

# **The Shar'iyah Methodology for the Resumption of the Islamic Way of Life**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (104) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا  
وَاحْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

*And let there be [arising] from you an Ummah inviting to [all that is] good,  
enjoining what is right and forbidding what is wrong, and those will be the  
successful.*

*And do not be like the ones who became divided and differed after the clear proofs  
had come to them. And those will have a great punishment.  
(Aali 'Imraan 104-105)*

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## **The introduction:**

All praise belongs to the Lord of the worlds and all creation, who revealed the Qur'aan as guidance for the pious and sent Muhammad (saw) as a Rahmah (mercy) for the whole world. He sent His Messenger to bring mankind out of the darkness of disbelief and to bring them to the certain light.

The Muslims, since the destruction of their Khilafah in the year 1924, at the hands of the disbelievers and their agents, have lived and continue to live a life of divisions, instability, weakness and insignificance. So after they were the leaders of the world they have become led and after having been one Ummah to the exclusion of all people they have now become divided peoples separated by manufactured borders that lie between them. They are ruled by man-made systems and their weak entities, that number more than fifty, do not benefit them or take them away from being considered part of the third world and they are helpless before the disbelievers if they wish to usurp and take away parts of their lands like they have done in Palestine amongst other lands.

They have experimented with and been experimented upon with thoughts and man-made systems which have been taken from both the East and the West. These were taken so that they could revive and unify however these foreign imports gained nothing for them except further weakness upon weakness. This led them to reassess themselves and to search deeply within themselves for the reason of that great glory which had made them leaders and for the reason for this new weakness that had made them into followers of others. They were then guided to the first reason which was their holding fast to Islaam as an Aqeedah (Belief) and system of life and the second reason which was their abandoning of Islaam as a system of life. This sensation within the Muslims was focused in individuals and groups who held a higher level of sensation above others. So they started to

embark upon calling for the return of Islaam and the resumption of the Islamic way of life whilst being armed with the Ijtihadaat (derived opinions) that they had arrived at in regards to this issue. Therefore movements, political parties, groups and individuals arose in most of the Muslim lands calling towards that.

However the disbelieving states and other nations who follow other than the Deen of Islaam felt the seriousness and danger of this matter. Therefore they stood in opposition to it, to prevent it, using all available intellectual and material ways to accomplish that whilst employing many different styles and means. They described everyone who called for the return of Islaam to life as a political system with labels of extremism, militancy and terrorism. They began to hold conferences and seminars in the name of interfaith dialogue or a dialogue between civilisations. They made money available and recruited men in the name of dealing a decisive blow against terrorism and extremism. This was all to stand in the face of the return of Islaam whilst seeking assistance from some of the sons of the Muslims to stand by their side who had abandoned their Ummah because of their own ignorance of Islaam or due to their love for money. They did find this enough though but rather they attempted to influence some of the movements, political parties and groups. So they beautified some western thoughts about Islaam to them by portraying them to be from Islaam and this was in order to divert them from the Shar'iy (legal and legitimate) method that leads to the return of the Islamic Khilafah.

The Tareeqah (Methodology) to resume the Islamic way of life must be taken from Islaam alone because it is a complete and comprehensive ideology containing the Fikrah (thought) and the Tareeqah (method). Indeed it is a thought and a method and its method must be of the same type and kind as its thought. For this reason it is not permitted for those working in the Da'wah, to be diverted by even a hairs breadth away from the method because Allah

(swt) has made this method Fard (obligatory). It is the Method that the Messenger of Allah (saw) proceeded upon until he established the Islamic State in Al-Madinah Al-Munawwarah, the Islamic State that lasted for over 1300 years before it was destroyed at the hands of the disbelievers.

Then after the destruction of the Khilafah State the Muslims did not have at their disposal clear, prepared and ready Shar'iyah rulings explaining the method by which the State should be restored and re-established. They had other Shar'iyah rulings (Ahkaam) at their disposal which were abundant in the books of Fiqh dealing with 'Tbaadaat (worships), Mu'aamalaat (societal transactions) and 'Uqoobaat (punishments). This was because the Muslims had been living an Islamic life within the Khilafah State and they had not imagined nor had it crossed their minds that this State would ever disappear. And because Fiqh according to the understanding of the Muslims is the 'Knowledge of the practical Shar'iyah rulings' then the Ahkaam (rulings) of the Tareeqah for the restoration or reestablishment of the Khilafah State were not previously looked in to. This is because the State had been present and had not yet been removed from existence. So this reality that we face today (since the removal of the Khilafah State) had not previously existed.

However after the Khilafah State was destroyed and the Muslims began to sense the new reality in which they were living, it became obligatory upon them to begin to deal with this reality in accordance to the Ahkaam (rulings) of Islaam. So they began to move towards the Shar'iyah method of resuming the Islamic life by examining the Seerah (life) of the Nabi (saw). As a result some of them viewed the method as raising arms and fighting anyone that stood in the way of the return of the Khilafah whilst some others viewed the method as being related to At-Tassawuf or Siyaahah in the way of Allah. Others still saw that the method for resuming the Islamic life rested upon charitable associations and the propagations of moralistic virtues,

some viewed the method as being linked to reviving the Islamic heritage represented in knowledge of Tafseer, Hadeeth and Fiqh, whilst others saw that the methodology involved intellectual and political work. Every one of these views was based upon a Daleel (evidence) or a Shubhah (semblance) of a Daleel from the Qur'aan and the Sunnah. As such this study that we are concerned with, relates to the Shar'iyah Tareeqah (method) that is extracted and deduced from the Kitaab and the Sunnah, after first including a study of the current reality that we are living in.

I ask Allah (swt) for this study to act as an incentive for those who are proceeding upon the correct method to enrich their path so that their objective can be achieved. At the same time I ask Allah (swt) to make this study to be a spur and incentive for others in order for them to scrutinise and to be thorough in respect to the rulings of the Method. This is so that the Muslims as a whole can collectively proceed upon the correct path to achieve the honour of the Dunyaa and the reward of the hereafter:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

*And the honour belongs to Allah, and to the His Messenger and to the believers  
(Al-Munaafiqoon 8)*

## **The reality that the Muslims are living in today:**

Knowing the Shar'iy ruling for a particular reality, whether this relates to a thing or an action, demands a precise understanding of the reality and this is what has been called Tahqeeq Al-Manaat of the Hukm. This is then followed by the knowledge of the Shar'iyah Nusooq (texts) that are related to that certain reality in addition to the knowledge of the implications or indications of their wordings so that the Hukm Ash-Shaari' can be deduced for that reality. Therefore based on this understanding, before attaining the knowledge of the Ahkaam Ash-Shar'iah related to the methodology for the resumption of the Islamic way of life, it is first necessary to know and understand the reality of the life that the Muslims are currently living today which is the reality that we want to change and make Islamic. In other words it is necessary to know the Mana'at (reality) of the Hukm which the Hukm will be applied upon.

The Fuqahaa of the Muslims (Legal Jurists) have called the Daar (land) in which the Muslims live an Islaamic life Daar ul-Islaam. They explained that Daar ul-Islaam is the land in which Islaam is present as an Aqeedah and System of life in actuality. This applies whether that land is small like Al-Madinah Al-Munawwarah or stretched over a vast area like the Islamic State at the time of the Uthmaaniyyoon. Islaam will not have a real presence in this land unless its Ahkaam (rulings) are implemented upon the citizens in all of the people's affairs whether they relate to the internal or foreign policy. So the relationships of the people amongst themselves and the relationships they have with others from other nations and peoples are all regulated by the System of Islaam. This is because Islaam has regulated the relationship of the person with his Rabb, his relationship with himself and his relationship with others. And this matter of implementing Islaam completely and comprehensively will not be accomplished unless the security in that land rests in the hands of the Muslims internally and externally.

As for the internal or domestic security then this relates to providing security to every individual from amongst the citizens of the State in respect to his Deen, blood, property and honour which is secured by the power of the Muslims and their authority, manifested in the institutions of the State, at the head of which is the Khalifah. As for the external security then this relates to the state's protection of the borders of Daar ul-Islam and those who are in it and this is accomplished by the authority (Sultaan) of the Muslims, their power and not by the power of anyone else. This is because it is not conceivable for Islaam to be implemented internally and carried as a Da'wah externally in the absence of the power of the Muslims and their Sultaan (authority). So the Islamic Ummah with her power and Sultaan (authority) appoint a Khalifah and pledge allegiance to him so that he rules by that which Allah (swt) has revealed in the Kitaab and the Sunnah. The Ummah then accounts him upon that basis and she fights alongside him against anyone who aggresses against the Islamic entity and its ideology, in addition to carrying Islaam alongside him to all others from the different nations and peoples of the world.

The Messenger of Allah (saw) said:

إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ

**Verily the Imaam alone is a shield, fighting is undertaken from behind him and protection is attained with him (Al-Bukhaari and Muslim).**

And 'Uthmaan ibn 'Affaan (ra) made this clear when he stated:

إِنَّ اللَّهَ لَيَرْعُ بِالسُّلْطَانِ مَا لَا يَرْعُ بِالْقُرْآنِ

Verily Allah prevents with the Sultaan that which is not prevented by the Qur'aan.

Based on this, a land cannot be Daar ul-Islam unless two matters or conditions are fulfilled: The first is that this land and those who inhabit it must submit in their domestic and foreign policies to the Islamic rulings in all of the life's affairs. And secondly, the security (Amaan) of this land and the people who reside in it must be held by the Muslims internally and externally. If these two matters are fulfilled together within a State then it would be Daar ul-Islam however if either of them was missing it would not be considered as such. Rather it would be Daar ul-Kufr (land of disbelief) and even if all of its inhabitants were Muslim.

This description of the Daar (land) is understood from the Adillah Ash-Shar'iyah (The Islamic legal sources of evidence). These include the speech of Allah (swt):

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

*Allah has promised those who have believed from you and performed righteous acts that he will surely establish them in authority on the earth as he established it for those were before them. He will surely firmly establish for them their Deen that he has chosen for them and he will surely exchange after their fear (a state of) security (Amn) (An-Nur 55).*

The Tamkeen (firm establishment) of the Deen mentioned in the Aayah means its sovereignty and application, and the Amn (security) and Khawf (fear) are connected to the Istikhlaaf (gaining authority) on the earth and it represents a connection of the specific upon the

general. This is because the gaining ascension or authority on the earth, which includes ruling by Islaam (for those who have believed and performed the righteous acts) requires the presence of Amaan (security) and the Tamkeen (firm establishment of the Deen) i.e. its implementation. These therefore are two matters that are absolutely necessary for the land to be classified as Daar ul-Islaam.

Another evidence is found in the ‘Seerah An-Nabawiyah’ of Ibn Hishaam in regards to the document that the Messenger of Allah (saw) commanded to be drafted between the Muslims on one side and the Mushrikeen and Jews who resided in the neighbourhood and surroundings of Al-Madinah. The following was mentioned in the Seerah of Ibn Hishaam:

**‘If an incident or dispute arises between any of the people of this document then the issue will be returned to the judgement of Allah and Muhammad (saw)’.**

This therefore means that the ruling in this land was for Islaam alone. The document also included within it:

**‘There is no trading with Quraish and those who support them and that they (the people of the document) must support one another in the event of attack Yathrib (Al-Madinah).**

This therefore indicates that the Amaan (security) lies with the Muslims and those who have submitted to the ruling of Islaam.

Makhool related: ‘The Messenger of Allah (saw) did not divide the (Ghanaa’im) booty except for those inside Daar ul-Islaam’.

This text includes the indication that the Lands are of more than one type; Daar ul-Islaam and the land which is not Daar ul-Islaam i.e. Daar ul-Kufr. And this is supported further by a Hadeeth recorded

by Muslim and Tirmidhi amongst others in which the Messenger of Allah (saw) said:

تَمَّ ادْعُهُمْ إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ فَإِنْ أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ،  
وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ، وَإِنْ اخْتَارُوا  
الْمَقَامَ فِي دَارِهِمْ أَنََّّهُمْ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ عَزَّ وَجَلَّ كَمَا  
يَجْرِي عَلَى الْمُسْلِمِينَ وَلَيْسَ لَهُمْ فِي الْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ

**‘Then invite them to change from their lands to the land of Emigrants (Daar ul-Muhaajireen) and inform them that, if they do so, they shall have all the privileges and obligations of the Emigrants. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers)’.**

This means that if they do not change to Dar ul-Islam then they will not have what the Muslims in Daar ul-Islam have in terms of ruling and security. Islam will not be applied upon them and they will not be defended unless they call the State to come to their help against a people which the State does not have a treaty with.

Therefore the State is not described as being Islamic for the sake of it or because of its inhabitants but rather it is only described as such due to its system of ruling and its security and this is because it is these two components that manifest Islam as a system of life. This is exactly what happened in respect to the Islamic conquests where the mere submission of the land and its inhabitants to the rule of Islam and the security of the Muslims was the sign that indicated that it had become part of Daar ul-Islam irrespective of whether the people

had embraced Islaam or had remained upon their religion. Similarly when the disbelievers occupied a land from Daar ul-Islaam it then became Daar ul-Kufr and even if its people were Muslims and abided by some of the rulings of Islaam. This is because their security and their ruling became under the authority of the disbeliever and was no longer under the authority of the Muslims.

Built upon this Shar'iy (legislative) description of the land, it can be seen that all of the Muslim lands today are Dar ul-Kufr because their Amaan (security) is not self-guaranteed but is rather externally dependant and because they do not rule by Islaam. There is no value in saying that these lands are independent or implement some of the Islamic rulings or that their constitutions state that the official Deen of the State is Islaam or that Islaam is the main source for the rulings. This is because the determining factors are the Amaan (security) and the ruling by Islaam in all of the life's affairs. This is where the Islamic Aqeedah is the single and only basis for everything in the State in terms of thoughts, concepts and systems. So everything that exists within the State either emanates from the Islamic Aqeedah or is based upon it and this applies equally to both the internal policy and foreign policy. It is therefore not Halaal (legally permissible) for the ruler in Dar ul-Islaam to adopt or implement even a single ruling that does not emanate from the Islamic Aqeedah which means that every ruling has to be based upon a Daleel Shar'iy from the Qur'aan or the Sunnah, or what these two sources guide to in terms of Qiyaas (analogy) and Ijmaa' As-Sahaabah (the consensus of the companions).

As such the Islamic State is the executive body for the collection of the concepts, criteria and convictions that Islaam has come with. Everything that exists in the State emanates from or is based upon the Islamic Aqeedah whether this relates to the concepts that regulate the conduct of the ruler and subjects or criteria like the Halaal and the Haraam, the Husn (prettiness) and Qubh (ugliness) and the Khair

(good) and Sharr (evil), or that which is related to the convictions of the people in respect to the Aqaa'id (beliefs).

Allah (swt) said:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

*And rule between them by that which Allah has revealed and do not follow their desires and beware of them lest they seduce you away from some of what Allah has revealed to you (Al-Ma'idah 49).*

And Allah (swt) said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

*And whosoever seeks a Deen other than Islaam then it will never be accepted from him and in the hereafter he will be from the losers (Aali Imraan 85).*

And He (swt) said:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

*And whosoever does not rule by what Allah has revealed then they are from the disbelievers (Al-Maa'idah 44).*

And in the following Aayah Allah (swt) says:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

*And whosoever does not rule by what Allah has revealed then they are from the oppressors (Al-Maa'idah 45).*

And in a third Aayah He (swt) says:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

*And whosoever does not rule by what Allah has revealed then they are from the disobedient rebellious people (Al-Maa'idah 47).*

The Siyaadah (sovereignty to make laws) in Dar ul-Islam belongs to the Shar'a (Islamic legislation) alone and it does not belong to the people, the parliamentary majority, the ruler, the intellectuals or local man-made systems or international ones, and its does not give regard to the people's acceptance or satisfaction with this or not. As such, this Daar (land) submits to the Shar'a (Islamic legislation) alone and hearing and obeying of the ruler is obligatory upon the subjects as long as he implements this Shar'a, otherwise there would be no hearing and obeying.

The Messenger of Allah (saw) said:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ  
بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

**Hearing and obeying is oblige upon the Muslim in that which he likes and that which he dislikes as long as he is not commanded with an act of disobedience. So if he is commanded with an act of disobedience then there is no hearing and no obedience (Al-Bukhaari and Muslim).**

The life in any land is in accordance to the type of Daar it is. So in Daar ul-Islam the life within it is Islaamic whereas the life in Daar ul-Kufr is not Islamic and even if some of the individuals residing in it abide by the Islamic rulings. This is because the Islamic life is the life in which the relationships of the people with themselves, their Rabb and with others is organised by the Islamic system and it is not possible to achieve this life except in Daar ul-Islam.

It is obligatory upon the carriers of the Islamic Da'wah who are working to resume the Islamic life through the establishment of the Khilafah State to fully comprehend this reality. They must comprehend that the Daar that the Muslims are living in today is the land of Kufr and that the reality of the life that they are living is not an Islamic life. If this had not been the reality then it would not have been obligatory for them to undertake the Da'wah and work to resume the Islamic life.

Therefore the reality that we are living in today, in respect to its Daar and the life that is lived, does not differ in its Shar'iy description from the reality that the Messenger of Allah (saw) and his companions (rah) were living whilst in Makkah or the reality that Mus'ab Ibn 'Umair (ra) found in Al-Madinah (Yathrib). So Makkah before the time of Hijrah was Daar ul-Kufr despite the fact that the Messenger of Allah (saw) and a number of Muslims were present within it. Similarly, Al-Madinah before the Hijrah of the Nabi (saw) was also Dar ul-Kufr despite the number of Muslims in it increasing above the number of those who were present in Makkah. The reason for this is that both of these lands did not fulfil the two necessary components required to make a land Dar ul-Islam i.e. they did not possess the ruling of Islaam or the security in the hands of the Muslims.

However the fact that some parts of the Islamic world have declared themselves to be Islamic Republics and have stated that Islaam is the main source for their constitutions may lead someone to ask: Why

are the like of these lands not considered to be Daar ul-Islam? The answer to this question is arrived at by understanding the reality of these States that claim to be Islamic. This would lead to the conclusion that these lands do not differ from all of the other States existing in the Muslim world and that the only difference between them is the naming and titles that they have chosen, some partial legislations and some tinkering that they do with man-made systems to give an appearance that they are related to Islaam. All of these self-proclaimed Islamic States still commit to the man-made systems in the domestic and foreign policies. They recognise all of the States that exist in the Islamic World; they call to the preservation of the borders and the independence of each State in accordance to the man-made international laws. In addition they call for the implementation of democracy which is based upon the separation of the Deen from life (and its affairs).

And in order to make the reality of Daar ul-Islam and the Khilafah State clear and to make the differences between them and the claims that are brought today clear, it is necessary to explain the Shar'iyah characteristics and features of the Khilafah State. Therefore it must be made clear that the Khilafah State is established upon four essential and indispensable principles which are:

**Firstly: The Siyaadah (sovereignty) in the Islamic State belongs to the Shar'a (Islamic legislation) alone:**

This means that the will of the individual, the Ummah and the Haakim (ruler) within this State are all regulated by the Shar'a and they are not regulated by the mind or the opinion of the majority.

Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result (An-Nisaa 59).*

Therefore it is the Shar'a alone that regulates the State and the Ummah. It is the legislation that Muhammad (saw) came with from Allah (swt) and it is the only reference point in respect to the actions, things and to settle disputes between one individual and another, or between the State and the subjects or between the State and other States and peoples. The Haakim (ruler) in this State is given the Bai'ah (pledge of allegiance) by the Ummah upon the Book of Allah and the Sunnah of His Messenger so as to implement the commands of Allah and prohibitions upon her i.e. to implement the Shar'a. Therefore if he diverts from the Shar'a the Ummah accounts him until he returns to it and if Kufr Bawaah (clear disbelief) manifests from him, he is fought against and if the people who gave him the Bai'ah turn away from the Shar'a, they are fought against until they return back to it. This means that the Ummah, the individual and the Haakim all submit to the Shar'a and for this reason it is stated that the Siyaadah (sovereignty) belongs to the Shar'a and not to the people or the human mind. Therefore the Shar'a is the engine and the regulator of every matter in Daar ul-Islam.

Allah (swt) said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ  
مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

*It is not for the male or female believer, once Allah and His Messenger have decided upon a matter, to have any choice in regards to their command. And whoever disobeys Allah and His Messenger has indeed strayed far and manifestly astray (Al-Ahzaab 36).*

And He (swt) said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي  
أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*But no, by your Lord, they can have no Imaan, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission (An-Nisaa 65).*

And the Messenger of Allah (saw) said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

**Whoever brings something new to this matter that is not *in* it,  
then it is rejected (Muslim)**

And Al-Bukhaari related it as:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Whoever brings something new to this matter that is not *from* it, then it is rejected (Al-Bukhaari).

**Secondly: The Sultaan (authority) in the Islamic State belongs to the Ummah:**

So it is the Ummah that possesses the Sultaan (authority) which means the Quwwah (power) and Hukm (rule). The Hukm here means the implementation of the Hukm Shar'iy however Allah (swt) has legislated the method for the implementation of the Shar'a which is undertaken by the State represented in the Khalifah. This is where the Ummah gives the Bai'ah to the Khalifah who is then delegated on her behalf to apply the Shar'a and carry Islaam to the world based established upon her intellectual and material strength.

The Messenger of Allah (saw) said:

كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الْأَوَّلِ  
فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ

The children of Israel's affairs were governed by the Anbiyaa (prophets). Every time one passed away he was succeeded by another and verily there will be no Prophet after me. And there will be Khulafaa who will number many. We asked: What do you command us (in respect to them)? He said: Give the Bai'ah to the first and then the first and give then their rights for verily Allah will ask them about the people's affairs they were entrusted with. (Al-Bukhaari and Muslim).

And whilst addressing the Ummah who possess the authority he (saw) said:

وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمْرَةَ قَلْبِهِ، فَلْيُطِعهُ إِنِ اسْتَطَاعَ، فَإِنْ جَاءَ  
آخَرَ يُنَازِعُهُ فَاصْرِبُوا عُنُقَ الْآخَرِ

**And whoever gives the Bai'ah to the Imaam, having given him the clasp of his hand and the fruit of his heart, must obey him to the utmost of his ability. And if another comes to challenge and remove him then strike the neck of the other (Al-Muslim and An-Nasaa'iy).**

This Sultaan represented in the Ummah, which fights with her authority against the one who insists on challenging the Khalifah, is handed over to the Khalifah and remains with him, as long as he abides by the Shar'a and implements the Ahkaam of this Shar'a internally and externally, which includes the application of the Hudood, the protection of the frontiers from the enemies and the carrying of the Da'wah to the world by way of Al-Jihaad to the whole of mankind.

**Thirdly: The obligation of their being one single Khalifah for the Muslims:**

This is because it is prohibited for the Muslims to have more than one Khalifah.

The Messenger of Allah (saw) said:

إِذَا بُويعَ خَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا

**If the Bai'ah is given to two Khalifahs then kill the latter of them. (Muslim).**

And due to the Hadeeth related from 'Arfajah in which he said: I heard the Messenger of Allah (saw) say:

مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعًا عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ ، وَيُفَرِّقَ  
جَمَاعَتَكُمْ فَاقْتُلُوهُ

**Whoever comes to you when your affair is united upon one man wanting to break your strength and divide your Jamaa'ah (unity), kill him. (Muslim).**

And because of the Hadeeth mentioned earlier that states within it:

فَإِنْ جَاءَ آخَرَ يُنَازِعُهُ فَاصْرِبُوا عُنُقَ الْآخِرِ

**And if another comes to challenge and remove him then strike the neck of the other.**

((Branch issue: It is worth mentioning that in regards to the Hadeeth:

إِذَا بُوِيعَ خَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا

**If the Bai'ah is given to two Khalifahs then kill the latter of them. (Muslim).**

It has two different Saheeh narrations where one of them has a 'Kasrah' below the letter 'Khaa' (Al-Aakhir) whilst the other has a Fat'hah above the letter 'Khaa' (Al-Aakhar). The first (Al-Aakhir), with a Kasrah, means the one who came last and as such it means the

man whom some of the Muslims have given the Bai'ah to after the Bai'ah has already been contracted to the first according to the Shar'iy methodology. So if this latter Khalifah (Al-Aakhir) persists upon the claim to the Khilafah he is fought by the Muslims and if he still does not give up his claim he is killed. As for 'the other' (Al-Aakhar) with a 'Fat'hah', it means not the first in respect to the order or standing and even if they both came into existence together (at the same time). So if the Khilafah was contracted to two Khalifahs at the same time, in the case where one of them was given the Bai'ah by the majority of the Ahl ul-Hall Wal 'Aqd (People of influence and decision making) whilst others from amongst them gave the Bai'ah to another Khalifah. In this case 'Al-Aakhar' with a 'Fat'hah' is the one who has not been given the Bai'ah by the majority of the Ahl ul-Hall Wal 'Aqd and it is then obliged upon to give the Bai'ah to the Khalifah who was given the Bai'ah by the majority of the people of influence and decision for the sake of preserving the unity of the Khilafah. If however he refuses this and persists upon not giving the Bai'ah they fight (kill) him. Therefore acting in accordance to the first Riwaayah (report) is required in the first case and acting in accordance to the second report is required in the second case. This is because they are both Saheeh reports for a single Hadeeth and each of them indicate and guide to a different ruling. However in the situation where due to some circumstance, the people of the influence and decision making give the Bai'ah to two Khalifahs at the same time, then in this scenario the contract of the Khilafah is cancelled in respect to both of them. The matter is then returned to the Muslims who are represented by the Ahl ul-Hall Wal 'Aqd and then when they contract the Bai'ah to one of the two it will then be considered to have been contracted from anew and it will not be considered to be confirmation of the original Bai'ah that had been cancelled. Additionally if the Bai'ah was then decided to be given to other than the original two then this would validly be contracted. Lots will not be cast between them at any point because drawing lots

does not enter into the area of contracts and as such does not enter into the issue of the Khilafah because it is a contract)).

