition, Sayyid Qutub in Fi Zilal al-Qur’an (1982 I:215) informs that the human race is the one from the point of origin, Adam and Eve. He adds that even if man comes from the original one, but human nature is diverse and that diversity is one of the basic human creation.

Humans have a diversity of beliefs, opinions, attitudes and behaviors. Among them are believers and some as unbelievers, and there is right and there is wrong, there is honest and there is unhonesty, there are good and some are evil and so on. In this context, Quran speaks about the impossibility of the existence of ummah wahidah, with the understanding that the human being is created from the same origin and the same principle of faith, but it is human nature which has created diversity. One thing must be understood, diversity is not as a cause to be jealous, hatred, conflict and enmity. Moreover, in the framework of the duty to perform the function as vicegerent on earth, human beings have consciousness as one who both created to worship and fear to Allah.

The Unity in Da’wah

Da’wah has a strategic position to anticipate and gives direction to the process of change occurring in the community. It is a movement inviting and encouraging people to make Islam having its function in real life. The goal is not for the benefit of mankind in this world and hereafter. Therefore, every individual Muslim, according to its ability and capacity, is obliged to take part in da’wah activities which have multi-dimensional aspects. The presence of the preachers, both personal and institutional, should be able to move towards the environment and society better. Arabic proverb says that five tablespoons of sugar in a cup of tea, do not automatically make the tea is sweet as long as there isn’t motion.

Muslims as subjects and objects of da’wah either individual, group or community, are one community which equally subject under the command of al-Quran and as-Sunnah. Each person or institutions and organizations should involve in this mission, even if they have different backgrounds, but there is a meeting point that unites them as ummatan wāhidah. In Fiqh ad-Da’wah Ila Allah, Dr. Ali Abdul Halim Mahmud (1990: 8) argues that there are four meeting points for each actors of da’wah called ma’ālim ad-da’wah:

(a) nuqthah irtikaz (centre point) that is faith,
(b) nuqthah inthilag (starting point) is Islam,
(c) nuqthah tawjih (the waypoint) is justice and goodness,
(d) nuqthah tawfiq (point scout).
These four meeting points are resignation to Allah after following some causes and reason process. It is hoped that this awareness to these some meeting points can eliminate hatred, envy, and reduce conflicts that may occur. When all the actors of da’wah, both personal and institution, can apply faith as a central point, Islam as a starting point, justice and goodness as waypoints and resignation as a guidance, it will create the same baselines and the same platform in the performance of the da’wah movement in the society.

The meeting of all participants in da’wah putting faith as a center point, will produce a strong sincerity and commitment to enforce the sentence of God on earth. Islam as a starting point gives scientific motivation and charitable movement in order to uphold Islamic values. Justice and goodness as a waypoint will produce creativity and social activity to create an Islamic society in the real sense. Resignation as a pilot, will forge patience, tenacity and toughness in the fight.

The Prophet builds four basic da’wah called by Sheikh Ali Mahfuz (TT: 26-33) as ushul ad-da’wah:

a. al-hujaj al-baligah (reliable argumentation),
b. al-asalib al-hakimah (accurate methodology),
c. al-adab as-sam’iyah (noble character), and
d. as-siyasah al-hakimah (wise politics).

These four basic da’wah should be equally guided by any movement of preaching to improve the quality, effectiveness and success of the mission. Indeed, in the implementation of da’wah done by preachers, we will find different methods, approaches and propaganda policy, but each still has the identity-oriented principles established by Rasuullah SAW. Muhammadiyah, for example, as the Islamic movement and da’wah in doing amar ma’ruf and nahi munkar, has a principle policy regarding to da’wah principle, the principle of consistency, the principle of the benefit, strategic principle, the principle of continuity, systematic principle, the principle of flexibility, efficiency principles and as well as the principles of effectiveness, tabsyir and taisir (Muhammadiyah, 2000: 24). The program policies for each organization and da’wah institution would experience the diversity and difference, but it boils down to the benefit of the whole world and hereafter.

From the above explanation, it can be concluded that the unity of da’wah is centred on similar principles espoused in da’wah management, both at the conceptual stage and from the translation in real time. While the study of da’wah based on ijithadiyyah would change, diversity, and differences according to its developments. Therefore, the presence of various organizations of da’wah with a variety of programs offered, is a requirement of social development which should be thankful for. Even the diversity of the organization, strategy, program and approach will make da’wah activity colourful, during carried out in accordance with the principles contained in the Quran and Sunnah. The diversity of the organization should not be interpreted to divide the congregation, because each is for the other partners and a whole remains in a large congregation called jama’ah al-muslimin.

