

## **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-siyasah 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*

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### **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* (أمة واحدة) 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 Medinah (*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:

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

**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 شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ ۗ ﴿١١٩﴾

**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 شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

**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 هِدَايَةَ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

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

وَإِنَّ هِدَايَةَ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

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

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

**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).*

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٢١٣﴾

**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).*

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ﴿٣٣﴾

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

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ﴿٤٨﴾

**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 (*imtina' al-wuqu'*). 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*, Ibnu '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 *Illahi* message to each of his people so that they know the only one religion of Allah is Islam. So *umamah wahidah* 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, there is right and there is wrong, there is honest and there is dishonesty, there are good and some are evil and so on. In this context, Quran speaks about the impossibility of the existence of *umamah 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 it 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.*

(ان خمس ملاعق سكر في كوب شاي لن تجعله حلوا ما لم تحرك السكر) ”

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 wahidah*. 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'alim ad-da'wah*:

- (a) *nuqthah irtikaz* (centre point) that is faith,
- (b) *nuqthah inthilaq* (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-samiyah* (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 Rasulullah 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 *ijtihadiyah* 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 تباغضوا ولا تحاسدوا ولا تدابروا 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-qawl*), 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:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

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

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِآيَاتِي هِيَ أَحْسَنُ

**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-haraki al-jama'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-qashd* 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*, *Jam'iyya* 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*.

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