There is an Ijmaa' (consensus) of the Sahaabah (rah) that occurred after the death of the Messenger of Allah (saw) in relation to the Hukm of the unity of the Khilafah and existence of one Khalifah. This occurred when one or some of the Ansaar raised this issue to the Muhaajiroon who were present in the Saqeefah of Bani Saa'idah and said: 'From us a man and from you a man'. 'Umar (ra) then responded by saying: 'Two swords together in one scabbard in which case neither will be drawn' and the Abu Bakr (ra) said:

وَإِنَّهُ لَا يَحِلُّ أَنْ يَكُونَ لِلْمُسْلِمِينَ أَمِيرَانِ

Verily it is not Halaal for the Muslims to have two Ameers.

The Sahaabah (rah) then agreed and made Ijmaa' upon the giving of the Bai'ah to one single Khalifah (successor) to the Messenger of Allah (saw) and he was Abu Bakr (ra).

#### **Fourthly: The Khalifah alone has the right to adopt the Ahkaam Ash-Shar'iyah in regards to that which is related to the caretaking of the people's affairs:**

In the case where there are a number of Ijtihadaat (legal deductions) in regards to a single issue, the Khalifah is then responsible in front of Allah (swt) and towards the Muslims, in regards to adopting a Hukm Shar'iy from amongst these Ijtihadaat, which he believes to be the closest to what is correct, so that he can then apply it. In the time of the Khilafah of Abu Bakr As-Siddeeq (ra) he adopted certain Ahkaam Ash-Shar'iyah that he obliged the Muslims to act in accordance to and likewise 'Umar, 'Uthmaan and 'Ali (rah) also adopted certain Shari'ah rulings that they obliged the Muslims to act in accordance to. None of the Sahaabah rejected this from them and

therefore this represents an Ijmaa' (consensus) of the Sahaabah in respect to the right of the Khalifah to adopt specific rulings that the people must then act in accordance to. Based on this well-known Shari'ah principles were deducted such as:

لِلسُّلْطَانِ أَنْ يُحْدِثَ مِنْ الْأَقْضِيَةِ بِقَدْرِ مَا يُحْدِثُ مِنْ مُشْكَالَاتٍ

The Sultaan has the right to bring a new judgement from amongst the issues in accordance to the number of new problems as they arise.

And the principle:

أَمْرُ الْإِمَامِ يَرْفَعُ الْخِلَافَ

The command of the Imaam decides the dispute.

And:

أَمْرُ الْإِمَامِ نَافِذٌ ظَاهِرًا وَبَاطِنًا

The order of the Imaam is implemented openly and secretly.

So the Muslim implements the command of the Imaam in that which relates to his open conduct between him and the state, and between him and other people, in addition to his behaviour that is hidden from the State. Despite this, it is however permissible for any Muslim if he is convinced of the correctness of a certain Ijtihad which is different to the adoption of the Khalifah, to teach the people his opinion and propagate it. This is because the Ijmaa' of the Sahaabah guides to the obligation of acting in accordance to the adoption of the Khalifah but it does not oblige the teaching and propagation of

the Khalifah's adoption. So for instance, Abu Bakr (ra) used to distribute the wealth amongst the Muslims without differentiation at the time of his Khilafah. 'Umar (ra) however held a different opinion in this issue and discussed the Hukm with Abu Bakr (ra) however at the same time he submitted to Abu Bakr's opinion and acted in accordance to his adoption. Then later when he became the Khalifah he applied his adoption on this issue and all of this indicates that the adoption of the Khalifah is binding in respect to the action but not binding in respect to the Da'wah.

The Islamic State therefore has a specific executive entity which was founded by the Messenger of Allah (saw) in Al-Madinah Al-Munawwarah. The Khulafaa Ar-Raashidoon then committed to this specific entity and this continued in its most part by the Khulafaa of the Muslims until the time that the Khilafah was dismantled and abolished in the year 1924. This entity consists of: The Khalifah, his Mu'aawinoon (Assistants), the Wulaah (Governors of provinces), the Qudaah (Judiciary and Judges), the administrative entity and the Majlis Ash-Shooraa or Majlis Al-Ummah. These organs or institutions are specific to the Khilafah State and differs from all of the executive institutions present in the man-made systems that existed before the Islamic State and those that came after it. This is what tells the Khilafah State and the System of Islaam apart from all other states and Systems and provides it with specific characteristics and features by which it is distinguished. These include:

### **1) The Khilafah State does not have fixed borders that it stops at and does not go beyond:**

This is because the Ummah has been legally tasked with the obligation to carry Islaam to all of mankind and to implement Islaam upon them, whether they have embraced Islaam or not embraced it. So the borders of the Islamic State from the time that the Messenger

of Allah (saw) established it in Al-Madinah Al-Munawwarah have been continuous moving borders. Every land that submits to its authority joins it and whether this occurred by way of peace or war. These lands and its people are looked after by the rulings of Islaam and the lands become an inseparable part of the Islamic Khilafah State.

Allah (swt) said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

*And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner (Saba' 28).*

And He (swt) said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

*He it is who has sent His Messenger with the guidance and the Deen of truth to make it prevail over all other Deens (At-Taubah 33).*

And the Messenger of Allah (saw) said:

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّىٰ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحَسَابُهُمْ عَلَى اللَّهِ

**I have been commanded to fight the people until they bear witness that there is Laa Ilaaha Illallah and that Muhammadar Rasoolallah, and establish the Salaah, and give the Zakaah. And**

**if they do that their blood and property will be inviolable to me except for that in which Islaam has a right and their accountability will (then) be with Allah (Al-Bukhaari and Muslim).**

The borders of this State are open to all of the Muslims and those who hold its citizenship. They can enter and leave it as they wish and all have the right to attain the citizenship with the exception of the cases where the Shar'a has excluded this right.

## **2) The Islamic State is committed to abiding by the Ahkaam Ash-Shar'iyah in its domestic and foreign policies:**

It is prohibited for the State to refer in judgement to anything other than the Ahkaam Ash-Shar'iyah like referring to secularism, democracy or the laws of the United Nations or Security Council. As such it is prohibited for it to be a member of this organisation and even for a single day. If the Khalifah was to do this, the Ummah would then condemn this and account him in accordance to the Shar'iy method until he reverts from it. The State is also committed to the Hukm Ash-Shar'iy in its international relations which include the rulings of not killing messengers and prisoners in addition to those related to honouring treaties and covenants which are concluded with other States.

## **3) The State permits the establishment of political parties upon the basis of Islaam alone:**

They are permitted to undertake political and intellectual acts like accounting the Khalifah and inviting to the Islamic thoughts that they have adopted which differ from those adopted by the Khalifah. This is because the establishment of political parties upon the basis of Islaam is *Fard 'Alaa Al-Kifaayah* (An obligation of sufficiency) due to the statement of Allah (swt):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be, from amongst you, an Ummah that calls to the Khair (i.e. Islaam), orders the Ma'rouf and forbids the Munkar, and they are those who are successful (Aali Imraan 104).*

The actions that have been described in this Aayah, which are: inviting to Islaam, ordering the Ma'rouf and forbidding the Munkar, represent the elements upon which the political party in Islaam is established. For this reason it is prohibited (Haraam) for Muslims to gather together in a grouping on any basis other than Islaam like the basis of patriotism, nationalism, socialism or any other non-Islamic basis. This is because Allah (swt) said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

*And whoever seeks a Deen other than Islaam then it will never be accepted from him and in the hereafter he will be from amongst the losers (Aali Imraan 85).*

And because the Messenger of Allah (saw) said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

**Whoever brings something new to this matter that is not from it, then it is rejected (Al-Bukhaari).**

**4) It is Haraam for the Islamic State to allow the disbelievers to have an authority over the Muslims:**

Joining military alliances or convening political, cultural, economic or other treaties with the disbelievers that provide them with an authority over the Muslims are examples of this prohibition. This is due to the speech of Allah (swt) when He says:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

*And Allah will never allow for the disbelievers to have a way over the believers  
(An-Nisaa 141).*

The State must therefore work from the moment of its establishment to achieve economic self-sufficiency and it must work to take the position of the number one state in the world. This has been guided to by the actions of the Messenger of Allah (saw) and the Rightly Guided Khulafaa who followed him when they strove to make the State a leader and influential and did not accept for it to be a follower or agent. The role of the State is to carry Islaam to all of mankind in order to take them out of the depths of darkness and into the light of Islaam and from the suffering inflicted by the man-made systems and towards the justice of the Ahkaam Ash-Shar'iyah.

## **5) The Arabic language is the official language of the Islamic State:**

It is the official language for conversation domestically and internationally and it is the language of culturing, education and the media. Its texts and linguistic implications are referred back to in the case where there is a disagreement in respect to a certain text related to treaties and agreements between the Islamic State and other States. This is a Shar'iy obligation because it is the language of the Qur'aan and the Sunnah and the process of Ijtihad (derivation of Islamic rules) in respect to its texts and gaining knowledge about the Islamic

rulings from the Qur'aan and the Sunnah does not take place except with the Arabic language. Moreover the miracle of the Qur'aan is manifested in it and its miracle is part of the Islamic Aqeedah. Additionally the prayer which is a pillar (Rukn) from amongst the Arkaan of Islaam is not accepted and does not count unless the Qur'aan is recited in it whilst the Qur'aan cannot be recited in other than the Arabic language.

As for learning languages other than the Arabic language, then this is Fard 'Alaa Al-Kifaayah (An obligation of sufficiency) and the State will deal with this in accordance to what is required to be fulfilled based on the principle:

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

(That which is a Waajib is not completed except with it, then it is Waajib).

This is due to what is related to taking care of the affairs of the Ummah and the obligation of carrying the Islamic Da'wah to the world.

## **6) The public life (Al-Hayaat ul-'Aammah) in the Islamic State is completely subservient to the Ahkaam Ash-Shari'ah:**

As such it is not permissible for there to be any collective display that is not Islamic like the Nairuz 'Eid (Iranian festival) or Christmas for example. Similarly it is not permitted for any individual from the subjects of the Islamic State or from those who have entered by treaty or as an ambassador, to contravene the rulings of Islaam in the public life in relation to their clothing or conduct, and even if the person was not a Muslim. This is because the land is Daar ul-Islaam and the public life within it is an Islamic life. As for the private life, then Islaam has permitted the non-Muslims to engage in actions that

are not permitted for them to engage in within the public life such as drinking alcohol, eating pork, celebrating their festivals and undertaking their religious rites.

These are the foundations and distinguishing features of the Khilafah State that are derived from the Shar'iyah Adillah (evidences). They must be clear and fully comprehended by the Muslims so that they can then pass judgement upon any land that claims to be an Islamic State and so that they are not fooled by a certain naming, titles or slogans that are in fact contrary to the Islamic legislation. This is because the propagated principles of 'That which does not conflict with Islaam is Islaam' and 'That which agrees with Islaam is Islaam' are false and incorrect. Only that which had been deduced and derived from the Qur'aan and the Sunnah can be considered to be from Islaam. The methodology of Islaam in passing judgement is only one methodology and not many and this is the same regardless of how much circumstances and means have changed and irrespective of how many centuries have passed by.

Allah (swt) states:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ  
سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

*And moreover, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (Al-An'aam 153).*

And the reality of the Islamic State at the time of the Messenger (saw) and the Khulafaa Ar-Raashidoon in addition to the Adillah Ash-

Shar'iyah (Legislative sources) represented in the Kitaab and the Sunnah, are the two criteria by which any State is measured, in respect to it being Islamic or not. And the life that the Muslims lived after the Hijrah in the era of the Messenger of Allah (saw) and under the shade of the rightly guided Khilafah exemplifies the model of the Islamic life and it is the life that the carrier of the Islamic Da'wah must work to resume. Then when the like of this Islamic life is established within a State, it is then obligatory upon the Muslims and the carriers of the Islamic Da'wah to work to unify the regions of the Islaamic world with this State. This is because the unity of the Khilafah and the submission to the Khilafah State is a Shar'iy obligation upon the Muslims.

The carriers of the Da'wah within the political parties and groups that are working to resume the Islamic life must therefore refine their view in respect to understanding the reality that they are working to change. They must also refine their study of the method that they are following and to make sure that it is a Shar'iyah Tareeqah (methodology) which the revelation has come with and which the Messenger of Allah (saw) proceeded with until the first Islamic life was established in Al-Madinah Al-Munawwarah. This came about via the establishment of the first Islamic State which then went on to continue for another thirteen hundred years. This was despite the misapplication of some of the Islamic rulings by some of the Muslim rulers over this time period and that is because the Muslims throughout these centuries did not rule by other than Islaam and they did not seek judgments from other than Islaam. Their State was always Islamic and their life was always Islamic according to their viewpoint and the viewpoint of all other peoples and nations throughout this entire time period.

## The carrying of the Da'wah:

There is a difference between carrying the Daw'ah to Islaam and carrying the Da'wah to resume the Islamic life. The first is general and includes both whereas the second is specific. Carrying the Da'wah to Islaam is obligatory upon every Mukallaf (legally responsible and accountable) Muslim, it is obligatory upon the Islamic State and obligatory upon every political party that is established upon the basis of Islaam.

As for the Mukallaf Muslim, carrying the Da'wah to Islaam is required wherever he is and wherever he travels to. He invites the disbelievers to Islaam using the Maw'izhat ul-Hasanah (beautiful exhortation) whilst attempting to instigate their nature towards sanctification and religiosity. He brings decisive and definite arguments and proofs to them in order to convince them of the Islamic Aqeedah and to bring them into the fold of Islaam without Ikraah (compulsion).

Allah (swt) says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِآيَاتِي هِيَ أَحْسَنُ  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite to the way of your Lord with wisdom and beautiful exhortation, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided (An-Nabl 125).*

And the Messenger of Allah (saw) said:

فَوَلِّهِ لِأَنَّ يَهْدِيَّ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

**By Allah, for Allah to guide one man by you is better than possessing red camels (Al-Bukhaari and Muslim).**

As for the Islamic State, then the Seerah of the Messenger of Allah (saw) after the establishment of the State, the Shar'iyah texts and the actions of the rightly guided Khulafaa' all abundantly indicate and guide to the obligation of carrying Islaam to mankind via the State by way of Al-Jihaad. This is so that the people either embrace Islaam or are made to submit to its Ahkaam (rulings) and this is because the application of Islaam over non-Muslims is the practical method for inviting them to Islaam. Suleymaan Bin Buraidah related that his father said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَمَرَهُ فِي خَاصَّةٍ نَفْسِهِ بِتَقْوَى اللَّهِ تَعَالَى ، وَمَنْ مَعَهُ وَالْمُسْلِمِينَ خَيْرًا ، ثُمَّ قَالَ : اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَقَاتِلُوا مَنْ كَفَرَ بِاللَّهِ ، اغْزُوا وَلَا تَعْدُوا وَلَا تَغْلُوا وَلَا تُمَثِّلُوا وَلَا تَقْتُلُوا وَلِيدًا ، وَإِذَا أَنْتَ لَقَيْتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى أَحَدِ ثَلَاثٍ خِلَالٍ وَخِصَالٍ ، فَأَيَّتَهُنَّ مَا أَجَابُوا إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ إِلَيْهِنَّ ، ثُمَّ ادْعُهُمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ إِنْ هُمْ فَعَلُوا أَنَّ هُمْ مَا لِلْمُهَاجِرِينَ وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ ، وَإِنْ هُمْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ فَأَخْبِرْهُمْ أَنَّ هُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ ، فَإِنْ هُمْ أَبَوْا أَنْ يَدْخُلُوا فِي الْإِسْلَامِ

فَسَلِّمُوا إِلَيْهِمُ الْغُزْيَةَ ، فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ، فَإِنْ أَبَوْا فَاسْتَعِزْ  
بِاللَّهِ وَقَاتِلْهُمْ

Whenever Allah's Messenger (saw) charged someone with leadership in the army or sent someone on an expedition, he would admonish him to fear Allah and be good to the Muslims who were with him: He would say: "Fight in the Name of Allah and in Allah's cause and fight those who disbelieve in Allah. Do not take be excessive and do not betray and do not mutilate (the enemies' dead) and do not kill children. When you meet your enemies from among the polytheists, call them to three matters - if they respond (in a positive manner), respond to them in a like fashion and accept it from them and cease making war upon them: Invite them to Islam and if they respond positively, accept it from them and then invite them to leave their land and migrate to the land of the Muhajirun.

Inform them that after migrating, they will be entitled to everything to which the Muhajirun are entitled and they will be under the same obligations as the Muhajirun. If they refuse to migrate, then tell them that they will have the same status as the Bedouin Muslims and the rule of Allah will not apply upon them like it does upon the believers and they will not receive any share of the booty or returns of war unless they fight jihad with the Muslims. If they refuse (to embrace Islaam), then ask them for the Jizyah and if they agree to this, then accept it from them and refrain from fighting them. But if they refuse this then seek Allah's Help and fight against them.

(Muslim and At-Tirmidhi)

Therefore the Islamic State is in a continuous state of Al-Jihaad in order to carry Islaam to the world to transform it to Daar ul -Islaam until the day where the whole of mankind submits to the Islamic

rulings under the rule of the Khilafah State by the permission of Allah Ta'Aalaa and as a result of the work of the sincere workers.

As for the Da'wah to resume the Islamic life, then this is the invitation for the Muslims to work to bring Islaam back to the reality of life within the State which applies Islaam internally and carries it externally. It represents the call to resume the Islamic life which ceased to be present in reality after the destruction of the Khilafah in 1924 at the hands of the disbelievers and their agents. And in respect to this situation, Islaam has legislated a specific Tareeqah (method) manifested in the founding of a political party that works to resume the Islamic life through the return of the Khilafah State.

## The Shar'iyah methodology for the resumption of the Islamic way of life:

After fully comprehending the reality of the Daar (land) that we are currently living in, according to how the Shar'a has explained Daar ul-Kufr, and after understanding the life that we are currently living today and that it is not Islamic. After understanding these realities according to the Shar'a, we find that they are exactly the same as the Daar and the life that the Messenger of Allah (saw) existed in whilst in Makkah, when Allah (swt) sent him with Islaam as a messenger to his people and the whole of mankind with the objective of changing that reality. After having comprehended this, it should not be said that the reality in which the Messenger (saw) found himself was different to the reality that the Muslims are currently living in today in the beginning of the 21<sup>st</sup> century. It has been said that it is different due to the presence of millions of Muslims and because some of the Islamic rulings are applied. This should not be argued because the focus of change is not individuals or some rulings, but rather the focus of the change that is required is upon the Daar, the society and the life. The Sahaabah (rah) comprehended this matter despite the presence of Muslims in Makkah.

Khabbaab Ibn Al-'Aratt (ra) said:

شَكُونَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ  
الْكَعْبَةِ فَقُلْنَا أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو لَنَا فَقَالَ قَدْ كَانَ مِنْ قَبْلِكُمْ يُؤْخَذُ  
الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهَا فَيَجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ  
فَيُجْعَلُ نِصْفَيْنِ وَيُمَشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ حِمِّهِ وَعَظْمِهِ فَمَا يَصُدُّهُ ذَلِكَ

عَنْ دِينِهِ وَاللَّهِ لَيَتِمَّنَّ هَذَا الْأَمْرُ حَتَّى يَسِيرَ الرَّكِيبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتِ  
لَا يَخَافُ إِلَّا اللَّهَ وَالذِّئْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَسْتَعْجِلُونَ

We complained to Allah's Apostle (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burdah (i.e. cloak). We said to him: "Would you seek help for us? Would you pray to Allah for us?" He said: "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his Deen. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his Deen. By Allah, this matter will be accomplished to the point where a rider will travel from Sana (in Yemen) to Hadramawt (in Al-Iraq) without fearing anything except for Allah and a wolf in regards to his sheep, but you (people) are hasty (Al-Bukhaari, Abu Daawood and Ahmad).

This Hadeeth indicates that the Sahaabah (rah) were seeking for the victory to be hastened and for the life of fear that they were living to be changed. This was despite the fact that they were Muslims and abiding by all that had come in the revelation. The Messenger (saw) responded by saying: **'By Allah, this matter will be accomplished'** and the meaning of 'this matter' is the life that is secure in which Islaam dominates all of the life's affairs. The security that the Muslims were seeking to be hastened will be widespread and the Muslim will then have nothing to fear other than Allah and a wolf targeting their sheep.

Therefore the reality in Makkah after some of the Quraish had become Muslim and the reality that Mus'ab Ibn 'Umair (ra) established alongside some of the Ansaar in Al-Madinah Al-

Munawwarah before the Hijrah and after the increase of the number of the Ansaar, is according to the Islamic measure, like the reality that the Muslims are currently living in their lands. This similarity between these realities is therefore in relation to the Daar and the life, even if there are some factual differences in respect to the number of Muslims and the application of some of the rules of Islaam.

After comprehending this reality with all of its components in respect to the place, the person, the thoughts, sentiments and the systems, and after comprehending the obligation of changing this reality to Daar ul-Islaam, an Islamic life and an Islamic society, those working for the change must study the necessary Shar'iyah rulings related to the change. This is so that they can arrive at the method that has been drawn out by the Lord of the worlds and the method that the Messenger of Allah (saw) proceeded along to establish the first Islamic State and Islamic life that then continued for a further thirteen centuries after that. This is all in order to resume that life and way of living that has been absent from our lives and society for decades and indeed nearly a century.

Those currently engaged in the work to resume the Islamic way of life must realise that Allah (swt) who has commanded the people to abide by Islaam in their lives until the Day of Judgement, that He (swt) has legislated for them a Shar'iyah methodology to change the land of disbelief to the land of Islaam via the establishment of the Khilafah State. This is because this methodology represents a treatment and solution to an affair from amongst the affairs of the people's lives and Islaam has not left a single issue, affair or matter except that it has provided a Hukm (legal ruling) for it.

Allah (swt) said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

*And We have revealed to you this book as an explanation for every matter and as a guidance and mercy, and as glad tidings to the Muslims (An-Nabl 89).*

And He (swt) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*And whatever the Messenger has brought to you, take it, and whatever he has forbidden you from, abstain from it. And fear Allah for verily Allah is severe in punishment (Al-Hasbr 7).*

The ‘Maa’ used in this Ayaah is from the Alfaazh Al-’Umoom (expressions of generality) and therefore includes everything that the Messenger (saw) came with from the Wahi (divine revelation) related to the thought and the method (i.e. the Aqeedah, solutions, treatments and the methodologies to bring these solutions into reality).