**Strengthening Efforts in Ummah Wahidah**

We have described that Muslims are people under the auspices of the Qur’an and Sunnah. Conceptually emergence diversity missionary organizations and institutions, is a blessing that provides an opportunity for more effective treatment and management of mission in the community. But the operational level, it is not rare that da’wah activity which affects the breakdown ummatan wahidah, even conflict, jealousy, discord and conflict. In this case, Prophet Muhammad has given very clear guidelines in his words:

لا تبغضوا ولا تحاسدوا ولا تدايروا وكونوا عباد الله اخوانا (رواه مسلم)

**Meaning:** "You do not hate each other, envy and conflict, but be ye as servants of God are brothers (H. R. Muslim)."

It is recognized that all da’wah activities, either through speech (al-qaww), writing (al-kitabah), a charitable effort (al-amal) or exemplary (al-qudwah), the overall objective is to invite people to the way of Allah. Of course, da’wah should be done carefully (’ala bashirah) and full policy (bi al-hikmah), as it can be seen to the word of Allah:

قَلْ هُنَّ سَبِيلٌ أَدْعَوْا إِلَى اللَّهِ عَلَى نَصْرِهِمْ وَمَنْ أَتَى مِنْ اَئِمَّةِ أَمْوَالٍ وَالْأَرْضِ أَتَى مِنْهُمْ (ص)

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Meaning: "Say, this is my path, I and those who follow God's call to intelligently" (Yusuf: 108).

Meaning: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a better way" (an-Nahl: 125).

In order to strengthen ummah wahidah, it requires accuracy and da’wah policies ranging from research and planning to the action, including the media (washilah), style (uslub) and methods (manhaj). Lack of accuracy and policies in carrying out missionary, it is one of the causes of friction that negatively impact the da’wah process. As an illustration, someone who had just finished a course of da’wah, one day he heard a discourse full of lies presented a long-bearded old. Boldly, he stood up and protested loudly that the speaker is lying. Listen to this protest, the speaker with high voice announced from the pulpit that the protester is infidel who deserves punishment. Immediately the congregation judges the protester with a barrage of punches until he fled. This event was notified to the teachers who gave courses of da’wah. One day, the teacher and the protester went to hear a lecture on the same place, by the same person, and the same material (full of lies). After the lecture, the teacher took the opportunity to give some command that the speaker had a long beard, a model of heaven, and those who get only one strand of the beard, he had the right to enter heaven. Spontaneously, pilgrims flock and tried to get a piece of beard. In a short time, the whole beard was forcibly pulled. Then the teacher whispered into the ear of the speaker who moaned in pain, now you can choose, stop making false or treatment will get tougher. Finally, the speaker was aware of the mistake and decided to stop the lies.

Furthermore, to strengthen the community of ummah wahidah needs a strong da’wah network, good cooperation, contributions, mutual respect and tolerance and build camaraderie among the actors of da’wah. Atmosphere, camaraderie is not only at the elite level of the leadership, but also to all members and citizens. The difference in interpretation or ijtihad result in a policy mission, should be responded positively and not emotional. Each performer can move according to ijtihad and policies of each in a family atmosphere and peace. Washilah diversity, uslub and manhaj give an opportunity for players to compete creating goodness da’wah in the community. In this case, it is necessary to arrange and coordinate with da’wah movement (at-tanzim al-harakat al-jamah i li ad-da’wah) with the agenda and agreed priorities propaganda. One thing to realize that the program is a service offered to people (khidmah al-umma), not only for the benefit and progress of a particular organization. When each group limits the activity only for the benefit of the group, then it will lose its role and significance in the society (at-Talib, 1994: 18). Therefore, the da’wah movement together is a must, even considered as one of the principles and fundamental elements in building khiththah (Hasanain, 1984: 293).

IV. CONCLUSION

Ummah wahidah viewed from the perspective of the Quran is to bring awareness to their destination (al-qasidh or al-gayah) and the same common ground that unites all actors in da’wah both personal and institutional. The meeting point is the principles contained in ma’alim ad-da’wah and ushul ad-da’wah which should equally serve as a basic reference. Awareness of the existence of common ground among the preachers, will create a common platform both in its concept and application and eliminate bigotry or ta’assub in society. The diversity of da’wah organization with shared attributes and programs offered, is not to deny the existence of ummah wahidah, during they have the same objective and consistent to al-Quran and as-Sunnah. There are a number of muassasah, Jama’yya or organization involved in da’wah, the fact that they help each other. It is regarded as one big family that shared a common vision in order to enforce the sentence of God.

The integrity of ummah wahidah requires intelligence, network and cooperation built on the values of moral behavior. Arrangement and coordination with da’wah movement, in which each actor contributes active and creative, is a very significant effort in developing the vision of ummah wahidah.

REFERENCES

[1] Al-Quran Al-Karim