Allah (swt) said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَدَكَرَ اللَّهَ كَثِيرًا

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often (Al-Ahzaab 21).*

And He (swt) said whilst addressing His Messenger (saw):

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say: This is my path, I call to Allah upon clear sight and vision, I and those who follow me. Glorified be Allah and I am not from the Mushrikeen (Polytheists) (Yousuf 108).*

This means: This is my methodology in regards to carrying the Da'wah to Islaam and the methodology of those who follow me and are guided by my guidance until the Day of Judgement. The following Hadeeth related by Ahmad, Ibn Maajah and Ad-Daaramiy provides further clarity to this point:

خَطَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، خَطًّا بِيَدِهِ ، ثُمَّ قَالَ : هَذَا سَبِيلُ اللَّهِ  
مُسْتَقِيمًا قَالَ : ثُمَّ خَطَّ عَنْ يَمِينِهِ وَشِمَالِهِ ، ثُمَّ قَالَ : هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ  
إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ

**The Messenger (saw) drew a line with his hand and then said: This is the path of Allah, the straight path. Then he drew a line going out to the right and another going out to the left and then said: These are the paths that do not contain a path except that Shaytaan is calling to it.**

He (saw) then recited Aayah 153 of Surah Al-An'aam:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ  
سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

*And, [moreover], this is My path, which is straight, so follow it and do not follow [other] paths, as you will be separated from His path. He has instructed you with this so that you may become righteous (Al-An'aam 153).*

And Allah (swt) warned His Messenger from following the paths of Shaytaan when He (swt) said:

وَإِخْذَرْتَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

*And beware of them seducing you away from some of what Allah has revealed to you (Al-Ma'idah 49).*

And similarly He (swt) has warned the Muslims from going against the command of Allah and His Messenger when He said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

*So let those who go against his command be warned that they will be afflicted by Fitnah and that they will be afflicted by a painful punishment (An-Noor 63).*

These texts in addition to many others in addition to the verified Seerah of the Nabi (saw) are evidences that make it obligatory upon us to restrict ourselves to the Shar'iyah Tareeqah (methodology) for the resumption of the Islamic way of life. It is not allowed for us to divert from this method and not even by a hair's breadth with arguments such: Our circumstances are different, or we need to protect ourselves from oppression, or those who argue based on the general or public Maslahah (benefit and interest) or that the method needs to be fitting to the era and time. It is not allowed to be diverted by any pretext because it is Allah (swt) who has obligated this Tareeqah (methodology) and His knowledge encompasses every

matter related to all circumstances and realities that exist in our era and every era or period of time.

The Islamic life means the human life that submits to the Islamic rulings in all of its affairs. Therefore the Islamic society which lives the Islamic life is the society which consists of individuals who have embraced the Islamic Aqeedah, carry the Islamic thoughts in respect to things, matters and actions, are moved and motivated by the Islamic sentiments towards the situations that they are exposed to and implement the Islamic System in all of their life's affairs. Bringing this society into existence is an obligation upon the Muslims and this obligation has been established by the Shar'iyah evidences (Adillah).

So from the Qur'aan Allah (swt) says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي  
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission (An-Nisaa 65).*

And He (swt) said:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

*Then if you differ in any matter amongst yourselves, refer it back to Allah and his Messenger (An-Nisaa 59).*

And from the Sunnah the Messenger (saw) said:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

**Whoever brings anything new in our matter (i.e. Islaam) that is not from it, then it is rejected (Muslim and Al-Bukhaari).**

And he (saw) said:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

**And whosoever dies whilst he does not have a Bai'ah (pledge of allegiance to the Imaam) upon his neck, he dies a death of Jaahilliyah (Muslim).**

As such the Systems of the Muslims, their thoughts and sentiments are all obligatory to be Islaamic.

As for the evidences that oblige the establishment of the Islamic life via the establishment of the Khilafah then they are found in the Aayaat that demand from the Muslims the implementation of specific Ahkaam Ash-Shar'iyah.

This is like the speech of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ

*O You who believe! Fight those of the disbelievers who are close to you (At-Taubah 123).*

And His speech (swt):

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ

*And make ready against them all you can of power, including steeds of war to strike fear into the enemy of Allah and your enemy (Al-Anfaal 60).*

And:

وَالسَّارِقِ وَالسَّارِقَةِ فَاقْطِعُوا أَيْدِيَهُمَا

*And the male thief and female thief cut off their hands (Al-Maa'idah 38).*

And His speech:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِئَةَ جَلْدَةٍ

*And the female fornicator and male fornicator lash each of them with one hundred lashes (An-Noor 2).*

Or like the statement of the Messenger of Allah (saw):

مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ

**Whoever revives a dead land it belongs to him (Al-Bukhaari and Muslim).**

Or his (saw)'s statement:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

**Whoever changes his Deen then kill him (Al-Bukhaari and Muslim).**

These Ahkaam (Islamic rulings) amongst many others which Allah (swt) has commanded the Muslims with cannot be implemented by an individual Muslim alone whilst others are not permitted to be implemented by an individual. Indeed these are Haraam for him to implement by himself as they are not his responsibility and are rather the responsibility of the Khalifah alone and the State institution that is under his command. Additionally this institution cannot possibly be established in the absence of the Islamic life under the shade of the Khilafah State and the Islamic principle (Qa'idah) states:

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

(That which is a Waajib is not completed except with it, then it is Waajib).

And the Sahaabah (rah) agreed and formed a consensus (Ijmaa') after the death of the Messenger of Allah (saw) to appoint a Khalifah (successor) to him. This was so that the Islamic life that the Messenger of Allah (saw) supervised and took care of as the head of State could continue. So they delayed the burial of his noble body, despite the fact that hastening the burial is a Shar'iy requirement, until they had finished appointing a Khalifah (successor) to him. This is because the Khalifah is the foundational rock and the chief matter in respect to the continuation of the Islamic life due to the fact that the Muslims give him the Bai'ah (pledge of allegiance) to rule them by the Book of Allah and the Sunnah of His Messenger. This is because they understood that this ruling must never be absent from Daar ul-Islam and that if this was to happen, then this land would transform into Daar ul-Kufr.

Islaam has legislated a methodology for the resumption of the Islamic life and this has been guided to by the Qur'aan Al-Kareem and the Sunnah An-Nabawiyah.

Allah (swt) said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be from amongst you an Ummah that calls to Al-Khair and orders Al-Ma'rouf and forbids Al-Munkar, and they are those who are successful (Aali Imraan 104).*

This Madaniy Aayah from Surah Aali 'Imraan guides to the obligation of establishing a Jamaa'ah (group) that calls to the Khair (meaning Islaam) and orders the Ma'rouf (and this what is known to be Halaal according to the Shar'a like the Waajib and the Mandoob) and forbids the Munkar (and this is what the Shar'a has made Haraam). This Aayah indicates an obligation due to the statement of Allah (swt):

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And they are those who are successful*

The Aayah has described the Jamaa'ah (group) that gathers together upon the undertaking of the three mentioned acts with success (Al-Falaah) and the Aayah that follows reaffirms this obligation as Allah (swt) says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ  
 هُمْ عَذَابٌ عَظِيمٌ

*And do not be like those who divided and differed after the clear proofs had come to them and for them there is a great punishment (Aali 'Imraan 105).*

This is because the absence of this group within the Islamic Ummah would make the Ummah sinful similar to the sin of those who divided and differed from amongst the Jews and the Christians amongst others before them and they would as such deserve a great punishment.

The Da'wah to Islaam incorporates and includes the Da'wah towards resuming the Islamic life and this is because Islaam will not have a real, effective and apparent existence in the absence of the Islamic life under the shade of the Islamic State. Islaam as manifested in the thoughts present in the minds of the people, or in the depths of books, or the Aayaat of the Qur'aan Al-Kareem or the Noble Ahaadeeth, will never disappear from this life until the Day of Judgment. This is because Allah (swt) has determined that it will be safeguarded:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Verily we revealed the Dhiker and verily we will safeguard it (Al-Hijr 9).*

Despite this, the practical and effective presence of these thoughts in human conduct and in the life of humans is susceptible to vanishing whilst the Da'wah for the return of the Islamic Khilafah is the Shar'iyah method for the return of the presence of this life within life.

Also from amongst the evidences indicating that there is a Shar'iyah methodology for establishing the Islamic way of life, is that which is shown by the actions of the Messenger of Allah (saw) when Allah chose and tasked him to call to Islaam in Makkah. This has been indicated in the Qur'aan when Allah (swt) said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say: This is my path, I call to Allah upon clear sight and vision, I and those who follow me. Glorified be Allah and I am not from the Mushrikeen (Polytheists) (Yousuf 108).*

Therefore it is a methodology for him (saw) and a methodology also for those who follow him.

And Allah (swt) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ

*And whatever the Messenger has brought to you, take it, and whatever he has forbidden you from, abstain from it. And fear Allah for verily Allah is severe in punishment (Al-Hasbr 7).*

Therefore the one who follows and examines the life of the Messenger (saw) before the establishment of the Islamic State in Al-Madinah Al-Munawwarah, will find that he gathered his companions upon Islaam and that they were a group who were commanded by his command and instruction. Ibn Katheer mentioned that when the

Sahaabah (rah) gathered and there number was thirty-eight men, Abu Bakr (ra) pressed upon the Messenger (saw) to manifest the Da'wah openly and the Messenger responded by saying:

يَا أَبَا بَكْرٍ إِنَّا قَلِيلٌ

**O Abu Bakr we are few in number.**

Also the one who studies the Seerah will discover that the Messenger (saw) would meet with the Sahaabah in Daar ul-Arqam where he would read to them the Qur'aan and teach them Islaam. Then after 'Umar Ibn Al-Khattaab (ra) embraced Islaam, the Muslims went out together and organised in two lines they circled the sacred house with Hamzah (ra) at the head of one line and Hamzah (ra) at the head of the other whilst the Messenger of Allah (saw) was their Ameer who instructed them and who in turn they obeyed. This was the same in regards to their Hijrah to Habashah (Abyssinia), when Mus'ab Ibn 'Umair was sent to Al-Madinah and when Tufail Bin Amr Ad-Dausiy was sent to back to his people. Despite this, the carrying of the Da'wah was Fard and a legal responsibility (Tackleef) for the Messenger of Allah (saw) alone and the Da'wah to establish the State was not Fard upon the Sahaabah (rah) before the Hijrah but was rather Mandoob. However today the Da'wah to establish the State is Fard 'Ala l-Kifaayah and it is obligatory upon every able Muslim to be involved in it with the group that Allah (swt) has commanded to be established until the State is established and this is due to the speech of Allah:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ

*And let there be from amongst you an Ummah*

And the one who follows and studies the Seerah of the Messenger of Allah Muhammad (saw) and the Shar'iyah Nusoos (texts) will find that carrying the Islamic Da'wah to establish the Islamic State proceeded in accordance to consecutive stages and in accordance to a plan where one part followed on from the other. This was as follows: **Nuqtat-ul-Ibtidaa'** (The starting point) which is the stage of concentrated culturing. This is followed by the **Nuqtat-ul-Intilaaq** (The launching or departure point) which leads to the stage of the **Tafaa'ul** (interaction). This is then followed by the **Nuqtat-ul-Irtikaaz** (Support point) which leads to the stage of attaining the rule.

### **The first Stage: The Stage of concentrated culturing:**

This stage has a beginning and steps that we will explain in the following:

#### **a) Nuqtat-ul-Ibtidaa' (The starting point):**

This would occur in a land in which some of its people respond to a person who has adopted an ideology and has called to it in order to bring the change. From these people the first Halaqah (circle) is established and then the original person will work with this first circle so that it is developed and can then transform from a Halaqah Hizbiyah to a Kutlah (block) and then to a Hizb (party). The starting point of the first Islamic Da'wah occurred in Makkah in the place in which Allah (swt) sent forth His Messenger Muhammad (saw) although Allah (swt) had sent him to all of mankind in its entirety:

Allah (swt) said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

*And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner (Saba' 28).*

And He (swt) said:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

*Say O Mankind, verily I am the Messenger of Allah to you all (Al-'Aaraaf 158).*

However, despite this, he (saw) was asked to begin the Da'wah with his people first:

Allah (swt) said:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*And warn your tribe of near relation (Ash-Shu'araa 214).*

And the 'Starting point' of any group calling for the resumption of the Islamic life following the disappearance of this life after the destruction of the Khilafah in 1924, would be in the place in which the person who proceeds upon the steps of the Messenger of Allah (saw) in order to resume the Islamic life through the return of the Khilafah, would appear.

The components of this Da'wah, in accordance to Islaam, when it emerges from anew, are:

**Fikrah** (a thought), **Tareeqah** (a method) and **Insaan** (a person).

**Firstly:** The Fikrah (thought) in this case would be the Islamic Aqeedah and the solutions that emanate from it. The Aqeedah

represents a comprehensive idea about the universe, the human and the life, about what is before the life of this world and what is after it and about their relationship with what is before it and what is after it. As for the solutions then they are the practical Ahkaam Ash-Shar'iyah that are necessary for the Hizb in the carrying of the Da'wah and to bring Islaam into the relationships of the society that they are working in. If this cannot be done practically then it must be done intellectually (to change the thoughts) until the Hizb reaches the place of ruling and then applies the rulings of Islaam in all of the life's affairs.

**Secondly:** The Tareeqah (method) must be of the same type as the thought of the ideology and it explains the manner of how the Ahkaam are implemented, how the thought is safeguarded and how it is carried (and propagated) to others. As such the Hizb carries the ideology as a thought and a method to the society that it is working in. So, just as it carries the rulings of the obligation of the Khilafah, Al-Jihaad and the Hudood amongst other rulings to the people, it also carries to them the rulings that explain the manner of their implementation. This is so that the Ummah can perceive the details of the thoughts, rulings and opinions that are related to the thought and the method and so that they become their own thoughts and opinions. This is because they are the ones who will sacrifice for the sake of bringing it into existence and for the sake of applying it, they will protect it and be guardians over it, and they will defend it for the sake of its continuation and for it to be carried to the world.

**Thirdly:** It requires an aware person (Insaan) possessing a high sensation who has the qualifications and capability to perform the Shar'iy Ijtihad, and who carries the ideology that he believes in and believes in its suitability to revive the Ummah.

**b) The formation of the Kutlah (Bloc):**

The formation occurs upon the above mentioned three components. The thought, method and the aware Muslim are the components that bring the first cell, working to resume the Islamic life via the establishment of the Khilafah, into existence. And the one who arrives at the conclusion that Islaam is an ideology and that the Muslims are revived upon its basis, would realise that forming a Kutlah (bloc) to undertake this obligatory work is from the ideology's Tareeqah (method) in compliance with the speech of Allah (swt):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be from amongst you an Ummah that calls to Al-Khair and orders Al-Ma'rouf and forbids Al-Munkar, and they are those who are successful (Aali Imraan 104).*

So this person, as the first cell, makes contact with others from the Muslims in order to pass the thought and method to them and for the purpose of forming the required Kutlah. And via the reproduction of the first cell, the Kutlah takes on a form of a personality, consisting of a collection of particular individuals and specific concepts, criteria and convictions.

The member of the Kutlah (bloc) is like a part that cannot be separated from a living body; it flows in his very blood and regulates his very will and decision making. This is because the Hizb would be a Takattul (party bloc) where its members have believed as a whole in a single ideology that they wish to establish within the society and they have all adopted a single set thoughts, rulings and opinions based upon the strength of evidence. And if the member has comprehended the angle of the adoption and the strength of the evidence, the opinion of the Kutlah would then have become his own opinion. And even if he has not fully comprehended the angle

of the adoption and the strength of the evidence, the opinion of the Kutlah would still also be his own opinion. This is because he is member or organ within a body and a part of a whole. As such he must be in harmony and in accord with the body of which he is a member from amongst its members. He therefore undertakes his vital role that the body requires from him without delay or falling short in regards to it.

### **c) Building the body of the Kutlah so that it becomes a Hizb:**

This would occur by culturing the one who joins this Kutlah by way of concentrated culturing with the thoughts of the ideology that are necessary for the resumption of the Islamic way of life. These include the Islamic Aqeedah and the systems that emanate from it. This is to make them capable of becoming leaders for the Ummah and a manifestation of Islaam that moves and interacts in the society. This is what the Messenger of Allah (saw) did in Makkah when he used to culture his Sahaabah (rah) with the Wahi that was revealed to him. He did this until he had formed a solid Kutlah (block) which embodied the ideology and this Kutlah was composed of the best of humankind after the Messenger (saw). They participated with him and patiently persevered bearing all of the hardships that they faced before the establishment of the State. They then participated alongside him in building the State in Al-Madinah Al-Munawwarah and they carried Islaam alongside him and then after him to all parts of the world.

The correct and sound methodology (Tareeqah) of teaching the Islamic culture requires that it is received intellectually. This is because the (Fikr) thought or intellect ('Aql) represents the tool utilised for teaching and learning. The 'Aql is a particularity or special feature that Allah Ta'Aalaa has bestowed upon the human; he has honoured him with it and favoured him by it over many of his

creations and Allah (swt) has made it the deciding factor in respect to legal responsibility and accountability (Takleef).

The 'Aql consists of four components: The sound (functioning) brain, the sensation, the reality and the previous information that is possessed in relation to that reality. So the 'Aql (mind/intellect), the Fikr (thought) and the Idraak (comprehension) all mean one thing: **'The transference of the sensation of the reality by way of the senses to the brain with the existence or presence of previous information that explains the reality'**. This process is then followed or concluded by the passing of the judgment upon the reality.

Based on this it is essential for the Mushrif (supervisor) of the concentrated culturing process to transfer thoughts to his students and not merely information. This is done by attempting to connect the thoughts to the reality that they have sensed or to a reality which is close to what they sense. This is so that they are taken as thoughts and not merely as information. He must address the 'Aql (mind/intellect) of those studying with all of the components of this thinking. Therefore, if he connects this thought with his students with a reality that they have previously sensed or sensed something similar or close to it, then he would have in this case transferred a thought to them and it will be as if they are the ones who have arrived at the thought themselves. If however he does not connect to a reality that they have sensed or a reality that they are able to sense where he explains the sentences and they understand their worded linguistic meaning without having sensed or pictured a reality which the sentences indicate or apply upon, then in this case he would not have transferred a thought to them. He would rather have only passed information to them and with this information they would have become learners and not thinkers. In light of this it is essential for the Mushrif, whilst transferring the thoughts to the students, to breakdown what they contain of meanings in a manner which allows

the student to sense the reality. In the case where the reality is not present in itself, the Mushrif must draw this reality close to the mind of the student when he is delivering the thought. This is so that the information is connected to the sensed reality or the reality that can be perceived and envisioned or pictured within the mind of the student so that a thought is generated within him.

The sensed reality is the reality which the person can sense with one of his five senses like for example the tree that he senses with his sight or the bird that he senses by his hearing and so on. This sensed reality or the reality that can be sensed is an essential element of the process of thought and the comprehension will not be a sensed comprehension without it. However the thought related to the concentrated culture that is necessary for the achievement of the desired change and revival is in greater need of the intellectual sensation than the material sensation. **The Ihsaas Al-Fikriy (intellectual sensation)** is what the person senses as a result of his intellectual position in respect to the non-material (Ma'naviy) matters that are related to things and actions. This is like the Muslim's sensation of disgust and repulsion in regards to alcohol, Zinaa and stealing because they are Haraam whilst he is inclined to grapes, marriage and giving gifts because these are Halaal.

In the process of receiving the thoughts it is essential for the Mushrif to utilise the four elements of thinking. He is therefore very attentive when addressing his student to draw a picture of the reality for him, which is where the thought needs to be focused, if the student had not previously sensed it. He needs to provide a precise and accurate picture of this reality so that the one receiving it feels as if he can sense that reality. This is done by gathering all of the information connected to that reality in order to draw its picture close to the student's mind.

The main tool utilised in the process of departing thoughts to others is that of the language and what it contains of wordings, sentences and meanings. If the Mushrif and the student both comprehend these wordings, sentences and meanings in respect to their implications upon the thoughts, then this would represent the effective tool within the studying process. As such it is essential for the Mushrif or teacher to take into consideration and take care with the language that he uses with his students. He must use wordings, sentences and formations that the students understand to make the intellectual exchange between them both easier. By ‘intellectual exchange’ we mean the inclusion of the four elements of thought in the address and discussions that take place between the teacher and the student during the concentrated culturing and that the subject of the study must be engaged in, with the use of language that both sides understand. In this way the written or spoken texts would transform into thoughts that are present within the student’s brain just as they are present within the teacher’s. He will then be able to express them, interact with them and transfer them to others so that they can adopt them.

As the concentrated culture emanates from the Islamic Aqeedah, or is built upon it, and these represent thoughts that regulate the relationship of the person with his Rabb or with himself or with others, then in this case it is essential to tie this culture to the Islamic Aqeedah and the Islamic life when it is being taught. As such the Mushrif or teacher addresses the feelings and sentiments of the student side by side whilst he is addressing his thought. He explains and makes clear the relationship of this thought with the Aqeedah of the Muslim and with his life of this world and the Aakhirah (hereafter). This will then instigate within the student the feelings of love and to fully proceed towards the correct concepts that emanate from his specific viewpoint in life which was specified by the Islamic Aqeedah. He will then rush to realise them with conviction and enthusiasm whilst the feelings of hatred and resistance towards the

false concepts will be instigated within him. He will view them as being contradictory and opposed to his viewpoint in life and will rush to fight against them, reject them and then to change them. In this way the student is convinced of the correctness of the thought and the thought would then become a concept for him that regulates and controls his conduct and behaviour.

When teaching the intellectual text connected to the viewpoint it is not intended to stop at the linguistic meaning of the text but rather it is intended for the text to be understood so as to apply it upon the reality that it relates to. This is so that the learner takes from the reality the position that is required from him according to the Shar'a, whether this concerns performing an action or leaving it. So these types of thoughts are taught and studied for the purpose of regulating the student's behaviour by the rulings of Islaam. Studying the concentrated culture is therefore not for the sake of intellectual stimulation but rather it is for the purpose of building the Islamic personality in terms of the 'Aqliyah (mentality) and Nafsiyah (disposition). This is the personality that strives to attain the pleasure of Allah in every action and speech that comes out from it.

Just as receiving intellectually is the method for studying the concentrated culture, creativity in terms of bringing suitable styles and means also has a fundamental role in regards to the implementation of this method in a successful manner.

The styles and the means number many and they develop and change in accordance to the circumstances, the people and the subject areas. The Mushrif or teacher should incorporate most of them which include the styles of dialogue, discussion, storytelling, simulation and bringing forth examples. He chooses from these or is creative in accordance to what is suitable for the subject and student. This is in order for him to accomplish the aim of the concentrated culturing

which is the formation of the Islamic personality with its 'Aqliyah and Nafsiyah.

As for the unseen matters (Mughaibaat) which are beyond mans ability to sense with one of his five senses (in this Dunyaa) like Jannah, hellfire and angels amongst other similar matters, then these do not fall under the area of thought by comprehending them with the senses. They are rather established by way of the definite (Yaqeeni) reports (Akhbaar) that discuss them in the Qur'aan Al-Kareem and the Mutawaatir Prophetic Sunnah.

Therefore the Da'wah carriers who embark upon this great task must purify the thoughts of the Islamic Aqeedah from every blot or defect that has become attached to it from the past ages out of ignorance or due to being misguided. They must establish it firmly within them because the clarity of the Aqeedah and the decisive belief (Tasdeeq Al-Jaazim) based on evidence in it, represents the guarantee for building a solid basis and foundation upon which every Islamic thought is then built. If this basis was solid, firm and clear within the carriers of the Da'wah, its effect would be real and continuous. The Aqeedah would then raise them from the pit of decline to the highest glory and the horizons of existence will expand in front of them. They will not look at the life of this Dunyaa from the perspective of it being the ultimate goal but rather they would view it as being like a bridge towards the life in the hereafter where they will be attaining the pleasure of Allah Ta'Aalaa in the eternal gardens and the blissful abode. They will then rush forth just as the Messenger of Allah (saw) and His Sahaabah (rah) rushed forth before them. They will carry Islaam so as to establish it in life, their strength will not be exhausted, their determination will not weaken but rather their Aqeedah will spur them on to multiply their efforts and to challenge the difficulties in order to return the Ummah to the position that is fitting for her via the establishment of the Khilafah State.

The three components of the Hizb: The Fikrah, Tareeqah and the Insaan (person) are in need of three controlling principles for the sake of the practical implementation of the thoughts of the Hizb. These are: The Ameer of the Hizb, the Tabanniy (adoption) and the Taa'ah (obedience). Without these three the Hizb will not have a practical presence that distinguishes her from the rest of the Ummah or from other Ahzaab (political parties).

So it is the Ameer of the Hizb who adopts the thoughts, rulings and opinions in addition to the styles and means in accordance to what the Hizb requires to achieve the objective that was the reason for its establishment. This objective is the revival of the Ummah upon the basis of the Mabda' (ideology) that the Hizb carries. The members of the Hizb are bound by this adoption and they adopt all that the Ameer adopts from the thought and the method that the Hizb is established upon in addition to the administrative laws that he adopts. They obey the Ameer in accordance to the limits that are defined by the ideology in respect to his rights. This is because the ideology that they have gathered around has given the Ameer the right to make adoptions in the work to establish the Islamic State and it has established the right to be obeyed in that. Therefore, everyone in the Hizb works like one single team and in harmony under the leadership of the Ameer of the Hizb (political party), in accordance to the adopted thoughts and in order to realise the objective that it has envisaged.

The concentrated culture demands that the Hizb adopts specific and detailed rulings, thoughts and opinions which emanate from the Islamic Aqeedah or are built upon it. Every member in the Hizb is committed to and abides by them and they call others to abide and commit to them. The Ameer also adopts administrative rules which relate to the necessary styles and means that the Hizb needs to implement its Hizbiy actions. Without this adoption the Hizb will not be sound and whole because it is the adoption that gathers together

the individuals of the Hizb upon specific unified thoughts. This qualifies the Hizb and makes her capable of undertaking the collective work related to the resumption of the Islamic way of life. For this reason it is a condition within the ideological political party for every member in it to adopt everything that the Hizb has adopted in order for him to be a member in it. If he does not do this and adopts just one single thought that is contrary to the adoption of the Hizb, he would then not be part of the Hizb and would have exited from it.

Therefore, it is necessary for every political Hizb whose ideology is Islaam, to adopt Islamic thoughts, rulings (Ahkaam) and opinions according to what is required and necessary to carry the Da'wah for the resumption of the Islamic life via the establishment of the Khilafah. So it adopts in the areas of ruling, economics, social relations and foreign policy amongst others just as it adopts a method for reaching the position of ruling. This is to the extent where someone can read the culture of his Hizb and as a result attain a picture of the actions that lead to the rule in addition to a picture of the Islamic life that he is calling to be resumed via the establishment of the Khilafah State.

It is essential for every member in the Hizb to adopt what the Hizb has adopted in his actions, speech and carrying of the Da'wah and it is not permissible for him to leave the Hizb simply because the Hizb has adopted a matter that is contrary to what he has adopted himself. For example, the Hizb could adopt that the leasing of agricultural land is prohibited (Haraam) whilst his adopted opinion is that it is Mubaah (permissible) to lease agricultural land. This is because the adoption of the member of the Islamic thoughts, rulings and opinions that the Hizb adopted is a Shar'iy obligation due to the adoption being a part of the obedience to the Ameer.

The one who possesses the right to adopt is the Ameer of the Hizb and obedience is obligatory to him in respect to that which falls under his mandate according to the rulings related to Imaarah (leadership) which are deduced from the Adillah Ash-Shar'iyah (The Shar'iyah sources of evidence).

It should not be said that all of the Ahkaam of Imaarah found in the Shar'iyah texts are specific to the general Ameer i.e. the Khalifah. This is not said because the Imaarah (leadership) in terms of its worded implications is more general than the Khilafah. It means the giving of the leadership of a Jamaa'ah, any Jamaa'ah, to an Ameer over them in a regards to a matter that is common between them. As for the Khilafah or the Imaamah; it has one meaning which is the general (overall) leadership of the Muslims on the face of this Dunyaa, to establish the Rules of Islaam amongst them and to carry its message to other than them. Therefore, if the wording Ameer has been mentioned without specification it is general and as such includes the Ameer of the believers i.e. the Khalifah, just as it includes any Ameer, like the Ameer of a journey, the Ameer of the army or the Ameer of the Hizb.

The general leadership (Imaarat ul-'Aammah) i.e. the Khilafah, is called general because it encompasses all of the Muslims and is related to all of the affairs of their lives and in the case where it is prohibited for the Muslims to have more than one Khalifah.

The Messenger of Allah (saw) said:

إِذَا بُوِيعَ خَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا

**If the Bai'ah is given to two Khalifahs, then kill the other or latter of them (Muslim).**

It is prohibited for the Muslims to obey the Khalifah in a matter that is not from Islaam:

The Messenger of Allah (saw) said:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا  
أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

**Hearing and obeying is a duty upon the Muslim in that which he likes and that which he dislikes as long as he is not commanded with a Ma'siyah (act of disobedience to Allah) and if he is commanded with a Ma'siyah then there is no hearing and no obeying (Al-Bukhaari and Muslim).**

The Khilafah is therefore a general leadership in respect to those who are being commanded and in respect to the common matter upon which they appointed the Ameer for.

As for the Imaarah Khaassah (specific leadership) like the leadership of travel, or a Hizb (political party or group), or of a delegation or something similar, then the leadership in all of these matters does not extend beyond those who appointed the Ameer and additionally the leadership does not extend beyond the common matter for which the Ameer was established.

The wordings and terms of the Khilafah, the Imaamah, the Khalifah, Ameer ul-Mu'mineen and the Imaam are all specific terms for the well-known position i.e. for the Khilafah. On the other hand the terms Imaarah and Ameer are general and include every type of leadership (Imaarah) and every leader (Ameer) whether this is the Ameer of the believers or the Ameer of Safar (travel/journey) or the Ameer of any Jamaa'ah (collective grouping) that has a common goal

like travelling, participating in Al-Jihaad or undertaking the Islamic Da'wah.

The Shar'iyah evidences which have mentioned the Imaarah include some which are 'Aamm (general) and encompass every type of Imaarah and every Ameer. These remain upon their generality as long as there is not a Daleel (evidence) that specifies it to one form of leadership to the exclusion of another. An example of an evidence that is general is the speech of the Messenger of Allah (saw):

وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي

**And whoever obeys the Ameer then he has obeyed me (Al-Bukhaari and Muslim).**

The wording (Lafzh) 'Ameer' here is a general worded expression and it indicates the Ameer ul-Mu'mineen just as it indicates the Ameer of a journey, Hizb or army.

مَا مِنْ أَمِيرٍ عَشْرَةَ إِلَّا يُوتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُوبًا لَا يَفُكُّهُ إِلَّا الْعَدْلُ أَوْ يُبْقَهُ  
الْجُورُ

**There is no one who is an Ameer over ten (people) except that he will come on the Day of Judgement in chains due to that and they will not be undone except due to the justice (he dispensed) whilst his injustice will keep them upon him (Jayyid/Saheeh, Al-Mundhiri, Al-Haithami, Ash-Shawkaani).**

Some of the evidences about leadership however are specific to the General Ameer (The Khalifah) and he has been specified by the worded expression of the 'Khilafah', 'Khalifah' or the 'Imaam'.

This is like the statement of the Messenger of Allah (saw):

إِذَا بُوِيعَ خَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا

**If the Bai'ah is given to two Khalifahs, then kill the other or latter of them (Muslim).**

Or his statement (saw):

إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ

**Verily the Imaam is the shield alone, he is fought behind and protection is found in him (Muslim).**

The evidence could also be specified by a Qareenah (indicating linkage/connection) like the statement of the Messenger (saw):

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

**And whoever dies whilst there is no Bai'ah upon his neck, he dies a death of Jaahilliyah (of sinfulness) (Muslim).**

The Qareenah here is found in the words 'Bai'ah upon his neck' and this is because the Shar'iy meaning of the Bai'ah only applies to the Khalifah and it represents the Shar'iyah method that has been legislated to contract the Khalifah. As for appointing other Ameer other than the Khalifah, then this is not done by way of the Shar'iah Bai'ah (Pledge of allegiance). Rather he is appointed in leadership without the Bai'ah and this includes the like of the Ameer of the Hizb, group or journey.

The Messenger of Allah (saw) said:

إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

**If three go out on a journey then they should appoint one as their Ameer**

An-Naafi' said: So we said to Abu Salamah: **'Then you are our Ameer'**

**(Abu Daawood, Hadeeth Hasan).**

The obedience of the specific Ameer or exiting from this obedience can be attached to the obedience to the general (overall) Imaam or exiting from the obedience to him. This is because many of the evidences related to the Mas'alah (issue) of the Imaarah have come in a general form.

Abu Bakrah (ra) the Sahaabi related: Indeed Allah benefited me with speech that I heard from the Messenger of Allah (saw) in the Days of the Camel when I was about to join with the people of the Camel and fight alongside them. He said: When the news reached the Messenger of Allah (saw) that the people of Persia had made the daughter of Kisraa their queen he (saw) said:

لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

**A people who appoint a woman over their affair (ruling) will never be successful (Al-Bukhaari and At-Tirmidhi).**

Therefore in this case this Sahaabi attached the leadership of 'Aa'ishah (ra) which was specific to the people of the Camel with the general leadership of the daughter of Kisraa when the people of Persia appointed her as their Queen and leader.

Obedience to the Ameer in the area that he has been made the Ameer over is obligatory whether he is the Khalifah, the Ameer of the Hizb or the Ameer of the journey. This is because the evidences related to the obedience of the Ameer in other than the Ma'siyah (act of disobedience to Allah) have come in a general form.

The Messenger of Allah (saw) said:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا  
أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

**Hearing and obeying is a duty upon the Muslim in that which he likes and that which he dislikes as long as he is not commanded with a Ma'siyah (act of disobedience to Allah) and if he is commanded with a Ma'siyah then there is no hearing and no obeying (Al-Bukhaari and Muslim).**

The intended meaning of this is that you do not hear and obey your Ameer in regards to the action which is disobedience to Allah whilst continuing obedience to him in other than that act of disobedience remains obligatory.

This is due to the Messenger's statement (saw):

أَلَا مَنْ وُلِّيَ عَلَيْهِ وَإِلَ فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ  
اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةِ

**Whoever has a Waali appointed over him and then sees him coming with a matter that is a disobedience to Allah, then he should hate that which he has brought in disobedience to Allah**

**and he must not take his hand away from obedience (Muslim, Ahmad and Ad-Daarami).**

And it is also due to what he (saw) said to Ibn Yazeed when he was asked: O Prophet of Allah what do you order us to do if rulers are established over us who demand their rights and prevent us from obtaining our rights? He (saw) said:

اسْمَعُوا وَأَطِيعُوا ; فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ

**Hear and obey because they will have their burden and you will have your burden (Muslim and At-Tirmidhi).**

So even if the Ameer commands an act of disobedience (Ma'siyah) or commits an act of disobedience to Allah, obedience to him remains obligatory over those whom he leads in everything apart from the act of disobedience as long as they remain under his leadership. It should not be said that this is specific to the general (overall) leadership of the Khalifah. This should not be said because the wordings contained in the evidences have come in a general form encompassing every type of Ameer. This includes for example the Ahaadeeth that state: 'Whoever sees something from his Ameer...' or 'Whoever obeys the Ameer' and like the Hadeeth:

تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ

**Hear and obey the Ameer and even if you back is beaten and your wealth is taken. Hear and Obey! (Muslim).**

And this last statement is part of a longer Hadeeth narrated by Abu Hudhaifah (ra) and relates:

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا بِشَرٍّ فَجَاءَ اللَّهُ بِخَيْرٍ فَتَحْنُ فِيهِ فَهَلْ مِنْ وَرَاءِ هَذَا  
 الْخَيْرِ شَرٌّ قَالَ نَعَمْ قُلْتُ هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ قَالَ نَعَمْ قُلْتُ فَهَلْ وَرَاءَ  
 ذَلِكَ الْخَيْرِ شَرٌّ قَالَ نَعَمْ قُلْتُ كَيْفَ قَالَ يَكُونُ بَعْدِي أُمَّةٌ لَا يَهْتَدُونَ بِهُدَايِ  
 وَلَا يَسْتَنْوْنَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ  
 إِنْسٍ قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ  
 لِلْأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ

I said: O Messenger of Allah. We used to be in a bad state and then Allah came with goodness and that is what we are currently in. So will there be bad after this (period of) goodness. He (saw): Yes. I asked: How will it be? He (saw) said: There will be Imaams who will not be guided by my guidance and they will not seek to follow my Sunnah. And there will be from amongst them who will be men whose hearts are the hearts of Shayaateen within the body of man. I asked: What should I do O Messenger of Allah if I was to witness that. He (saw) said: Hear and obey the Ameer and even if you back is beaten and your wealth is taken. Hear and Obey! (Muslim).

This Hadeeth, after talking about the A'immaah (Imaams) represented in the Hukaam (rulers) and the Wulaah with specific wordings, then moves away from the specification and uses general wording to encompass every oppressive Ameer and said: **'Hear and obey the Ameer and even if you back is beaten and your wealth is taken. Hear and Obey!'**. The beating of the back and the taking of the wealth are mentioned in the Mantooq (expressed wording) of the Hadeeth but they are not mentioned so as to be restricted to, but rather they have been mentioned to indicate oppression in an unrestricted manner and this is the Mafhoom (understood) meaning

of the Hadeeth. This is because the Mafhoum (what is understood) from the text is included with the Mantooq in regards to what the text has commanded or forbidden and the text is not restricted to its Mantooq (explicitly expressed wording/meaning) alone. Therefore the obedience to the Ameer which has been commanded in the text is obligatory and even if he oppresses or wrongs you in that which he has been appointed an Ameer over. So just as the Khalifah, in his status as an Ameer, can oppress you by beating your back and taking your wealth unjustly, the Ameer of Al-Jihaad could also oppress you by imprisoning you or insulting you and the Ameer of the Hizb could for example punish you for something that you did not do, and despite all of this the obedience to him in all of these cases would remain obligatory upon you as long as he does not order you upon a Ma'siyah (act of disobedience). Then if he is disobedient, commands you with a Ma'siyah or oppresses you, it then becomes obligatory upon you to account him.

The Messenger of Allah (saw) said:

كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَيَّ يَدِ الظَّالِمِ  
 وَلَتَأْطُرُنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْضُرُنَّهُ عَلَى الْحَقِّ قَصْرًا أَوْ لَيَضْرِبَنَّ اللَّهُ بَقُلُوبِ  
 بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعِنَهُمْ

Nay by Allah you must order the Ma'rouf and you must forbid the Munkar, and you must take the Zhaalim (oppressor) to task and bring him upon the truth and restrict him upon the truth or Allah will strike your hearts against one another and then he will curse you like they have been cursed (Abu Daawood, Ibn Hajar, Hadeeth Hasan).

This is one angle and from another his statement (saw): 'Hear and obey the Ameer' has come in the Marfoo' form and not the Jazm

form which means that it is ‘Jumlah Khabariyyah’ (an informative sentence) indicating a Talab (request) and it is not a ‘Jumlah Shartiyyah’ (conditional sentence). This is like the statement of the Messenger of Allah (saw):

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ

**Hearing and obeying is a duty upon the Muslim in that which he likes and that which he dislikes (AL-Bukhaari and Muslim).**

Therefore generalisation after specification is found within the Shar’iyah Adillah (evidences) like in the statement of Allah (swt):

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

*And We ordained for them therein a life for a life (Al-Maa’idah 45).*

So after He (swt) explained what he had ordained in the Taurah in respect to punishments for Bani Israa’eel specifically He (swt) then addressed all of the people in a general address:

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ

الظَّالِمُونَ

*But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers (Al-Maa’idah 45).*

Most of the evidences that command the obedience to the Ameer have come in a Mutlaq (unrestricted) manner and not Muqayyidah (restricted) to one Ameer to the exclusion of another. This indicates

that this obedience is obligatory within the Ahkaam Ash-Shar'i and even if the Ameer was a Zhaalim (unjust) or he possessed characteristics that did not please the one who is being led.

The Messenger of Allah (saw) said:

أُوصِيَكُمْ بِتَقْوَى اللَّهِ ، وَالسَّمْعِ وَالطَّاعَةِ ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ

I enjoin you with the Taqwaa of Allah and to hear and obey and even if an Abyssinaian slave is appointed in leadership over you  
(At-Tirmidhi Hasan Saheeh).

And he (saw) said:

مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ

Whoever sees something from his Ameer that he hates he should remain patiently upon him (in obedience) (Al-Bukhaari).

And if the Ameer preferred the attaining of his own benefits and monopolising them for himself and his supporters he (saw) said:

سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا قَالُوا : فَمَا تَأْمُرُ مَنْ أَدْرَكَ ذَلِكَ يَا رَسُولَ اللَّهِ ؟ قَالَ : " تَوَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ

After me there will be nepotism (favouritism) and matters that you condemn. They asked: How do you command the person that encounters that? He (saw) said: Give them their right that is due to then and Allah will ask them about what was due to you (Al-Bukhaari).

However this obedience in regards to what the Ameer commands has been limited by two limits:

**The first:** The appearance of Al-Kufr Al-Bawaah (clear/blatant disbelief) from the Ameer in the case where he adopted a ruling of disbelief or commanded and act of disbelief.

‘Ubaadah Bin Saamit (ra) related:

دَعَانَا النَّبِيُّ فَبَايَعَنَا، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي  
مُنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةَ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا  
أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

The Nabi (saw) invited us so we gave him our Bai’ah (pledge of allegiance). So he said: From that which he commanded us with was that we gave our pledge upon hearing and obeying in that which we like and that which we dislike, in our hardship and in our ease and when preference is given over us (i.e. nepotism) and that we should not dispute with the affair of its people (i.e. rulers) unless you see Kufr Bawaah of which you have a clear proof (Burhan) from Allah (Al-Bukhaari).

Therefore if Kufr Bawah manifests from the Ameer or as a result of his actions, whether the Ameer is the general Ameer or a specific one, it is Haraam to obey him and it is obligatory to rebel from his leadership and against him. This is because the wording: ‘**we should not dispute with the affair of its people**’ encompasses any affair including the affairs of the Khilafah, the affairs related to carrying the Da’wah and the affair of travelling on a journey etc... The disputing mentioned includes that which is done by physical fighting as well as that which is performed by the tongue just as it includes not being

obedient to the Ameer and rebelling against his authority. However it must be known and understood that the intended meaning of Kufr Bawaah is the clear and blatant disbelief which the definite evidence has established to be Kufr due to his statement (saw):

عِنْدَكُمْ مِنْ اللَّهِ فِيهِ بُرْهَانٌ

### **Of which you have a clear proof (Burhan) from Allah**

Therefore if the Ameer was to adopt a matter and he has a Shubhat ud Daleel (semblance of an evidence) it would not be considered as Kufr or if there was an indecisive evidence (Daleel Az Zhanny) indicating that a matter was Kufr. In these circumstances it is not permissible to go outside of his authority or to dispute his leadership whilst obedience to him remains obligatory upon anyone who is under his authority.

The second limitation: If the Ameer commands a Ma'siyah (act of disobedience to Allah) in which there is no doubt that it is a Ma'siyah. In this case obedience to him is not obligatory and indeed it would be Haraam to obey him in an act of disobedience:

فَإِذَا أُمرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

### **So if he orders an act of disobedience then there is no hearing and no obeying.**

In other than these two cases the obedience to the Ameer remains obligatory from those under his command in that which he commands. It is therefore not permissible to go outside or against his authority (Al-Khurooj) or to exit from being under his leadership if this Ameer was the general (overall) Ameer of the Muslims. This is because the Khalifah in one single time can only be one and it is not

permitted for there to be many. So whoever wants to break the obedience in the Khilafah or divide the unity (Jamaa'ah) of the Muslims, is fought until he returns to both the obedience and the Jamaa'ah and if he does not then he is killed.

مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ  
جَمَاعَتَكُمْ فَاقْتُلُوهُ

**He who comes to you while your affair has been united under one man, intending to drive a wedge between you or fragment your group (Jama' ah), kill him (Muslim).**

As for the Ameer who is of a specific type (Khaass) like the Ameer of the Hizb or the Ameer of a journey or of a delegation, then obeying him in respect to that which he has been appointed to lead in, is also obligatory in other than the Ma'siyah and Kufr, and disobeying him is Haraam.

The Messenger of Allah (saw) said:

وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي

**And whoever obeys the Ameer then he has obeyed me and whoever disobeys the Ameer then he has disobeyed me (Al-Bukhaari).**

It is not permitted for the one who is responsible for carrying the Da'wah to go outside of the leadership of the Hizb as long as the Hizb is discharging its responsibility. If however the person who wishes to leave working with that Hizb believes that it is most probable in his view that the Hizb is not discharging its responsibility, then it is permitted for him to leave it on the condition that he

searches for another Hizb to work with, that meets the Shar'iy requirements and is working to resume the Islamic way of life. Or he can work to establish a new Hizb in order to realise the same aim and objective and this is because it is permitted for there to exist a plurality of political parties established upon the basis of the Islamic Aqueedah due to the statement of Allah (swt):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ

*And let there be [arising] from you an Ummah inviting to [all that is] good, enjoining what is right and forbidding what is wrong (Aali Imraan 104).*

This is because the worded expression 'Ummah' is indefinite (nakirah) in the context (siyaaq) of a request (Talab) and this type of request in this form establishes that it is the 'Jins' (kind) that is being referred to as long as this 'kind' has not been restricted by some form of restriction like an adjective, for example: 'Ummah Waahidah' (One Ummah). And in the Aayah the 'Jins' (kind/type) is intended by the wording 'Ummah' and not the 'Fard Al-Wahid' (the single unit) because it is Mutlaqah (unrestricted) and is not restricted or limited by any restriction. The following statement of the Messenger of Allah (saw) is similar to this when he (saw) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ

**Whoever from amongst you sees a Munkar (evil) must change  
it**

Here the intended meaning of the wording ‘Munkar’ is understood to refer to the ‘Jins’ (kind) of Munkar and not one single Munkar. (i.e. any Munkar that falls under the category of being a Munkar).

The obedience to the Ameer, in that which he is a leader of, is not restricted to obeying the Ameer alone and it includes every Mas’ool (responsible person) who has been appointed by the Ameer. This is because the Messenger of Allah (saw) who was the head of the State of the Muslims said:

وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي

**And whoever has obeyed my Ameer then he has obeyed me and whoever has disobeyed my Ameer then he has disobeyed me (Al-Bukhaari).**

Obeying the Zhaalim (oppressive, transgressing) Ameer, whether he is the general (overall) Ameer or of a specific form, does not mean resigning oneself and surrendering to his Zhulm (transgression) or remaining silent over his contravention of the Shar’a and acting in opposition to it. Rather Islam has urged strong accountability of the Ameer alongside this obedience.

Allah (swt) said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ

*You are the best nation that has been raised up for mankind, you order the Ma’rouf and you forbid the Munkar, and you believe in Allah (Aali ‘Imraan 110).*

And He (swt) said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ

*And let there be [arising] from you an Ummah inviting to [all that is] good, enjoining what is right and forbidding what is wrong (Aali Imraan 104).*

And Allah Ta’Aalaa said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ

*The male and female believers are Awliyaa' (supporters, protectors) of one another, they Enjoin (on the people) Al-Ma'rouf and forbid (people) from Al-Munkar (At-Taubah 71).*

And the Messenger of Allah (saw) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ

**Whoever from amongst you sees a Munkar (evil) must change  
it**

And he (saw) said:

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ  
يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

**I swear by the one in whose hand is my soul, you must command the Ma'rouf and you must forbid the Munkar or Allah will be on the verge of sending a punishment upon you. You will then make Du'aa to Him but you will not be responded to (At-Tirmidhi).**

And He (saw) said:

كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَيَّ يَدَيَّ الظَّالِمِ  
وَلَتَأْطُرَنَّهُ عَلَيَّ الْحَقِّ أَطْرًا وَلَتَقْصُرُنَّهُ عَلَيَّ الْحَقِّ قَصْرًا

**Nay, By Allah, you must order the Ma'rouf and you must forbid the Munkar and you must take hold of the two hands of the oppressor (Zhaalim), and you must bring him upon the truth and you must restrict him upon the truth (Abu Daawood).**

Therefore accounting the rulers is obligatory and it is required from every Jamaa'ah that has appointed an Ameer, whether this Ameer is 'Aamm or Khaass, just as it is obligatory upon the Jamaa'ah to obey their Ameer in other than the Ma'siyah and Kufr. Therefore if those under the leadership fall short in the act of accounting they will be sinful and if they do not obey the Ameer in the Ma'rouf or take away their hand from obedience to him, they will also be sinful.

The Messenger of Allah (saw) said:

مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ

**Whoever takes away his hand from obedience will meet Allah on the Day of Judgement without having any proof for himself (Muslim).**

It is through obedience that the entity of the Jamaa'ah is safeguarded and the Ameer is helped whilst accounting guarantees that the sound path is continued to be followed upon the Shar'iy methodology.

There are two cases in which the Ameer is removed from his position whether this is the Khalifah or other than the Khalifah:

**The first case:** The Ameer is removed if his condition changes in a way that takes him away from this position of leadership. In this case he is removed immediately and even if a judgement has not been issued and it becomes no longer obligatory to obey him or to implement his commands. This would be if he was to apostatize from Islaam, or has become permanently insane or if he was to become a prisoner of the enemy and it was not possible to free him. This is because in each of these three circumstances there would be a contravention of the contract of leadership or of a Rukn (pillar) from amongst its Arkaan (pillars) and the contract would then become Baatil (invalidated) thus removing the obedience of those under his leadership from him.

**The second case:** Where it becomes obligatory to remove the Ameer. This is when he has changed in a manner that does not remove him automatically from the position of leadership however despite that, it is not permissible for him according to the Shar'a (legally) to continue in it. This is like the case if he was to become open in his Fisq (rebellious disobedience) or incompetent or incapable of undertaking the responsibilities of the leadership. This could be in a situation where he is being dominated or controlled in a manner that prevents him from being in charge of what he has been appointed to undertake. It could also be as a result of him attempting to change his gender however the occurrence of any of these requires

confirmation and this confirmation would take place in front of a body that that Shar'a has provided with the powers to examine complaints against the Ameer and remove him if necessary.

This is in regards to what is related to the Ahkaam of Imaarah (leadership) and in regards to the obedience to the Ameer of the Hizb, the adoption of what the Hizb adopts in terms of Ahkaam, Afkaar (thoughts) and Araa' (opinions), and in regards to leaving the Ameer or his leadership or removing him. As for the areas in which there is no adoption then the Muslim, whether he is a member of a Hizb or not, it is a Shar'iy requirement upon him to know the Shar'iy ruling for every action that he undertakes or for any matter of thing that he requires in life. This latter principle applies equally to the case in which the Hizb has adopted a ruling and the case where it has not adopted one. This is because the Hizb's adoption of thoughts and rulings that bind it does not mean that these rulings alone are sufficient to meet the requirements of the Muslim as an individual. It rather means that the thoughts, opinions and rulings which the political party working for change and revival are bound to as a Hizb are not the same as what the individual Muslim is obliged with, whether this individual is part of the Hizb or not part of it.

## **The Second Stage: The Stage of Tafa'ul (interaction):**

This stage proceeds in accordance to the following steps: The Nuqtat-ul-Intilaaq (Launching/departure point) and the actions of this stage are: Concentrated culturing, collective culturing, exposing the plans, adopting the interests and then seeking the Nusrah (material support to establish the Deen).

### **a) Nuqtat-ul-Intilaaq (Launching point):**

After the ideology that the Hizb holds is embodied within its members and when the thoughts of this ideology have become concepts for them and they proceed in life in accordance to them. Then after that, these thoughts transfer naturally into the society and this is because the human being after having believed in an ideology that regulates his life, cannot possibly keep this ideology imprisoned within him. Rather he launches out with to all those who surround him.

So how then should the carrier of this ideology, in the case where it is a political party, strive for the realisation of change?

After the Messenger of Allah (saw) had cultured those who had believed along with him in all that was revealed from Islaam, the following descended upon him:

Allah's statement (swt):

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*And warn your tribe of near relation (Ash-Shu'araa 214).*

And His speech (swt):

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

*And proclaim openly that which you have been commanded and turn away from the Musbrikeen (Al-Hijr 94).*

The launching point (Nuqtat-ul-Intilaaq) of the Messenger of Allah (saw) occurred in the Makkan society and so he addressed the society collectively and said:

يَا مَعْشَرَ قُرَيْشٍ اِشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا بَنِي عَبْدِ مَنَافٍ  
لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا وَلَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِ  
الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا وَيَا صَفِيَّةَ عَمَّةَ رَسُولٍ لَا أُغْنِي عَنْكُمْ مِنَ  
اللَّهِ شَيْئًا وَيَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَلِّبِي مَا شِئْتِ مِنْ مَالِي لَا أُغْنِي عَنْكَ مِنَ اللَّهِ  
شَيْئًا

**O gathering of Quraish, buy yourselves from Allah, I cannot avail you at all against Allah; O sons of Abd al-Muttalib. I cannot avail you at all against Allah; O Abbas b. 'Abd al-Muttalib, I cannot avail you at all against Allah; O Safiya (aunt of the Messenger of Allah), I cannot avail you at all against Allah; O Fatima, daughter of Muhammad, ask me whatever you like, but I cannot avail you at all against Allah (Al-Bukhaari and Muslim).**

He (saw) then went out in opposition to their idols, leaders and the bad practices that they were upon. In this way the thoughts of Islaam were launched into a struggle with the thoughts of Kufr.

**b) The actions of the Interaction Stage:** Concentrated culturing, collective culturing, exposing the plans, adopting the interests and then seeking the Nusrah (material support to establish the Deen).

### **1) The concentrated culturing:**

The concentrated culturing continues in this stage in the same way as it proceeded in the stage that preceded it. This is to safeguard the entity of the intellectual and political Hizb and to continue to build the distinguished Islamic personalities that are capable of leading the Ummah before the establishment of the State and after its establishment.

### **2) The public culturing:**

In addition to the focused or concentrated culturing of his companions with Islaam in this stage, the Messenger of Allah (saw) also added the collective culturing of the society that he was living in. So he began to address the people with the thoughts of Islaam in the (pilgrimage and trade) seasons and in the public places and he would explain the falsehood and error of the beliefs and thoughts of Jaahiliyyah. This resulted in interaction between the thoughts of Islaam and the thoughts of Kufr and this interaction led some of the Mushrikeen to embrace Islaam whilst others became hardened in their disbelief. As such there was a struggle between the two sides and the Mushrikeen afflicted harm and suffering upon the Messenger (saw) and the Muslims which led as a result to the entire Arabian Peninsula and even the Romans and Persians hearing about the Islamic Da'wah.

After the Nuqtat-ul-Intilaaq (Launching point) and the entering of the society, the interaction of the society with the thoughts of the Da'wah would begin as a result of the political actions undertaken by the Hizb like the adoption of the Ummah's interests and exposing

the plans. And like the collective public culturing alongside the concentrated culturing of the individuals of the Hizb, this is all done to generate a political and intellectual awareness within the Ummah and within individuals. This leads to interaction between the erroneous thoughts present in the society and the thoughts of Islaam that the Hizb has called to. This is in order to melt the Ummah in the melting pot of Islam, to unify their thoughts, opinions and beliefs upon that which the Hizb has adopted, to generate a popular base for the Hizb and a public opinion emanating from a general awareness upon the thoughts of the Hizb. This is in preparation for taking the authority and receiving the rule, or said differently, so that the Ummah provides the Hizb with leadership to rule her with Islaam after the return of her confidence in Islaam and after embracing the Hizb.

This is what Mus'ab Ibn 'Umair (ra) did when he was sent by the Messenger of Allah (saw) to Al-Madinah. So after generating a popular base upon the basis of Islaam and after generating a public opinion emanating from a general awareness upon Islaam, the Muslims began to anticipate and look forward to the coming of the Messenger of Allah (saw) to rule and govern them by Islaam. This preparation was done to the extent that no one from amongst those who opposed Islaam from the Jews and polytheists dared to speak out openly about their opposition or hostility fearing the public opinion that had been generated (in the society).

The collective culturing requires the Hizb to address the people with what it has adopted in the public places like the Masaajid, public forums, meeting places and the markets amongst others in a manner that is frank and courageous. The Hizb calls the people to work in accordance to the Shar'iyah methodology for the resumption of the Islamic life via the establishment of the Khilafah State, using Mubaah (permissible) styles and means like speeches, lectures, books and

leaflets. After the following Aayah was descended upon the Messenger of Allah (saw):

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

*And proclaim openly that which you have been commanded and turn away from the Mushrikeen (Al-Hijr 94).*

After this he (saw) began to address his people openly with Islaam and began to visit the tribes in the houses, markets and the Hajj seasons and he would say to them:

يَا بَنِي فَلَانٍ ، إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ، آمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ،  
وَأَنْ تَخْلَعُوا مَا تَعْبُدُونَ مِنْ دُونِهِ مِنْ هَذِهِ الْأَنْدَادِ ، وَأَنْ تُؤْمِنُوا بِي ،  
وَتُصَدِّقُونِي ، وَتَمْنَعُونِي ، حَتَّى أُبَيِّنَ عَنِ اللَّهِ مَا بَعَثَنِي بِهِ

**O so and so tribe, I am the Messenger of Allah sent to you, I command you to worship Allah and to not ascribe partners to Him in anything, and to get rid of all that you worship aside from Him in terms of idols, and to believe in me, to give Sadaqah and to protect me until I explain all that Allah has sent me with (Al-Bidaayah Wa-n-Nihaayah, Ibn Katheer).**

He would also recite the Qur'aan to them and he sent his own Messengers like Mus'ab Ibn 'Umair, Abu Dharr Al-Ghifaari and At-Tufail Ibn 'Amr (rah) outside of Makkah and they would undertake the same actions that he undertook. Due to this, the mention of Islaam spread throughout the Arabian Peninsula and news of it reached the Romans in Ash-Shaam and the Persians in Al-Iraq. It was also spread by the traders, pilgrims and travellers as a result of the collective public culturing undertaken as part of the open Da'wah.

This was the Da'wah that was successful in a remarkable manner in Al-Madinah Al-Munawwarah at the hands of Mus'ab Ibn 'Umar (ra) where the mention of Islaam reached every household within the city and Islaam became the popular demand of those who had embraced Islaam from its people. Imaam Ahmad related a Hadeeth from Jaabir (ra) who said: **'We held a conference and gathered and said: Until when will the Messenger of Allah (saw) be chased into the mountains and remain in fear? So we left (Al-Madinah) and came to him in the season (of Hajj) and then we pledged the Bai'ah of Al-Aqabah'. (Ahmad).**

In order for the Da'wah carriers to be successful in the concentrated culturing like the success that came to Mus'ab Ibn 'Umar (ra), they must stand in opposition to the existing beliefs which are contrary to Islaam in our present day. This includes the belief of the separation of the Deen from the life and the communist belief and they must stand against the erroneous thoughts like secularism, nationalism and patriotism in addition to the false thoughts that the enemies attempt to attach to Islaam like those of democracy, extremism and terrorism. It is essential to confront all of these in a clear and exposing manner without flattery, watering down and in an unequivocal manner. The Da'wah carriers must utilise the most appropriate styles for each situation and scenario just as the Qur'aan Al-Kareem has instructed us and just as the Messenger of Allah (saw) has taught us.

Allah (swt) said:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

*And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them (46 Al-'Ankaboot).*

Therefore similar to what came in the following speech of Allah (swt) is said to those who transgress or commit injustice:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ  
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

*Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed (Al-Maai'dah 78).*

Or like His statement (swt) in relation to the Christians:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

*They have certainly disbelieved who say, "Allah is the third of three." (Al-Maai'dah 73).*

And just as He (swt) has stated in regards to those who take them as Awliyaa' (Allies and supporters):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

*O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people (Al-Maai'dah 51).*

Allah (swt) defined and set the position that should be taken with the non-Muslims based upon their treatment of and dealings with the Muslims. So He (swt) divided them into two different categories:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8) إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَتَّوَلَّوهُمْ وَمَنْ يَتَّوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers (Al-Mumtahaanah 8-9).*

One of these is treated and dealt with in kindness and justice and these are those who live amongst us and do not show hostility against us, whilst the other type is not allowed to be allied with or to show affection towards them. They are the ones who are hostile against the Muslims and conspire against them and their Deen and they are from those who expel the Muslims from their homes like the Jews do today, in addition to those who assist in their expulsion like the Americans and the English amongst others.

### **3) Adopting the interests:**

Adopting the interests of the Ummah undertaken by the political party means that it explains the Ahkaam Ash-Shar'iyah that realise

the Ummah's interests. At the head of these interests is the application of Islaam in a comprehensive and complete manner in all of the life's affairs. The Messenger of Allah (saw) undertook this action in accordance to what was revealed to him from the Wahi (divine revelation). Before the establishment of the Islamic State he would recite the following speech of Allah (swt) to the Mushrikeen:

قُلْ تَعَالَوْا أَنلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا  
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا  
ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَم  
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (151) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا  
إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَم  
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

*Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And fulfil the covenant of Allah. This has He instructed you that you may remember (Al-An'aam 151-152)*

And His speech (swt):

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (8) بِأَيِّ ذَنْبٍ قُتِلَتْ

*And when the girl who was buried alive will ask. For what sin was she killed  
(At-Takweer 8-9).*

And there are many other Aayaat and Ahaadeeth related to the caretaking of the Ummah's interests.

Taking care of the Ummah's interests by the members of the political party is undertaken by political actions and through it the Islamic rulings related to treating the affairs of life are explained and made clear. The Ummah is urged to abide by them and to work for the establishment of the Khilafah State that will apply and implement them. As such adopting the interests and caretaking them by the Hizb and its members is done in a political manner and not a practical manner and this is because the practical caretaking of the affairs of the life of the Ummah in Islaam is undertaken by the State and not by individuals and political parties. However it is permitted and even commended for some of the members of the Hizb to engage in some practical acts of caretaking with some of the acts that the Shar'a has permitted to be performed. This is to demonstrate the manner of how the affairs are taken care of in Islaam and to turn the attention of the Ummah towards the capability of the Hizb and its members in respect of taking care of the affairs, which will aid them in taking the Ummah's leadership.

#### **4) Exposing the plans:**

After the Da'wah became open the Aayaat of the Qur'aan began to descend upon the Messenger of Allah (saw) exposing the conspiracies

of the Mushrikeen against the Da'wah, the Messenger (saw) and his Sahaabah (rah).

Allah (swt) said:

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

*And they had planned their plan, but Allah is on top of their planning and even if their plan had been [sufficient] to do away with the mountains (Ibraheem 46).*

And Allah (swt) exposed the way in which they engaged in trade:

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا  
كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

*Woe to those who give less than due, those who when they take their measure they take their full amount and when they measure for others they give them a weight that is less than what is due (Al-Mutaffifeen 1-3).*

And He (swt) exposed their behaviour towards the believers:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (29) وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ  
(30) وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

*Indeed, those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery). And when they returned to their people, they would return jesting (Al-Mutaffifeen 29-31).*

It is essential for the Da'wah carriers to engage in exposing the conspiracies that are being hatched against the Muslims or the efforts to distort and deface Islaam. This requires them to be aware of international politics, the international situation and the thoughts that are being put forward to address it. This is because those in the Hizb have taken it upon their shoulders to lead the Ummah towards the resumption of the Islamic way of life via the establishment of the Khilafah State which will carry Islaam to mankind in its entirety. If however this leader is not up to the level of this responsibility then the opposing forces will crush him and his project for revival will collapse. A good evidence supporting the pursuance of the international politics and the international situation by the Da'wah carrier can be found in the story of the wager that Abu Bakr (ra) made with the Quraish before the Hijrah in respect to the wars that were waging between the Romans and the Persians, a wager which was approved and consented to by the Messenger of Allah (saw). This was when Allah (swt) revealed:

الم (1) غُلِبَتِ الرُّومُ (2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ  
 (3) فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ  
 (4) بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

*Alif, Lam, Meem. The Romans have been defeated. In the nearest land. But they, after their defeat, will overcome (be triumphant). Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful (Ar-Ruum 1-5).*

Then after these Aayaat affirmed this importance, it drew out the future plan in regards to the international situation which would end

with the Muslims victory over the Romans and the Persians and the Khilafah State becoming the world's number State and power.

If the Muslims today were to grasp hold of the conditions of victory, they would have a clear line laid out before them for the future of Islam in the world and indeed Allah Ta'Alaa has provided promises in regards to the victory.

Some of these promises have come as decisive definite evidence (Qat'iy) like the speech of Allah (swt):

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
كََمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

*Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them security after their fear (An-Noor 55).*

And like His statement (swt):

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

*He it is who has sent His Messenger with guidance and the Deen of Haqq (truth) so that it prevails over every Deen (At-Taubah 33).*

So just as Islaam prevailed and was victorious over Christianity, Judaism and the Magian belief, it will likewise prevail over capitalism, communism and any other belief or way of life.

Some of these promises and glad tidings have also been mentioned in the Zhanniyy (indefinite) evidences.

This is like the speech of the Messenger of Allah (saw) when he said:

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ  
تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا  
شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصِبًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ  
يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ  
ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ

There will be Prophethood amongst you for as long as Allah wishes for it to remain, then He will take it away when He wishes to take it away. Then there will be a Khilafah upon the methodology of the Prophet and it will remain for as long as Allah wishes for it to remain and then He will remove it when He wishes to remove it. Then there will be a biting rule (Mulk ‘Aadd) and it will remain for as long as Allah wishes for it to remain, then He will remove it when He wishes to remove it. Then there will be a (violent) tyrannical rule (Mulk Jabriyy) and it will remain for as long as Allah wishes for it to remain, then He will remove it when He wishes to remove it. Then there will be a Khilafah upon the methodology of the Prophethood (Al-Imaam Ahmad).

Similar to this is the promise and glad tidings given in regards to the opening and conquest of the city of Rome after the conquest of the city of Constantinople or like the promise of fighting against the Yahoos and being victorious over them.

These promises from Allah increase and add to the firm determination and resolution in relation to continuing the struggle and battle in addition to sharpening the motivation to continue in carrying the Da'wah to establish the State.

**The method of interaction (At-Tafaa'ul): The intellectual struggle and the political struggle (As-Siraa'u l-Fikriy Wa l-Kifaahu s-Siyaasiy).**

The Messenger of Allah (saw) pursued a specific methodology in the stage of interaction undertaking the following actions: The collective culturing, adopting the interests and exposing the plans. This method was represented in the intellectual struggle and the political struggle.

**As for the intellectual struggle/clash (As-Siraa'u l-Fikriy):**

This involves sharply criticising the erroneous thoughts, attacking them with severity in addition to attacking all what is built upon them in terms of concepts and relationships. This is then followed by drawing the straight line against the crooked. It is therefore not enough to merely attack alone. Rather it is necessary to explain the error of the thoughts, their corruption and opposition to Islaam, followed by explaining the thoughts of Islaam and its rulings which will take their place in terms of organising the relationships of the people and their life. In addition to addressing the beliefs (Aqaa'id), this intellectual struggle also addresses the thoughts which emanate from the beliefs or are built upon them.

The intellectual struggle is prominent and stands out in the collective culturing, adopting the interests and exposing the plans due to the relationship of these three actions with the thoughts and rulings which regulate the relationships in the society. This is because the society in a given country is the permanent relationships that exist between the individuals. Changing the society occurs through the changing of the thoughts which regulate the relationships between the individuals via the intellectual struggle.

Allah (swt) said:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ  
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others.

Exalted is Allah above what they describe [concerning Him] (Al-Mu'minoon 91).

Allah (swt) said:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

*And do not kill your children out of poverty; We will provide for you and them*  
(Al-An'aam 151).

And Allah (swt) said:

لِسَانُ الَّذِي يُلْحَدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

*The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear*  
*Arabic language* (An-Nahl 103).

The intellectual struggle appears in the above three Aayaat as follows: The collective culturing is manifested in the discussion about the beliefs, adopting the interests is manifested in 'And do not kill your children out of poverty' whilst the exposing of the plans is evident in relation to the claim that they made and spread about the Qur'aan being from other than Allah Ta'Aalaa'.

The Hizb that works for change upon an ideological basis will not be successful in its work without the intellectual struggle. This is because it is required for the Hizb to be a caretaker and supervisor over the society's thought and sensation. This is so that it can mould the society with the thought of the Hizb into an Islamic form paving the way for the establishment of the Khilafah which will apply Islaam upon its subjects and carry Islaam to the world.

It is therefore for the Hizb in this stage of interaction to engage in the intellectual struggle in order to generate concepts, criteria and convictions (Mafaaheem, Maqaayees and Qanaa'aat) which it has adopted, within the Ummah. It works to make the Ummah accept them by way of conviction in order to then assume the rule by way of the Ummah to establish the Khilafah. This struggle that occurs, an intellectual struggle, represents a struggle over criteria, concepts and convictions, and it is not a struggle over thoughts alone. As such it addresses the general public relationships because it aims to demolish the corrupt formation of the Ummah by demolishing the concepts, criteria and convictions that has shaped this formation whilst not aiming to demolish the Ummah. This is in order to establish a sound entity consisting of the concepts, criteria and convictions that emanate from the Islamic Aqeedah, the Ummah's Aqeedah.

### **As for the political struggle (Al-Kifaah As-Siyaasiy):**

This is undertaken alongside the intellectual struggle and it is considered to be from the fundamental components of the political Hizb. It means confronting the agent rulers who are not ruling by Islaam and it means accounting them to create change upon them. This is done by exposing their treachery to the Ummah, their conspiracies against her and by exposing their agency to the disbelieving States. This is done utilising a sharp style that removes their prestige and standing and generates within the Ummah the

courage to move against them and remove their rule. The political party engages in the political struggle in a blatant and challenging fashion and it does not flatter, cajole or pose as a friend hypocritically. Concern over its wellbeing and safety does not affect it and the harm that its members are afflicted with does not stop it from engaging in this struggle. This is because the struggle is a part that cannot be separated from the Islamic thought upon the basis of which the Hizb was established.

The Hizb is like a metaphorical personality. It consists of a collection of Islamic concepts, criteria and convictions that are embodied within individuals who have adopted them. The member in it represents a part of the intellectual and sensory whole as long as he adopts the collection of concepts, criteria and convictions that the Hizb has adopted. Therefore, if this member excels in his commitment to this collection of thoughts, including the political struggle, then he would have raised the affair of the Hizb which is a representation of his affair. However, if he was to fall short or have flaws in anything in regards to them, then he would have harmed himself and brought harm to the Hizb. In this case the Hizb would hasten to provide treatment to such a member from amongst its members. If however this Member eludes this treatment then he will be amputated from the body so that these flaws will not find their way into the rest of the body.

When the Hizb embarks upon the intellectual struggle it does so with all of its members. It confronts the erroneous thoughts present in the society and the rulers who have enforced themselves upon the Ummah. Just as it is a struggle of thought in respect to the thoughts that the Hizb has adopted, it is also a struggle of willpower in respect to what the Hizb has implanted within its members in terms of challenging and struggle. The strength of will power in the struggle is of no less importance than the strength of the thought as there is no worth in the strong thought if the one carrying it has weak will power

and resolve. The Da'wah carrier's strength of resolve which means determination and perseverance in regards to generating his thought within the realm of life, is necessary for him in the same way that the weapon is indispensable to the soldier in the battle field. Just as the strength of the thought returns the Ummah's trust in her ideology, the strength of resolve within the Da'wah carrier makes him qualified to lead her. This is because the Ummah, just as she responds to the thoughts and opinions emanating from her Aqeedah, she does not regard the thought in isolation to the one who is carrying it. Indeed she engages in the struggle and battle with her heart and she sings the praises of the brave and courageous stances taken by her sons.

The Hizb which is working and striving to lead the Ummah and establish the Khilafah via her, regulates her actions when carrying the Da'wah, including the political struggle, in accordance to the rules of Islaam in emulation to the Messenger of Allah (saw) who said:

أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا عَلِمَهُ

**The fear of the status of the people should not prevent a man from saying the truth when he is aware of it (At-Tirmidhi, Ibn Maajah).**

In the second Bai'ah of Al-'Aqabah the following was mentioned as related by 'Ubaadah Bin Saamit (ra):

بَايَعْنَا رَسُولَ اللَّهِ عَلَى السَّمْعِ وَالطَّاعَةِ، فِي الْمَنْشَطِ وَالْمَكْرَهِ، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً

**We gave our Bai'ah to the Messenger of Allah upon hearing and obeying, in what we like and what we do not like. And that we would not dispute the authority of its people and that we would**

**stand by or say the Haqq (truth) wherever we may be without fearing the blame of the blamers (i.e. any consequences) (Al-Bukhaari).**

These evidences and others which are similar demand that we speak the Haqq wherever we may be and in front of those we encounter whilst the blame of the blamer or the standing and position of the ruler do not prevent us from doing that. We have been promised by Allah Ta’Aalaa upon the tongue of His Messenger (saw) the great reward awaiting those who take and uphold these stances when he (saw) said:

أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

**The best Jihaad is the word of truth (spoken) in front of the oppressive ruler (Al-Mundhiri, Ibn Katheer).**

And he (saw) said:

سَيِّدُ الشُّهَدَاءِ حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاهُ ،  
فَقَتَلَهُ

**The master of martyrs is Hamzah Bin Abdil Muttalib and a man who stands before the oppressive ruler, then commands him and forbids him, and is then killed (as a result).**

(Al-Mundhiri, Al-Albaani has classified it as Hasan and Saheeh although others have found weakness in the Isnaad).

As for the trials and suffering afflicting the carriers of the Da’wah, then in most cases it is necessary to occur for the sake of refinement and removing the stains.

Allah (swt) says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

*And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs (Muhammad 31).*

And He (swt) said:

الم (1) أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

*Alif Laam Meem. Do the people think that they will be left to say, "We believe" and they will not be tried? And We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. (Al-'Ankaboot 3).*

Just as the Messengers (Alaihimis Salaam) were subjected to such trials and tests, our Messenger and best of examples (saw) was also subjected to them. As such Allah (swt) provided him (saw) with the most severe of warnings in respect to the issue of perseverance and remaining firm and in regards to inclining towards that which pleases the enemies of the Da'wah and even if it is only by a little.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا (73) وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

(74) إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا

نَصِيرًا

*And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper (Al-Israa 73-75).*

The Hizb needs to be aware of the difficulties that it will face in the interaction stage and it must possess the effective weapon enabling it to battle these difficulties and overcome them. Some of the difficulties that the Da'wah carriers face in the Islamic world today include:

**a) The ruling faction:** It is fully armed with styles and means that come between it and the Ummah. To confront this faction the Hizb must be fortified by the ideology that it carries and it must bear the harm that befalls its members. The carrot and stick approach must not be allowed to divert it from the Shar'iyah method that it has adopted and they cannot compromise any part of the ideology at any cost. The Da'wah carriers should be reminded of the stance of the Messenger of Allah (saw) when his people offered kingship, prestige and wealth to him, in exchange for keeping away from the people that which they hated. So he said to his uncle Abu Taalib who was the acting as the intermediary between him (saw) and the people:

يَا عَمَّ لَوْ وُضِعَتِ الشَّمْسُ فِي يَمِينِي وَالْقَمَرُ فِي يَسَارِي مَا تَرَكْتُ هَذَا الْأَمْرَ حَتَّى  
يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِي طَلَبِهِ

**O Uncle! If the sun was to be placed in my right hand and the moon in my left, I would not leave this matter until Allah makes it prevail or I perish whilst seeking it (Ibn Ishaq).**

And when it was said to him: ‘Worship our Gods Al-Laah, Al-Uzza for a year and we will worship yours for a year’, the following was revealed:

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ

*Say: O Disbelievers? I do not worship what you worship*

Until He (swt) said:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

*You have your Deen and I have my Deen (Surah Al-Kaafiroon).*

And the following speech of Allah (swt) was also revealed:

قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

*Say: Are you commanding me to worship other than Allah O Ignorant ones!  
(Azz-Zumar 64).*

**b) The foreign thoughts and cultures:** This is what is spread and propagated by the State institutions like the media, schools and universities. The way of confronting this is by explaining their falsity and their contravention to Islam. The Islamic thoughts are then presented in their place and as such the straight line is presented alongside the crooked. This is so that the correctness of the ideology

becomes evident and clear to the Ummah, the confidence in this ideology returns to her and so that she embraces it and revives upon its basis.

**c) The personal interests and benefits:** The individuals of the Ummah have been tied to these after benefit became the dominant criteria and measure for actions. For this to be confronted it is necessary to awaken the Shar'iy criteria within the breasts of the sons of the Ummah i.e. the Halaal and the Haraam. This is done by focusing upon the thoughts of the Islamic Aqeedah like Rizq, Ajal and Tawakkul upon Allah.

**d) Some of the Da'wah carriers being affected by the Ummah's sicknesses:** To confront this it is necessary to continue the care that is given to them and to treat them through the Hizb. This is so that they stand firm in the face of the trials that they are exposed to in terms of difficulties and enticements. If treatment does not benefit them then they are left. This is because the original position of the Da'wah carrier is to be a leader and a doctor and not to be led and a patient.

The Messenger of Allah (saw) and his Sahaabah (rah) faced difficulties like these and others which were of greater severity. Despite this Allah (swt) did not command him with anything other than remaining firm and patiently persevering upon the methodology in the face of affliction:

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا (73) وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

*And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would*

*have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little (Al-Israa 73-74).*

He (swt) said:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

*They wish that you would soften [in your position], so they would soften [toward you]. (Al-Qalam 9).*

And He (swt) said:

وَاحْذَرُهُمْ أَنَّ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

*And beware of them lest they seduce you away from some of what Allah has revealed to you (Al-Ma'idah 49).*

Some Muslims used to wish that the Messenger of Allah (saw) would lighten his approach to the Quraish, so that they would hear what they had to say, so that they would accept them and refrain from harming them, and for communication to occur between them for the sake of easing the path of the Da'wah. However the Messenger of Allah (saw) held on firmly to his Da'wah and persevered upon the stance that Allah (swt) had requested from him. For example, his niece Hind Bint Abi Taalib once spoke to him and said: O Prophet of Allah, do not speak to the people in a manner that will cause them to deny you and bring harm to you. So he responded with the revelation from Allah:

وَاللَّهُ لَأُحَدِّثَهُمْ هَمُوهُ

**By Allah, I will definitely speak to them with it (i.e. Islaam with the same style and approach).**

The Quraish would pour scorn upon him and mock him (saw) and as a result those who held doubts from amongst the Muslims apostatised from Islaam (like at the time of the Israa and Mi'raaj) and the following Aayah was revealed:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

*And We did not make the sight which We showed you except as a trial for the people (Al-Israa 60).*

As for the believers (Mu'mineen) who experienced this incident, then their Imaan in their Nabi and their Rabb was only strengthened.

Therefore, if the Hizb or Jamaa'ah encounters a reality where confronting it or passing through it requires hardships that are extraordinary, then it must approach it and face it in exactly the same way the Messenger of Allah (saw) confronted the Makki society and the tribes that surrounded it. The Hizb must not resort to making interpretations or softening its approach whilst making claim to differences in circumstances, the severity of the repression or that the people are fleeing from the Da'wah. This is because the Da'wah carriers derive their strength from Allah (swt), through their Imaan in Him and their Tawakkul upon Him and from their Imaan in respect to the correctness of thought that they have adopted and the uprightness of the method that they proceed upon. These firm principles are more powerful than the ever changing reality and the hardships or difficulties that they may encounter.

Just as the Da'wah carriers are exposed to the carrot and stick today in an attempt to make them give up or compromise some of Islaam,

the Messenger of Allah (saw) and his Sahaabah (rah) were also exposed to this. Establishing Islaam within the life was their vital issue. This was in spite of the Makki society remaining solidly upon its Kufr, in spite of the harm that the Sahaabah (rah) were afflicted with, in spite of the death of his uncle Abu Taalib who would protect him shield him, and in spite of the loss of his wife Khadeejah (ra) who was his source of peace and refuge which he would return to everyday after facing the hardships associated with carrying the Da'wah. In spite of all of this, he continued upon his Da'wah and faced the harm that they would bring upon him whilst saying:

إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي

**If You (O Allah) are not angry with me, then I do not mind (or care).**

(Ibn Ishaq, part of the Du'aa the Messenger (saw) made when returning from Taa'if).

In this stage the Da'wah carriers, irrespective of the results of the interaction being negative or positive, must not be partial or give favouritism to anyone and they must not veer or be shifted from a thought. This is because the ideological Da'wah absolutely necessitates that the Da'wah carriers work so that the sovereignty (Siyaadah) belongs to the Shar'a (Islamic legislation) alone. There should be no flattery at the expense of the ideology and no special courtesy or compliments should be provided to those who hold the positions of authority. Rather the ideology is held onto firmly regardless of the obstacles or harm that the Da'wah carriers are exposed to and regardless of the sticks and carrots that are utilised. Their weapon is their Imaan in Allah Ta'Aalaa and their Imaan in the ideology that they carry and hold on to. This Imaan is the guarantor for the continuation upon the path that Allah (swt) has drawn out for them and it is the guarantor for the victory that He (swt) has

promised them. This is if they believe in Him, have Tawakkul upon Him and commit firmly to His method (swt).

Imaan in Allah and Islaam is a different matter to that of understanding the Ahkaam (rulings). This is because the Imaan, which is the Tasdeeq Al-Jaazim (decisive belief) that conforms to the reality and is arrived at by way of evidence, is firm and constant and is not open to trepidation or doubt. As for the Ahkaam which are deduced from the Adillah Ash-Shar'iyah (Legislative evidences/sources) by way of Ijtihad, then these are correct in the opinion of the Da'wah carriers with the possibility of them being wrong as they are permitted to be the subject of discussion with others. This however does not mean that their understanding of the rulings of the Fikrah (thought) that they are calling to and the Tareeqah that they are following are merely up in the wind. Rather they must consider their opinion to be the correct one because it is the product of deep and enlightened thought and was arrived at after a detailed and precise study.

Therefore they must beware of an opinion of anyone who appears to be compassionate to the Da'wah or is in haste to reach the aim on the grounds that this opinion does not contravene and go against Islaam (i.e. that it is in agreement with Islaam). This would be rejected as long as this opinion does not return back to the Shar'iy Daleel (evidence) and as long as it has not been deduced according to the correct method of deduction.

Allah (swt) said:

وَاحْذَرُهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

*And beware of them lest they seduce you away from some of what Allah has revealed to you (Al-Ma'idah 49).*

## 5) Seeking the Nusrah:

After generating the public opinion (Ar-Ra'y ul-'Aamm) that emanates from a general awareness (Al-Wa'i l-'Aamm) upon the thoughts of Islaam that the Hizb has adopted. Meaning, after the popular platform (Al-Qaa'idah Ash-Sha'biyah) for Islaam and the Hizb exits as a result of the intellectual struggle and the political struggle, where the Ummah as a whole, in the area of the Hizb's work, has become aware of Islaam and are longing and anxious for the application of Islaam. At this time, the Hizb seeks the Nusrah from the centres of power in the Ummah for the purpose of removing the material obstacles in the way of carrying the Da'wah and establishing the State. This is because it is the Ummah who possesses the authority and she possesses the right to appoint the leader who is delegated on her behalf to apply and implement the ideology that they have embraced and believed in. However due to the Ummah being overwhelmed today and the power being confined to a faction from her, the Hizb resorts to this faction, seeking the Nusrah (support) from her, so that this faction will hand the rule over to it. This has been taken and extracted from the Shar'iyah evidences and from the Seerah of the Nabi (saw). So after the Messenger (saw) opposed the thoughts of Kufr and its leaders, and the news of his Da'wah spread, not only to the Arabian Peninsula, but even to the neighbouring States like Al-Habashah (Abyssinia) and the Roman lands, the harm inflicted by the Quraish became more severe and the society became firmly frozen upon the thoughts of Kufr. At this time the Messenger of Allah (saw) began to seek out the tribes in their locations or in the seasons of Al-Hajj and in the trade markets. He presented himself to them asking them for the Nusrah (support) and the Man'ah (protection), so that the Da'wah could be protected and the State established. An example of what he would say to them was:

**‘O Children of so and so (Tribe), Verily I am the Messenger of Allah to (sent) you, he commands you to worship Allah and to not associate anything with Him, And that you must get rid of everything that you worship other than Him in terms of idols, that you believe in me and affirm me, and protect me until that which Allah has sent me with has been made plain and evident’.**

In a report related by Ahmad from Jaabir (ra) he said: The Messenger of Allah (saw) would say:

**‘Who will give me refuge, who will give me support until I convey the message of my Lord and then he will have Jannah?’**

Therefore a new action is added to the actions of the interaction stage in the carrying of the Da’wah. This action is the seeking of the Nusrah to protect the Da’wah and establish the State. The Messenger (saw) met with suffering, hardship and repulsion whilst seeking the Nusrah and despite that he continued upon it. This is a Qareenah (indication) that indicates that the Hukm of seeking the Nusrah is obligatory (Wujoob) in the case where the society in which the Da’wah is being carried has become cold and frozen.

The societies today in which the call for the resumption of the Islamic way of life exists have exhibited acceptance and a positive response to the Islamic thoughts and some of these main thoughts, like the thoughts of the Khilafah, Al-Jihaad and the ruling by Islaam in life have formed a public opinion. Despite this however, those who are the executors and implementers in these societies, those who have taken the authority of the Ummah without right with support from the disbelieving States, prevent the embodiment of these ideas within life’s reality. They struggle and fight against the spread of these ideas whilst a faction from the Ummah that stands by the ruler assists them in this.

This reality in essence does not differ from the reality of the Makki society. This is because each of these two realities prevent the implementation and application of the ideology, whether this is represented in the leaders of the Ummah or a ruling faction within the Ummah. In this situation it is necessary for the Nusrah to be sought from the agencies or actors, who with the power that they possess are capable of protecting the Da'wah, in addition to the actors who are capable of demolishing the material obstacles that are in the way of the rule being handed over and the application of Islaam. This act of seeking the Nusrah requires suitable atmospheres so that the capable faction will provide it to the Hizb. These are the atmospheres of the positive interaction which generates confidence in the carriers of the Da'wah and confidence in their suitability to take the leadership of the Ummah. This is due to their awareness and resolve and because of their courageous and the sacrifices they have made for the ideology of their Ummah which they are working to revive. It is therefore essential to generate these atmospheres and it is essential to maintain them so that they remain if they already exist, and this is so that the Nusrah will be provided.

The Messenger of Allah (saw) continued to undertake all of the actions of the Da'wah tirelessly and without tedium whilst seeking the Nusrah at the same time. His Sahaabah (rah) who he had sent to the tribes also did this like Abu Dharr Jundab Bin Junaadah (ra) who was sent to his people *Ghifaar*. The Messenger (saw) said to him: **'Return to your people until my command reaches you'** (Al-Bukhaari and Muslim). Or like At-Tufail Bin 'Amr (ra) who the Messenger (saw) sent back to his people *Daus* whilst saying: **'O Allah guide Daus. Return to your people, invite them and treat them kindly'** (Ibn Ishaq). And like Mus'ab Ibn 'Umair (ra) who the Messenger of Allah (saw) sent to Yathrib along with twelve men who had embraced Islaam. All three of these Sahaabah (rah) were extremely attentive in respect to the Islaam of those they were sent

to. They would invite them to Islaam, teach them the Qur'aan and request them to give their support to the Messenger of Allah (saw) so that he could make evident what Allah (swt) had commanded him with.

Then when the Muslims from the Aus and the Khazraj in Yathrib sensed and felt that they were capable of supporting the Messenger of Allah (saw), they requested Mus'ab Ibn 'Umair (ra) to meet with the Messenger (saw). Ibn Ishaq relates: **'Then Mus'ab Ibn 'Umair returned to Makkah and a number of Muslims from the Ansaar left (Yathrib) alongside the Hujjaaj of their people who were upon polytheism. Then when they reached Makkah they made an appointment to meet with the Messenger of Allah (saw) ay Al-'Aqabah in the middle days of the Tashreeq'**. Ahmad reported the following from Jaabir (ra): **'So we convened and we met, and then we said: For how long will the Messenger of Allah (saw) be cast out into the mountains of Makkah and remain in a state of fear (insecurity)? So we left on our journey until we reached him in the season (of Hajj), then we convened the pledge (Bai'ah) of Al-'Aqabah'**.

These texts amongst others indicate that the interaction that occurred in Yathrib at the hands of Mus'ab Ibn 'Umair (ra) and the Muslims had led to the generation of the public opinion that emanated from a general awareness. In addition, the Muslims there had sensed that they had become capable of protecting the Da'wah and they had become ready to sacrifice their lives in the way of protecting the Messenger of Allah (saw) if he was to come to them, so that he could make evident that which Allah (swt) had commanded him with i.e. so that he could rule them and govern their affairs by Islaam. The following is some of what was said during the second pledge of Al-'Aqabah (Bai'a tul-'Aqabah Ath-Thaaniyah): **'O Messenger of Allah! Verily we are free from that (responsibility) until you arrive to our homeland. Then if or when you arrive to us, you would then**

**be under our protection and we would protect you (from harm) from that which we protect our sons and our women'** whilst the following is a part of what he (saw) said to them: **'I take the pledge from you upon you protecting me from that which you protect your women and sons from'** (Ahmad). After that the Messenger of Allah (saw) asked the Muslims in Makkah to perform the Hijrah (migration) to Yathrib whilst saying: **'I have been shown the land to which you will migrate: it has palm trees between the two lava fields, the two stony tracts'**. **Then those who migrated did so to Al-Madeenah whilst most of those people who had previously migrated to the land of Abyssinia (Al-Habashah), went straight from there to Al-Madeenah'** (Al-Bukhaari).

It is therefore a duty upon the Hizb that is working to resume the Islamic life to proceed upon the same steps of the Messenger of Allah (saw) in Makkah and the steps of his envoy Mus'ab Ibn 'Umair (ra) in Yathrib during the interaction stage. This relates to the concentrated culturing, the building of leader personalities (like Abu Bakr and Sa'd Ibn Mu'aadh (rah)), the collective culturing, adopting the interests and exposing the plans, by way of the intellectual struggle and the political struggle. This is for the purpose of generating the public opinion that emanates from the general awareness which means: That the Ummah in its collective arrives to the necessity of ruling by Islaam as a System of life. This necessity must not be driven by temporary emotions or a strong desire but rather they should only be driven to it by their comprehension that their lives and loyalty must be to Islaam alone. This public opinion does not mean a public action and it does not mean that the people administer the application of the Ahkaam Ash-Shar'iyah upon themselves. Rather its meaning alone is that the Walaa' (loyalty) is to Islaam and nothing else. As such it is an intellectual revolution and not a material one whilst the sensed effect of this opinion will not be sensed within the practical life until the time of its implementation. This public opinion and the general support for the thoughts of the

Hizb do not lead by themselves to the taking of the rule. Rather that which leads to assuming the rule is the faction that is capable of demolishing the material obstacles that stand in the way of the implementation of Islaam. They need to be prepared like the Ansaar were prepared to die in the way of bringing the Hizb or Jamaa'ah to the place of ruling. However the likes of this faction require a specific grooming and specific atmospheres manufactured by the Da'wah carriers for the sake of bringing it into fruition and for the sake of preparing it for sacrifice. These atmospheres are represented by the public opinion and the general support for Islaam and these will spur this capable faction into motion and towards sacrifice. This is because this faction is part of the Ummah that is aspiring and yearning for the implementation of her ideology that she has embraced whilst hoping for the attainment of Allah's pleasure through the work to establish it.

We present the actions of the Messenger of Allah (saw) and the Sahaabah (rah) in the interaction stage, including the seeking of Nusrah, so that we can be reassured about the correctness of the method that we are proceeding upon as carriers of the Da'wah. After many of the Arabs had embraced Islaam and when the people of the Arabian Peninsula, the lands of Ash-Shaam, Iraq and Abyssinia had heard about the Deen of Islaam, the Quraish saw this negatively and fear over their position of leadership intensified. They then increased their harming of the Messenger of Allah (saw) and his Sahaabah (rah) to the point where some of the Muslims were compelled to leave and make Hijrah to Al-Habashah (Abyssinia). This is when the Quraish sent two envoys to the King of Al-Habashah upon the tracks of the Muslims, 'Amr Bin Al-'Aas and 'Abdullah Bin Rabee'ah, in order to spread propaganda against the Muslims and the Muhaajiroon and to remove them from his land, despite their failure in regards to this.

In spite of this situation the Messenger of Allah (saw) still diligently persevered upon the Da'wah. He (saw) exerted his efforts to convey

it to the tribes and when the Quraish impeded and blocked his path after the death of his uncle Abu Taalib and his wife Khadeejah (ra), he went out to At-Taa'if. He invited the tribe Thaqeef to Islaam and to provide him with support (Nusrah) however the chiefs responded with the harshest of replies and incited their thugs to insult the Messenger (saw) and throw stones at him, to the point where his feet were covered in blood. After this he made Du'aa to Allah (swt) and said:

**"O Allah! I complain to You of my weakness, my scarcity of resources and the humiliation I have been subjected to by the people. O Most Merciful of those who are merciful. You are the Lord of the weak and oppressed, and my Lord too. To whom have you entrusted me? To a distant person who receives me with hostility? Or to an enemy who you have granted an authority over my affair? So long as You are not angry with me, I do not care. Your favour is of a more expansive relief to me. I seek refuge in the light of Your Face by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or Your displeasure descends upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You." (Ibn Ishaq).**

In this Du'aa the Messenger of Allah (saw) sought refuge in his Rabb 'Azza Wa Jalla to help him to endure the suffering encountered in the continuation of the carrying of the Da'wah whilst his consolation and solace was found in the words: **'As long as you are not angry with me, I do not care'**. He (saw) then returned and entered Makkah through the land of Al-Mut'im Bin 'Adi one of the heads of the disbelievers. However, in spite of this condition that he had arrived at, he was not diverted from continuing his Da'wah. He continued to go out to the tribes where they were located and continued his Da'wah in the markets and Hajj seasons. He asked them to affirm him, believe in him and to provide him with the support to enable him to convey from Allah that which he had been commanded to.

The tribes had understood the meaning of this Nusrah (support) that he (saw) requested from them and this is evident in the speech of a man from the tribe of Bani ‘Aamir Bin Sa’Sa’ah to him (saw) when he said: ‘What is your opinion if we were to give you a pledge upon your affair, then Allah makes you prevail against those who oppose you, would the matter (i.e. rule and authority) then belong to us after you?’ The Messenger (saw) replied:

الْأَمْرُ إِلَى اللَّهِ يَضَعُهُ حَيْثُ يَشَاءُ

**The matter returns to Allah and he places it wherever He wishes.**

They then said: Do you expect us to incur the vengeance of the Arabs and then after Allah has made you victorious, the matter (authority) will go to other than us? We have no need in this matter of yours’ (Ibn Ishaq).

The books of Seerah have reported that the Messenger of Allah (saw) presented himself to many tribes like Fazaarah, Ghassaan, Haneefah, Murrah, Kindah, Sulaim and ‘Abs amongst others. None of these responded positively until Allah (swt) prepared a group from Yathrib, who believed in him and affirmed him. They returned to him after the passing of a year and they had become twelve Muslim men. Then the Messenger of Allah (saw) sent Mus’ab Ibn ‘Umair (ra) to teach them the Qur’aan and Islaam. This was followed in the next year, the 12<sup>th</sup> year since the beginning of the message, by a group of seventy-five coming to him (saw) and after an exchange of words they pledged allegiance to the Messenger of Allah (saw). This was the second pledge of Al-‘Aqabah, also known as Bai’at ul-Harb (The pledge of war) and the following was part of what was said during it:

We asked: O Messenger of Allah, upon what are we giving you the pledge of allegiance?

He (saw) said:

تُبَايِعُونِي عَلَى السَّمْعِ وَالطَّاعَةِ، فِي النَّشَاطِ وَالْكَسَلِ، وَعَلَى النَّفَقَةِ فِي الْعُسْرِ  
وَالْيُسْرِ، وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَعَلَى أَنْ تَقُولُوا فِي اللَّهِ، لَا  
تَأْخُذُكُمْ لَوْمَةٌ لَأَيْمٍ، وَعَلَى أَنْ تَنْصُرُونِي إِذَا قَدِمْتُ إِلَيْكُمْ، وَتَمْنَعُونِي مِمَّا تَمْنَعُونَ  
مِنْهُ أَنْفُسَكُمْ وَأَزْوَاجَكُمْ وَأَبْنَاءَكُمْ، وَلَكُمْ الْجَنَّةُ، فَقَمْنَا نُبَايِعُهُ

**‘You are giving the pledge upon hearing and obeying, in the time of your activeness and the time of your laziness, and to spend in the time of hardship and the time of ease, and upon ordering the Ma’rouf and forbidding the Munkar, that you speak for Allah’s sake without fearing the blame of the blamer, that you give me support if I come to you and protect me from that which you protect yourselves, your wives and your sons. And in return (for this) is Al-Jannah (paradise)’.**

We then pledged our allegiance to him (saw) (Ahmad and Al-Bayhaqi).

The following was mentioned in the Seerah of Ibn Hishaam:

بَايَعَنَا رَسُولُ اللَّهِ بَيْعَةَ الْحَرْبِ... عَلَى السَّمْعِ وَالطَّاعَةِ... وَأَنْ لَا نُنَازِعَ الْأَمْرَ  
أَهْلِهِ

**We gave the Messenger of Allah (saw) the Bai’at ul-Harb (pledge of war). Upon hearing and obeying and that we would not dispute the matter (authority) with its people.**

And they also said:

إِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ، وَقَتْلِ الْأَشْرَافِ

**We take him (i.e. we give our pledge) upon the calamity of loss of wealth and death of our nobles.**

Therefore, this pledge of war means that the Ansaar from the Aus and the Khazraj had provided the Nusrah for the establishment of the State if the Messenger of Allah (saw) was to head to Yathrib. And indeed he (saw) did migrate there after his Sahaabah (rah) had migrated before him. The Muslims in Yathrib were fully prepared to remove any obstacle standing in the way of the Messenger of Allah (saw) establishing the rule of Allah in their city whilst the parties within the society, including the Jews and the Mushrikeen, who were opposed to the Da'wah were not powerful enough to stand in the face of the establishment of the Islamic State in Al-Madinah. They did not raise a finger against it because their affair was divided and they feared the power of the Muslims. As such they were prevented by the people of the Nusrah and the 'pledge of war' from using material force at the time of the State's establishment. However, after it was established they conspired with plots, intrigues and in league with the Arab Mushriks against the State.

The seeking of the Nusrah is therefore a Hukm (legal ruling) from amongst the Ahkaam of the Shar'iyah Tareeqah for the resumption of the Islamic life. It is a Fard (obligation) which the Da'wah carriers must seek from the Ummah or from the strongest faction within the Ummah. The Qareenah (indication) that makes the seeking of it Fard is found in the continuation of the Messenger of Allah (saw) in the action of seeking it in spite of all the suffering and hardship that he encountered whilst undertaking it. He continued seeking it until it was attained in the twelfth year of his Message and he was not put off or deterred by the harm that was inflicted upon him in At-Taa'if or

the abject and harsh rejections that some of the tribes directed towards him.

Providing the Nusrah for the establishment of the State is Fard upon the Ummah or the strongest faction within the Ummah. The Daleel (evidence) for that is the Qa'idah Ash-Shar'iyah (Legislative principle):

مَا لَا يَتِمُّ الْوَاجِبَ إِلَّا بِهِ فَهُوَ وَاجِبٌ

That which the Waajib is not fulfilled except with it, is (in itself) Waajib.

This is because establishing the State is Waajib and this Waajib cannot be completed or fulfilled except by the power of the Ummah or the power of the strongest faction within the Ummah in order to remove the material obstacles that stand in the way of its establishment. This is supported by the statement of the Ansaar at the second pledge of Al-'Aqabah when they said:

إِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ، وَقَتْلِ الْأَشْرَافِ

**We take him (i.e. we give our pledge) upon the calamity of loss of wealth and death of our nobles.**

This is a Qareenah (indication) for the obligation of providing the Nusrah to the Messenger of Allah (saw) in order for that which Allah has commanded him with can be made manifest, which includes the ruling by what He (swt) has revealed.

Therefore the interaction stage, with its associated actions, is from the most important stages that the Da'wah passes through. This is because the interaction with the Ummah leads to taking her

leadership which is followed by taking hold of the authority. Success in it represents the victory and triumph for the Da'wah and success in the stage that follows it, which is the stage of the handing over of the rule and the resumption of the Islamic life. The success in the latter depends upon the success of the former.

As such it is not allowed to move to the stage of taking hold of the rule unless the success of the interaction has been confirmed. If this success was not accomplished then the Hizb would not lead the Ummah by the rulings and thoughts of the ideology. It would lead by stirring and inciting the emotions and temporary sentiments which does not lead to the stability of the State or enable it to stand up resiliently to the difficulties, challenges and hardships that it will face. It is therefore essential for the interaction to be completed so that the ideology that the Hizb is calling to becomes the ideology of the Ummah. The leadership of the Ummah by the Hizb has to be an intellectual leadership (i.e. based on thoughts) and not an emotional or military leadership, or one that is based on the following of a personality. As we have mentioned this demands the generation of a public opinion that emanates from a general awareness upon the thoughts of the ideology, which is the ideology of the Hizb and the Ummah. This is where the general masses are ready and prepared to struggle for the sake the ideology in the long run and those who are opposed to the ideology would not dare to openly declare their opposition as they would be met in the very least by resentment and disgust from the masses. The issue of the interaction stage concerns returning the confidence in the thoughts and Ahkaam of Islam in their consideration as emanating from the Islamic Aqeedah which the Ummah believes in. The issue however is not about restoring the confidence in the thoughts and rules of Islam in consideration of the benefit or harm that they may bring.

The Hizb does not just want to establish a State, any kind of State, but rather it only wants to establish a Khilafah State, revive the

Ummah, build an Islamic society and carry the message of Islaam to mankind in its entirety.

The success in the interaction stage is what leads to receiving the rule naturally by way of the Ummah. This is because the Ummah possesses the Sultaan (authority). She gives it to whomsoever she wishes in order to be ruled by the ideology of the Aqeedah that she has believed in whilst at the same time she is convinced of the correctness and applicability of its System.

In order to be successful in the interaction stage the following must happen:

**1) The continuation of the concentrated culturing:**

This is to safeguard the body of the Hizb, its individuals, its thought and its method and from any flaws in respect to the culture that would lead to the weakening of the Hizb. This is because the Hizb is established upon the ideology that is embodied within its members and the method for this embodiment is the concentrated culturing of those members from those who have a distinguished awareness in regards to the thoughts of the ideology.

**2) The continuation of the collective culturing and adopting the interests:**

This is by way of the intellectual struggle to battle the false and erroneous thoughts to cast them out and to explain and make clear the correct thoughts that will replace them. This is done utilising the available styles and means like giving lectures and through live contact with the Ummah in the Masaajid and public places.

**3) The continuation in exposing the plans:**

This is by way of the political struggle which is represented in the act of exposing the plans and conspiracies that are being hatched against the Ummah. This is in addition to accounting the rulers to strike at the confidence attached to them and the System that they apply. This requires that the Hizb makes sure that its Shabaab follow and pursue the political events, to analyse them and then provide their opinion about in within the public places without appeasement, fear or bias.

#### **4) The standing out of the aware and brave leaders from amongst the Da'wah carriers:**

This is so that they will represent an actual leadership of the Ummah where the Ummah has trust and confidence in them and their capabilities to take the Ummah to the heights of revival. This is because the people do not give their leadership to the ignorant person or the coward. This is because they will have confidence and trust in the Shabaab who live amongst them when they can sense their awareness and courage.

#### **5) To undertake actions that are for the purpose of making the Hizb stand out as the leader of the Ummah:**

This could be by gathering the people and their leaderships to demand one of their rights or by undertaking a specific action involving the masses. It has been related that the Messenger of Allah (saw) wrote to Mus'ab Ibn 'Umair (ra) when he was in Al-Madinah (before the Hijrah) and said:

**'Wait for the day that the Jews read the Psalms aloud and gather together your women and children. When the day is halfway through, at midday from the day of Friday, gain closeness to Allah by two Rak'ah'.**

After this As'ad Bin Zuraarah(ra) would gather the people whilst Mus'ab Ibn 'Umair (ra) would lead them in prayer.

**6) The continuation of the seeking of the Nusrah from the people of power and prevention:**

This is for the purpose of bringing down the material obstacles that are in the way of the transferral of the rule and the establishment of the Khilafah State.

**7) Monitoring the Majaal (chosen place) of the Da'wah with awareness and precision:**

This is to seize the emerging windows of opportunity in any region from amongst its regions so that it can become the support point for the establishment of the Khilafah State.

## **The third stage: The stage where the rule is transferred and the State established**

This stage, despite beginning in a sudden manner by the mere announcement of the first declaration, will however begin at the Nuqtah Al-Irtikaaz (support point) which will be followed by the building of the State and the carrying of the Da'wah.

### **1) Nuqtah Al-Irtikaaz (The support point):**

This is the place in which the society has become suitable for a State to be established within it. It is the region in which the people have responded positively to the thoughts of the Hizb in addition to the request for the Nusrah. This is where they have provided the Nusrah as a whole or the strongest faction from them has provided it in order for the Hizb to reach the rule. This is because the general support resulting from the public opinion emanating from general awareness does not lead to the arrival at the rule by itself. Rather the material power or force that is ready to die in the way of Allah so that the rule can be passed over to the Hizb, is capable alone in regards to bringing the Hizb to the rule. This is like what happened with the Ansaar in Yathrib when they gave the Bai'ah of war at the second meeting of Al-'Aqabah in which it was said: **'That you give me support if I come to you and protect me from that which you protect yourselves, your wives and your sons. And in return (for this) is Al-Jannah (paradise).'** We then pledged our allegiance. (Ahmad).

The 'Support point' is a place and a situation which resembles the place and situation of Al-Madinah Al-Munawwarah after the second pledge of Al-'Aqabah until the Messenger of Allah (saw) established the State. The Ansaar from the Aus and the Khazraj had provided the Messenger of Allah (saw) and his companions from the Muhaajireen with the guarantee of their support and protection. They

had pledged allegiance to the Messenger of Allah (saw) upon hearing and obeying in that which they were eager and that which they disliked i.e. they gave him the pledge in respect to the Hukm (ruling).

Just as this point could happen with the Hizb, allowing it to move from the interaction stage to the stage of attaining the rule, it is also possible for this to disappear suddenly before the rule is handed over. This could be due to the ruling authority striking the people of Nusrah or due to the inaction of the people of Nusrah or due to them withdrawing their Nusrah from the Hizb. If this was to happen then the Hizb must immediately begin to undertake the actions that are required to bring about the support point.

The suitable environments or atmospheres for seeking the Nusrah and for it to be given are the atmospheres in which the public opinion emanating from general awareness for the opinions of the Hizb occurs. This is like the atmospheres that were generated by Mus'ab Ibn 'Umair (ra) in Al-Madinah Al-Munawwarah before the Hijrah of the Messenger of Allah (saw) to it. This is where the Ummah demands the application of the ideology that they believe in and where they embrace the Hizb that is calling for it.

In addition to the presence of these atmospheres within a given place it is also necessary for all of the elements required for the State to be in existence. This is represented in the strength of the Muslims in regards to their ability to protect the State so that it can be established firmly and be able to stand upon its own two feet and be permitted to develop and grow. Its economy, its military strength and its geographical and population conditions must all qualify in order to protect the State from foreign aggression that could deal it a decisive blow upon its establishment. It could also be that all of these elements are not in place but this place is not exposed to a possible foreign aggression before the State can develop. Similarly the elements may not all be in place but certainty exists in terms of

another region responding positively to it immediately and therefore these two places combined would form an entity that fulfils the requirements of the State.

If any one of these three circumstances in any place where the Muslims had given their support (Nusrah) was realised, this region or place would be suitable to be the support point for the Khilafah State to be announced upon its land.

Therefore the Hizb that has been successful in the interaction stage must continue to preserve and safeguard the public support that it has achieved and it must invest this support in order to acquire the Nusrah so that it can be the support point.

## **2) Building the State and carrying the Da'wah:**

The one who is working to establish the State has a general picture of what the State will be upon. Specifically he will envisage the main principles that it will be established upon and the executive entity for the host of concepts, criteria and convictions that it adopts. By the mere announcement of its establishment, the practical application of these principles begins in addition to the application of the Ahkaam (rulings) of the ideology in all of the life's affairs by an executive body without delay or gradualism.

Re-establishing the Khilafah is not the same as establishing it for the first time as the Messenger of Allah (saw) used to wait for the Wahi to descend for the State to be built. This is whilst the Hizb, that has taken it upon its shoulders to return the Khilafah State, already possesses all of the Islamic concepts, criteria and convictions and it has a complete vision and picture of what this State will be upon, the same State that grabbed hold of the ears, eyes and attention of the Dunyaa for more than thirteen centuries.

After establishing the State, it is obligatory to work to incorporate and join the regions, which had previously applied the Islaamic Ahkaam in any time from the beginning of the Khilafah until the time of its destruction, to the Islamic State that has returned. The State will send out its messengers, envoys and write to the rulers, and it will deliver and direct its communiqués and calls by way of the media to the Muslims. It will make clear that this State that has been established is their State and it will call them to join and fully integrate with it. The State will cancel the borders and open them to the neighbouring Muslim lands. It will cancel the issuing of visas and close customs centres with them. It will ask the Muslims to transform their lands to Daar ul-Islaam by working to bring down the current regimes within them and to then join them with the Khilafah State. If however these means do not bring the desired results then the State will employ the use of force by moving the armies and demolishing every obstacle that stands in the way of the unification of the Muslims under the shade of the Khilafah State.

The process of unifying the Islamic lands to the Khilafah State or to liberate some of them from the control of the disbelievers or occupation proceeds hand in hand with carrying Islaam to the nations of the world and disbelieving States by way of Al-Jihaad. This is in compliance with the command of Allah (swt):

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

*And We have not sent you except to the whole of mankind as a bringer of glad tidings and as a warner (Saba' 28).*

It is also in compliance to the words of the Messenger (saw):

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ  
اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ  
وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ

I have been commanded to fight the people until they bear witness that there is Laa Ilaaha Illallah and that Muhammadar Rasoolallah, and establish the Salaah, and give the Zakaah. And if they do that their blood and property will be inviolable to me except for that in which Islaam has a right and their accountability will (then) be with Allah (Al-Bukhaari and Muslim).

## Ijtihadaat related to change:

After the Muslims had sensed the bad situation that they were living, the aware from amongst them began to rally towards changing this reality. The sensations of revival upon the basis of Islaam began to flow within them and as a result they formed political parties and groups for the purpose of bringing change. However they began to proceed upon a number of different paths and contradicted many of the Ahkaam of the Shar'iyah methodology that we have explained. This difference and contrast resulted from the imprecise Ijtihad that they had arrived at. Some of them viewed that the reality of life that the Muslims are currently living after the destruction of the Khilafah is non-Islamic and that the rulers who are currently ruling are not ruling by Islaam. For this reason they viewed that it is obligatory to raise arms against them and fight them and to kill them if they insist upon continuing upon what they are doing. This would be followed by bringing rulers who apply Islaam and as a result the problem would end. Those who took this view made their deduction based on Saheeh Ahaadeeth including:

The Hadeeth related by 'Ubaadah Bin Saamit (ra):

دَعَانَا النَّبِيُّ فَبَايَعَنَا، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي  
مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةَ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا  
أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

The Nabi (saw) invited us so we gave him our Bai'ah (pledge of allegiance). So he said: From that which he commanded us with was that we gave our pledge upon hearing and obeying in that which we like and that which we dislike, in our hardship and in our ease and when preference is given over us (i.e. nepotism) and that we should not dispute with the affair of its

people (i.e. rulers) unless you see **Kufr Bawaah** of which you have a clear proof (**Burhan**) from Allah (**Al-Bukhaari**).

And the Hadeeth of Umm Salamah (ra) who said that the Messenger of Allah (saw) said:

سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيءٌ، وَمَنْ أَنْكَرَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ، قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: لَا مَا صَلَّوْا

‘There will be leaders, you will recognise and you will deny. So whoever recognises (i.e. the Munkar) then he is free, whoever denies is safe but the one who accepts and follows (is not safe)’. They asked: ‘Should we not fight against them? He (saw) said: No as long as they pray (Muslim and Abu Daawood).

This means: As long as they establish the Ahkaam of Islaam amongst you where the Salaah is a part of that. This is understood from the angle of mentioning the part whilst intending the whole and this is like the statement of Allah (swt):

فَتَحْرِيرُ رَقَبَةٍ

*Then he must free a neck (An-Nisaa 92).*

By mentioning the neck which is part of the slave, the slave is what is intended. It is therefore deduced from these two Hadeeth and other similar Ahaadeeth, that the rulers of the Muslims today who apply the rules of disbelief upon them, must be disputed with and fought against. Similarly they are killed if they insist upon manifesting **Kufr Bawaah** in which there is a clear proof (**Burhaan**) from Allah and this is because they are disbelievers due to the statement of Allah (swt):

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

*And whosoever does not rule by what Allah has revealed then those are the disbelievers (Al-Maa'idah 44).*

Those who arrived at this methodology for the resumption of the Islamic life did not fully comprehend the difference between the reality that we are living today and the reality which the Ahaadeeth came to deal with and apply upon. What we witness today in terms of Kufr Bawaah did not begin in our time and we have found ourselves living in it for a long time. We were born in a Daar of Kufr, we are still within it and we find that we are living a life that is not Islaamic in this land (Daar). This Daar and this life did not change in front of the eyes of anyone of us in contrast to those who were present at the time when the Khilafah State was destroyed by the disbelievers and Mustafa Kamal which was then followed by establishing rulers in the Muslim lands in order to rule the Muslims by the systems of Kufr. At that time it was obligatory upon the Muslims who witnessed that heinous crime to take up arms against those who were perpetrating it and to kill anyone who adamantly stood in the way of the application of Islaam.

Therefore, the Ahaadeeth that they have based their deduction upon, indicate that those being addressed with raising arms and fighting the rulers who manifest or display Kufr Bawaah, are those Muslims who witness the changing of the Daar ul-Islaam to the Daar ul-Kufr. This is because the Sultaan (authority) and Amaan (security) belonged to the Muslims and it was those Muslims who had given the Bai'ah to the Khalifah for him to rule them by Islaam. If someone else then comes and disputes the authority of this Khalifah and then seizes the authority from him without just right in order to rule the Muslims by other than what Allah (swt) has revealed, if this was to happen, then it would have been a duty for them to find him in order to bring him

back to Islaam or otherwise he would be killed so that they can bring their Khalifah back or give the pledge of allegiance to another man to rule them by what Allah (swt) has revealed. This is because the text of the first Hadeeth states: **'Unless you see Kufr Bawaah'** and this means that you had not been witnessing Kufr Bawaah from the ruler and then you saw this from him or in his time. Therefore this is an address to the one who witnesses the change from Islaam into Kufr and this is not applicable to the Muslims of our time who did not witness this change taking place.

This is from one angle and from another angle; the reality that we are living, which is in need of being changed, is not a Daar of Islaam or an Islamic life. This is because the two matters, which when combined, fulfil the requirements of a Daar of Islaam are not present together in any region from amongst the Muslim regions and lands. These two matters are: The application of the Ahkaam of Islaam in all areas of life and the security of the land resting in the security of the Muslims.

The same applies to the second Hadeeth mentioned above that states: **'Should we not fight against them? He (saw) said: No as long as they pray'**. Its meaning is that you do not fight the rulers as long as they apply the Shar'a of Allah. If they then abandoned it and applied other than Islaam then they must be fought. This therefore is also an address to those who witness rulers who had been implementing and applying Islaam.

As such, the reality that the Muslims are living in today, in the beginning of the twenty-first century, which is in need of being changed, resembles the reality that the Messenger of Allah (saw) found himself in within Makkah from the time that he was sent with the message, in respect to the Manaat of the Hukm (Reality upon which the Hukm is applicable). It also resembles the reality that Mus'ab Ibn 'Umair (ra) found in Al-Madinah Al-Munawwarah. As

such it is necessary for the carriers of the Da'wah working to bring change, to fully perceive this reality. This is so that they can investigate and study the evidences and the Shar'iyah Ahkaam that apply upon this reality and so that they can abide by the Shar'iyah methodology in the work to bring change. This is to work in the society just as the Messenger of Allah (saw) undertook it in Makkah and just as Mus'ab Ibn 'Umair (ra) undertook it in Al-Madinah, in accordance to the stages and steps that have been previously mentioned.

Others viewed that the society is an Islamic society that has flaws. As such it is need of reformation and not change. They therefore began to undertake actions of reform including material actions such as removing some of the Munkaraat (evils) and providing assistance and help to the poor and those in need, and non-material actions like calling for the rectification of the individuals morals. They were illusionary and they made others illusionary taking them away from proceeding upon the correct path and this was by undertaking the following types of action:

**a) Undertaking the material actions in all of the stages of the Da'wah:**

These could include the like of removing pictures revealing the 'Awrah of women from the walls of the streets, demolishing alcohol shops and even the killing of some security personnel or people in positions of responsibility. They deduced this from the previously mentioned Hadeeth related by 'Ubaadah Bin Saamit (ra) in which he (saw) said: **'That we should not dispute with the affair of its people (i.e. rulers) unless you see Kufr Bawaah of which you have a clear proof (Burhan) from Allah'**. They also used what was mentioned in the Hadeeth related by Umm Salamah (ra) in which it was said: **'Should we fight them? He (saw) said: No, as long as they pray'**. Some of them also used as evidence to permit

undertaking material actions whilst carrying the Da'wah, the Saheeh Hadeeth related by 'Ali Bin Abi Taalib (ra) when he said: **'The Nabi (saw) and I set off until we reached the Ka'bah. Then the Messenger of Allah (saw) said: 'Sit'. And then he climbed upon my shoulders. I went to stand up with him upon me but he could see that I was too weak. So he got down and then the Nabi (saw) sat for me and told me to get up upon his shoulders. So I got up upon his shoulders. He ('Ali) said: So I climbed upon his shoulders and then he stood up raising me. He made me imagine that I could grab the sky if I had wanted and he raised me until I reached the Bait (the Ka'bah). There was a brass or copper statue upon it so I began to pull at it from the right, left, its front and back until I was able to grab hold of it securely. The Messenger of Allah (saw) then told me to throw it, so I threw it down and it smashed just like bottles would smash. I then got down and the Messenger of Allah (saw) and I set off racing until we were hidden from the houses out of fear that one of the people would catch us'** (Ahmad).

This Hadeeth which has been used as evidence for the permissibility of undertaking material actions in the carrying of the Da'wah by Ahzaab (political parties) and Jamaa'at (groups) is not suitable to be used for that. This is because this action which the Messenger of Allah (saw) undertook represents an act of the individual from the angle of removing the Munkar that the individual is capable of removing. He undertook it and did not request the Sahaabah (rah) to undertake the like of it. He did not do it in front of them and indeed was very cautious (as 'Ali bin Abi Taalib stated) of anyone from amongst the people seeing him. This action of the Messenger of Allah (saw) was contrary to his speech to his companions when they asked him if they should counter the harm they were inflicted with my retaliating with the like and he (saw) said:

لَمْ نُؤْمَرْ بِعَد

## **We have not been commanded (to do that) yet.**

When the action of the Messenger of Allah (saw) contradicts with his statement then either the two are combined and the two evidences are used each in their own context or the statement outweighs (is taken over the action). In addition this action happened before his statement which was made at the second pledge of Al-‘Aqabah with the Ansaar when they asked him for permission to fight the Quraish and he (saw) responded: **‘We have not been commanded yet’**. If two evidences are opposing and contradictory whilst it is known that one preceded the other in time, then the first would be abrogated by the one that came later.

In addition, this action, if considered as a material act, was to an extent, similar to what Ibrahim (as) did with the idol statues of his people. The purpose of which was to expose and make clear the falsehood of their Aqeedah and to turn their focus and attention to the fact that their idols are unable to repulse harm from themselves. As such it is an action that is closer to the actions of thought than the material acts because it did not lead to harm befalling any of the Mushrikeen. Rather it is likely to have pushed them to think about the reality of their false deities that they had been worshipping, the extent of their incapability in respect to defending themselves and as such how is it possible that they deserve to be worshipped?!!

Therefore the Messenger of Allah (saw) and his Sahaabah (rah) did not undertake material actions when carrying the Da’wah in the culturing and interaction stages. Rather they restricted themselves to the reading of the Qur’aan, learning Islaam, arguing against Kufr and seeking the Nusrah. This is because demolishing the material obstacles that stand in the way of the establishment of the State belongs to the Ummah that possesses the authority, believes in the ideology and embraces the carriers of the Da’wah for the purpose

and sake of bringing them to the position of ruling. As for the carriers of the Da'wah within a Hizb, then there is no Shar'iy Daleel (evidence) indicating that they undertook material actions and not even against some of the Munkaraat (evils) that were widespread in the society like demolishing an alcohol vendor, blowing up a cinema, killing a policeman or assassinating a person in a position of authority or ruler. This is because the Messenger of Allah (saw) and his Sahaabah (rah) were in a position to and capable of undertaking the like of these types of actions but nevertheless did not do so. This was in spite of the widespread existence of the Munkaraat (evils) and in spite of the harm that the Quraish would inflict upon them. The position of the Messenger of Allah (saw) and the position and stance taken by his Sahaabah (rah) bears testimony to that. It has been related that the Messenger of Allah (saw) passed by the disbelievers of Quraish one day whilst they were in the precincts of the Ka'bah and then they pounced upon collectively whilst saying: 'You are the one who has said so and so and this and that'. He (saw) responded: 'Yes I am the one who says that'. A man from amongst them took hold of him by his cloak and then Abu Bakr (ra) then stood in between and said whilst weeping:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

Will you kill a man because he says that my Lord is Allah.

On another occasion the Sahaabah said to him (saw) whilst they were in Makkah:

**'O Messenger of Allah, verily one of us reaches the evening whilst he does not feel secure that he will arise in the morning and one of us awakens in the morning and does not know if he will remain secure until the night. So command us O Messenger of Allah so that we can meet them with what they**

**meet us with (i.e. harm, force)'. And he (saw) used to say to them: 'No, we have not been commanded to do that yet'.**

Therefore the Messenger of Allah (saw) prevented them from using material force in spite of their capability to fight and he prevented them from meeting the harm that was inflicted upon them with harm from themselves in spite of the fact that they had weapons at their disposal just like the disbelievers had weapons. This was despite the fact that they had amongst them brave and proven strong men like 'Umar Ibn Al-Khattaab, Hamzah Ibn Abdul Mutallib and Sa'd Ibn Abi Waqqaas amongst others.

The clearest proof of this is the stance that he (saw) took at the second pledge of Al-'Aqabah (The Bai'ah of war) when the Ansaar (rah) said to him: 'Command us and we will head upon them at Minaa with a single attack'. The Messenger (saw) replied:

**لَا نُؤْمَرُ بَعْدَ**

**We have not been commanded yet.**

Therefore it is not permissible for the Hizb or the Jamaa'ah to use material force when undertaking the carrying of the Da'wah whether they undertake it directly or it is undertaken by others under their command. The exception to this is related to the act of establishing the State as it is permissible for the Hizb to seek assistance from the people of power within the Ummah to provide it with the Nusrah for the sake of removing the material obstacles that stand in the way of the State's establishment. In respect to the use of material force after the establishment of the State to spread Islaam by way of Al-Jihaad, to fight against the people of Baghi (rebellion), to remove the Munkaraat and to defend the State from attack, then all of these are

required and they have their own Shar'iyah rules which are specific to each of them.

## **b) Undertaking actions that are specific to the State as a State:**

The following has been said by some when addressing the carriers of the Da'wah: *'I advise the Shabaab to go to the people in their locations and to participate in the work of teaching the illiterate to read, to treat the sick so that they become healthy, do strengthen those who are stumbling until they can stand up right, to help the unemployed so that they can find work, to assist those in need until they can support themselves and to bring awareness to those who are backward so that they can move forward and progress...'* It is also said within the same speech: *'The Shabaab should set up committees to eradicate illiteracy and to collect the Zakaah and distribute it...'* and they say: *'The establishment of the State that rules by the Share'ah of Allah, brings the Muslims together upon Islaam, unifies them behind a single Raayah (banner) is an obligation upon the Islamic Ummah and we must strive towards that...'* which is then followed by: *'Until this hope is accomplished we must busy the people with that which is within their capabilities like establishing Zakaah collection boxes, people's clinics, charitable hospitals and other such similar charitable acts...'* whilst using as evidence the speech of Allah (swt):

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

*So fear Allah as much as you are able (to the best of your ability).*

Many of these actions are from the specificities of the State and from its responsibilities towards its subjects. This is because the practical caretaking of the affairs of the people in the areas that have a relationship with the public life, within the State, fall under the responsibility of the ruler and not the Hizb or individuals. The engagement of the Hizb or Jamaa'ah in actions that are the responsibility of the ruler represents engaging in actions that are not

its responsibility according to the Shar'a. This is from one angle and from another angle it represents assisting the ruler whom it is intended to get rid of and change. This is because the Hizb engages in the caretaking that is obligatory upon the ruler to undertake which numbs the people, strengthens the authority of the ruler and extends the lifespan of his rule as a result.

It has not been related about the Messenger of Allah (saw), who is the best example for us, that he engaged in any act that was from the powers and responsibility of the ruler whilst in Makkah during the period of his Da'wah. When he passed by the family of Yaasir (rah) whilst they were being tortured he said to them:

صَبْرًا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ

**Have patience O Family of Yaasir for verily your (promised) appointment is Jannah (Ibn Ishaah in the Seerah of Ibn Hishaam).**

He (saw) did not collect money from the Sahaabah (rah) in an attempt to free them and he did not order for this to be done. Rather Abu Bakr (ra) amongst others from amongst the Sahaabah (rah) undertook this act as individuals in its capacity as a recommended act performed by the individual seeking the pleasure and reward of Allah Ta'Aalaa. Similarly the Messenger of Allah (saw) did not set up committees to remove oppression or poverty from the people or even from his Sahaabah (rah) but rather he asked his Sahaabah to remain patient in the face of the harm that they suffered and to persevere firmly upon the Da'wah until the victory of Allah comes.

The collection of the Zakaah and distributing it for example is from the actions of the State and it is not from amongst the actions of the Hizb. If the State does not exist, whilst it is the body responsible for that, it is obligatory upon every Muslim who possesses the Nisaab to

give the Zakaah himself to those who are deserving of it. The Zakaah committees do not fall under the principle of: *'That which is not fulfilled except with it is (in itself) Waajib'* because it is fulfilled without committees. The only thing in respect to the Zakaah that falls under this principle is the obligation to establish the Islamic State because the taking of the Zakaah from all those that are required to pay it cannot be completely fulfilled without it. It cannot be distributed upon all those that are in need of it and those who withhold it cannot be punished according to the Shar'a unless the Islamic State is present.

Similarly assisting those in need, treating the sick and fighting against the Muharramaat amongst other acts of the same type are all responsibilities of the State and they are not the responsibility of the Hizb or the individual. If however an individual undertook some of these acts irrespective of any affiliation he may have to a Hizb then his action is Mandoob and is deserving of reward. These acts however do not relieve the obligation of working to establish the State which is Fard and he would be sinful if he was to fall short in regards to it.

The Hizb or the Jamaa'ah that works to resume the Islamic life is not permitted to engage and busy its self in that which is the responsibility of the State and not from its own responsibilities. This is because the actions of the Tareeqah (methodology) for the resumption of the Islamic life must be taken from the Adillah Ash-Shar'iyah (Islamic legislative sources) which are clearly related to the actions of carrying the Da'wah for the sake of accomplishing the aim that the work was made obligatory for. Otherwise the busying of the Da'wah carriers in matters which do not realise its objective would lead to its failure. This is because it is a fundamental condition from amongst the conditions of victory for the carriers of the Da'wah to commit to the Shar'iyah rulings of the method.

Allah (swt) said:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

*If you support Allah He will support you (Muhammad).*

Our supporting the cause of Allah therefore dictates and demands from us that we follow what He (swt) has commanded us and in the way that He has commanded us to fulfil it.

Therefore the actions that are required from the Hizb to resume the Islamic life are not the same actions that are required and demanded from the State and they are also not the same actions that have been demanded from the individual.

It should not be said that these Ahkaam related to the issue of the Zakaah and the caretaking of the affairs have not yet been legislated and that they are required of us just as it is required for us to carry the Da'wah. This cannot be stated because Allah (swt) is Al-Khabeer Al-Baseer and He would reveal from the Wahy and Ahkaam that which the people required at that time. The Messenger (saw) and his Sahaabah (rah) were not commanded as a Jamaa'ah to form committees or charitable association to take care of the affairs of the people. Rather they were commanded to carry the Da'wah to change the concepts of the disbelievers so that they adopt the concepts of Islaam for the purpose of changing their lives to an Islamic life under the shade of the Islamic State, which would then be responsible for caretaking their affairs in their entirety.

**c) Undertaking actions that are specific to the individual as an individual:**

Some of the Islamic political parties and groups have focused upon the actions of individuals as individuals and they have taken to calling to these actions, which include moral and charitable actions, for the sake of resuming the Islamic way of life. They invite the people to be characterised with the Akhlaaq (morals) that Islaam has commanded like truthfulness, integrity and trustworthiness amongst others and they invite them to cooperate in regards to the hardships in life that exist amongst them. This is so that the rich will give charity to the poor and the strong will help the weak from amongst them. Indeed this led them to collect money for the sake of assisting the poverty stricken (Fuqaraa') and to build schools, Masaajid and hospitals.

They considered that the society was merely composed and made up of individuals and therefore if the individual was reformed and corrected the society would then be reformed and corrected as a result. This is whilst in reality the society is composed of individuals, thoughts, sentiments and systems and that it is essential to change the components of the society as a whole i.e. the individuals, thoughts, sentiments and systems.

As such the actions that some Islamic Jamaa'at and Ahzaab undertake, which fall under the scope and responsibility of the individual or the State, represent actions that are legislated and required from the individual and the State. However they are not required Shar'an (legislatively) from the Hizb or the Jamaa'ah that is working to resume the Islamic life. This is because Allah (swt) Al-'Aleem Al-Hakeem has entrusted each entity with a specific responsibility to undertake.

The Messenger of Allah (saw) said:

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي  
 أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا  
 وَالخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ

All of you are shepherds. Each of you is responsible for his flock. An Imaam is a shepherd and is responsible for his flock. A man is a shepherd in respect to his family and is responsible for his flock. The woman is a shepherd in respect to her husband's house and is responsible for her flock. The servant is a shepherd in respect to his master's property and is responsible for his flock. All of you are shepherds and each of you is responsible for his flock (Al-Bukhaari and Muslim).

In this Hadeeth the Messenger of Allah (saw) has allocated the responsibility and it is a duty upon every shepherd to undertake his or her responsibility towards the flock that the Shar'a has specified for him or her. So the caretaking of the people's affairs is the responsibility of the ruler and the caretaking of the affairs of the household is the responsibility of the head of the household. So for instance Allah (swt) has commanded the Muslim as the head of the household to command the child to perform the Salaah at the age of seven and to discipline him at the age of ten if he abandons it. However He (swt) did not command the father to cut the hand of his son if he stole or to kill him if he apostatised because the responsibility of applying the Hudood is not the responsibility of the individual and is the responsibility of the State alone.

The Messenger of Allah (saw) said in his capacity as the head of State:

مَنْ تَرَكَ مَالًا فَلِلْوَرِثَةِ وَمَنْ تَرَكَ كَلًّا فَلَيْنَا

**Whoever has left wealth behind then it belongs to his inheritors and whoever was left without inheritors then the money belongs to us (Muslim).**

**And in another version: ‘And whoever was left without inheritors then the money belongs to the Bait ul-Maal’.**

Therefore the caretaking of the affairs of the poor and those in need is the responsibility of the State.

This however is not a call to abandon undertaking charitable acts or to abandon abiding by the Ahkaam Ash-Shar’iyah in respect to obligatory and recommended acts. Rather it is only a call for every shepherd to undertake what Allah (swt) has requested for him towards his flock (area of responsibility). As such the Muslim in his capacity as an individual is required to pray and fast, to give Zakaah and Sadaqah, to help those in need and take care of the orphan amongst other acts that fall within the category of Fard, Nadb and Ibaahah (obligation, recommendation and permissibility). It is also required of him to work with a Jamaa’ah or Hizb to resume the Islamic way of life in compliance to the speech of Allah (swt):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be, from amongst you, an Ummah that calls to the Khair (i.e. Islam), orders the Ma’rouf and forbids the Munkar, and they are those who are successful (Aali Imraan 104).*

And due to the words of the Messenger (saw):

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

**And whosoever dies whilst he does not have a Bai'ah (pledge of allegiance to the Imaam) upon his neck, he dies a death of Jaahilliyah (Muslim).**

Indeed Islaam has defined the political and intellectual actions which the individual undertakes with the Hizb or the Jamaa'ah. They are not the actions that are required or requested from him in his capacity as an individual outside of this Hizb or Jamaa'ah and they are not the actions that are required of the State to undertake. In this way each of these has its responsibility and each has its flock (i.e. area of responsibility). The Hizb must therefore be restricted in its actions to those that are considered to be from its responsibility according to the Shar'a because engaging in other actions would mean that it is engaged in that which is not from its responsibility in addition to these actions not being demanded from it in accordance to the Shar'a. This would impede the work of the Hizb and divert it from its Shar'iy path and distract it from its main and fundamental work.

Similarly Allah (swt) did not command the Hizb, in its capacity as a Hizb working to resume the Islamic life, to establish the Shar'iyah Hudood like cutting the hand of the thief or lashing and stoning the fornicator and adulterer. He (swt) did not request this from the members of the Hizb or the individuals of the Ummah because applying the Hudood is the responsibility of the State and it is not the responsibility of the Hizb.

This means that the Da'wah carrier is restricted and confined to undertaking those actions related to carrying the Da'wah alone. Indeed it is obligatory whilst carrying the Da'wah in his capacity as an individual to abide by the Ahkaam Ash-Shar'iyah in all of his actions and statements whether this relates to being a guardian over the affairs of his family, raising his children, seeking Rizq, helping the

one in need, giving charity to the poor or relates to his being characterised by honesty and integrity.

It is therefore a duty upon the Muslims, the Ahzaab (political parties) and the Jamaa'at, working to resume the Islamic life, to research, in a precise manner, the method that the Messenger of Allah (saw) followed in respect to establishing the Islamic State. They must understand the Shar'iyah texts related to this with a sound understanding. They must not mix between the action of the State and the actions of individuals on one side, and the actions of the Hizb from another. This is so that they can arrive at the same success and victory that he (saw) arrived at.

## **The influence of the language whilst carrying the Da'wah:**

The Da'wah carrier working to resume the Islamic life has placed himself in the position of leadership and it is essential for the leader, so that he is successful in regards to leading his Ummah, to be characterised by courage, tenacity and knowledge. This is because an Ummah, any Ummah, will not entrust its leadership to a coward, lounge (lazy person) or Jaahil (ignorant person).

‘Ilm (knowledge) is of the most important of these three qualities and characteristics. The knowledge includes the understanding of the thought that the Da'wah carrier is calling to in addition to understanding the method that he has adopted for his Daw'ah. This is because understanding the thought and the method, and binding between them, represents the most important fundamental elements in respect to the success of the Da'wah. It is also because in the work of carrying the Da'wah, in order for it to be productive and successful, it is essential for that which is related to the action to be preceded by the thought and it is essential for the action to be for the sake of realising an objective.

As long as language is the vessel of the thought, the main means of receiving and giving the thought and the continuously available tool to transfer knowledge and deliver the thoughts and sensations, then in light of this, the influence of the language in respect to the thought and carrying the Da'wah is great and fundamental. This is because its purpose is not restricted to providing the individual with thoughts and information and to carry it to others, but rather it is also the means used to instigate the feelings of others and to drive them forward towards undertaking the work.

As such, by way of the language, the person who possesses control over it, is able to express all that he has stored in his brain of

thoughts and opinions in addition to what he has of sentiments and feelings, in a manner that is precise and effective. And by means of the language he is capable of transferring his concepts to others so that they adopt them as concepts.

It is true that the Islamic Da'wah carrier by way of his conduct, which is controlled and regulated by Islaam, becomes a moving vehicle of Islaam upon the earth and that this conduct has an effect upon the society that he is living in. However, despite this, he needs an ability to express and explain himself by use of language so that he can transfer his thoughts and concepts to the people in a clear and effective manner. His behaviour and conduct alone is not sufficient to accomplish this. The Messenger of Allah (saw) and his Sahaabah (rah) represented a pure Islaam living amongst the people of Makkah however the Messenger of Allah (saw) did not hold back his tongue from carrying the Da'wah. He (saw) would visit the gatherings, market places and he would make live and direct contact with the individuals and the groups. He (saw) would explain and clarify to them the true reality of the Deen that Allah (swt) had sent him with, inviting them to embrace it and to leave all that they worshiped besides Allah.

Allah (swt) said in an address to His Messenger (saw) and to every carrier of the Da'wah:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

*Invite to the way of your Lord with wisdom (Hikmah) and beautiful exhortation, and argue with them in a way that is best (An-Nabl 125).*

The word 'Al-Hikmah' in this Noble Aayah means the 'Al-Burhaan Al-Qaati'" (The decisive and definite proof) which means addressing the minds of the people with convincing arguments. As for 'Al-

Maw'izhat ul Hasanah' then this means the good reminder and this is done by stirring the sentiments and feelings of the one being addressed so that he will accept that which has been presented to him in terms of sound thoughts or will reject and abandon what he had previously been upon in terms of what was bad. This is because Allah (swt) has created fear in regards to Jahannum so that protection is sought from it and He (swt) has enticed towards Jannah so that people will strive for it. This can be seen in His speech (swt) in the following Noble Aayaat of Surah An-Naba':

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (21) لِلطَّاغِينَ مَأْبَأً (22) لَا يَبْتَئِنَ فِيهَا أَحْقَابًا  
 (23) لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا (24) إِلَّا حَمِيمًا وَعَسَاقًا (25)  
 جَزَاءً وِفَاقًا (26) إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا (27) وَكَذَّبُوا بِآيَاتِنَا كِذَابًا  
 (28) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (29) فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا  
 (30) إِنَّ لِلْمُتَّقِينَ مَفَازًا (31) حَدَائِقَ وَأَعْنَابًا (32) وَكَوَاعِبَ أَتْرَابًا  
 (33) وَكَأْسًا دِهَاقًا (34) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا (35) جَزَاءً  
 مِنْ رَبِّكَ عَطَاءً حِسَابًا

21. Indeed, Hell has been lying in wait
22. For the transgressors, a place of return,
23. In which they will remain for ages [unending].
24. They will not taste therein [any] coolness or drink
25. Except scalding water and [foul] purulence (pus).
26. An appropriate (and fair) recompense.
27. Indeed, they were not hoping to be brought to account.
28. And denied Our verses with [emphatic] denial.
29. But all things We have enumerated in writing.

30. *“So taste [the penalty], and We will never increase you in anything apart from punishment.*
31. *Indeed, for the righteous is the successful attainment.*
32. *Gardens and grapevines.*
33. *And full-breasted [companions] of equal age.*
34. *And a full cup.*
35. *No false or lewd speech will they hear therein or any falsehood.*
36. *[As a] reward from your Lord, [a generous] gift [made due by] account.*

As for ‘arguing with them in the way that is best’, then this is the discussion that relies upon the Hikmah and the Maw’izhat ul Hasanah, in order to strike at the sick thoughts and erroneous false concepts which is then followed by making evident the sound and straight thoughts and correct concepts. The Jidaal (arguing) is undertaken by attacking the argument by way of argument (or proof by stronger proof) so that the Baatil (falsehood) is demolished and the Haqq (truth) established in a manner that is free of leniency and favouritism.

Allah (swt) said:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

*So proclaim (openly) what you have been commanded and turn away from the Musbrikeen (Al-Hijr 94).*

And He (swt) said:

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

*So turn away from them and admonish them, and speak to them an effective word (so as) to reach their inner selves (An-Nisaa 63).*

And He (swt) said:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ  
رِسَالَتَهُ

*O Messenger, convey that which has been revealed to you from your Lord and if you do not then you would not have conveyed His Message (Al-Maa'idah 66).*

And it was also narrated from ‘Ubaadah Bin Saamit (ra) that from amongst the matters that they provided their Bai’ah (pledge) to the Messenger of Allah (saw) upon was:

وَأَنْ نَقُولَ أَوْ نَقُومَ بِالْحَقِّ حَيْثُمَا كُنَّا ، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَانِمِ

**‘That we would stand by or say the Haqq wherever we may be and that we would not fear the blame of the blamers (i.e. any consequences)’.**

And ‘Aa’ishah (ra) related:

كَانَ كَلَامُ رَسُولِ اللَّهِ كَلَاماً فَصِلاً، يَفْهَمُهُ مَنْ يَسْمَعُهُ

**The speech of the Messenger of Allah (saw) was decisive speech, it was understood by whoever heard it (Abu Daawood).**

Following on from this, carrying the Da’wah with decisive proofs and evidence by way of the beautiful reminder and convincing discussion, requires language due to it being the single tool that is required to

undertake these matters. Without it the carrier of the Da'wah will not be capable of fulfilling his role.

Due to the importance and position of the language in respect to carrying the Da'wah, Allah (swt) sent His Messenger (as) with the languages of their people and nations.

Allah (swt) said:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

*And we have not sent a Messenger except in the tongue of his people so that he could make clear to them (Ibrahim 4).*

Allah (swt) made the learning of Al-Bayaan (clear/eloquent speech) a matter accompanying the human's creation:

الرَّحْمَنُ (1) عَلَّمَ الْقُرْآنَ (2) خَلَقَ الْإِنْسَانَ (3) عَلَّمَهُ الْبَيَانَ

*Ar-Rahmaan. He has taught the Qur'aan. He has created man. He has taught him Al-Bayaan (eloquent/clear speech) (Ar-Rahmaan 1-4).*

Due to the necessity of Al-Bayaan when conveying the Da'wah, Musaa (as) said the following as mentioned in the following Noble Aayah of the Qur'aan Al-Kareem:

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي (27) يَفْقَهُوا قَوْلِي

And untie the knot from my tongue. So that they may understand my speech (Ta Ha 27-28).

And the following was also stated in the Qur'aan Al-Kareem:

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ  
أَنْ يُكَذِّبُونِ

*And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me. (Al-Qasas 34).*

Due to the importance of the language Allah Ta'Aalaa has likened the Imaan and righteous act to 'Al-Kalimah At-Tayyibah' (The good word) whilst He (swt) has likened the Kufr and bad acts to 'Al-Kalimah Al-Khabeethah' (The dirty/impure word).

Allah (swt) says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا  
فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (25) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ  
مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

*Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability (Ibrahim24-26).*

And due to the high standing of the language Allah (swt) made the Qur'aan Al-Kareem, in its linguistic style, the miracle that guides to the Messengership of Muhammad (saw). He (swt) formulated it from the very language that the Arabs had been proud of and sought to perfect, and he (swt) challenged them to produce a Soorah of its like but they were completely incapable of doing so. This made the Arabic language an inseparable part of Islaam and indeed it made it a part of the Aqeedah of the Muslims.

Allah (swt) said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*Verily, We have sent it down as an Arabic so that you may understand (Yousuf 2).*

For this reason the Arabic language became the language of Islaam and the official language of the Khilafah State. It is the only language by which the texts of the Qur'aan and the Sunnah are understood and it is not possible to derive the Ahkaam Ash-Shar'iyah from its Adillah (evidential sources) without it. As such proficiency and mastery over the Arabic language is Fard 'Alaa Al-Kifaayah because Ijtihad, which cannot be completed without its mastery and precise knowledge, is Fard 'Alaa Al-Kifaayah (a duty of sufficiency).

Indeed Islaam has encouraged learning and reading and the very first revelation of Allah (swt) upon His Messenger Muhammad (saw) was His speech:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ  
وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*Read in the name of your Lord who created. Created man from an 'Alaq (clot).  
Read and your Lord is the generous. Who taught by the pen. Taught man that  
which he did not know (Al-'Alaq 1-5).*

Similarly Allah (swt) provided His favour upon the human over many of His creatures by way of the 'Aql (mind or intellect). So He (swt) favoured him over those who were close from amongst the Malaa'ikah by way of his knowledge and learning and He (swt) completed this knowledge and learning by the language.

Allah (swt) said:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ  
هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا  
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ  
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا  
تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

*And He taught Adam the names - all of them. Then He showed them to the  
angels and said: "Inform Me of the names of these, if you are truthful." They  
said: "Exalted are You; we have no knowledge except what You have taught us.  
Indeed, it is You who is the Knowing, the Wise." He said: "O Adam, inform  
them of their names." And when he had informed them of their names, He said:  
"Did I not tell you that I know the unseen [aspects] of the heavens and the earth?  
And I know what you reveal and what you have concealed." And [mention]  
when We said to the angels, "Prostrate before Adam"; so they prostrated, except*

*for Iblees. He refused and was arrogant and became of the disbelievers. (Al-Baqarah 31-34).*

The Arabic language is a fundamental pillar of any political party structure whose ideology is Islaam. This is because the structure that is established upon Islaam requires Ijtihad to derive Ahkaam Shar'iyah for the realities that the structure will encounter and face. The Ijtihad cannot be undertaken in other than the Arabic language and as such it is a condition of any party structure in order for it to be acceptable for there to exist within its rank the capability of Ijtihad.

This however does not mean that carrying the Islamic Da'wah cannot take place in other than the Arabic language due to Ijtihad not being possible without it. This is because Ijtihad is Fard 'Alaa Al-Kifaayah within the party structure and it is not Fard 'Ain. As such it is permissible for Muslims who do not speak Arabic and are affiliated to the structure to carry the Da'wah by way of their own languages to others who understand the same language.

The language, any language, consists of sounds which are combined and ordered in a specific manner by way of verbal expression or writing in order to formulate words in which Asmaa' (nouns), Af'aal (verbs) and Huroof (prepositions) indicate meanings. The person forms them into sentences according to the rules and principles (grammar) that have been agreed upon in order to express an intended intellectual or sentimental meaning that the person has. As such it represents the fundamental means for mutual understanding to occur between mankind.

The human, who does not possess a sufficient proficiency in language, finds it more difficult to receive and understand all of the thoughts and information that he hears and reads. As a result what he can gain intellectually is less and his ability to express and

communicate with others is decreased or his capability of having an effect upon them.

Based on what has been said, the Muslim's knowledge and proficiency in regards to his language, is to a certain extent, an essential ingredient for his carrying of the Da'wah. This is because when he decided to carry the Da'wah he has placed himself in the position of leadership for the Ummah and the leader requires a proficiency in language that would enable him to make clear his viewpoint, provide his thoughts and opinions and explain its strategies and objectives in a clear and understandable language. This is so that the interaction with his thoughts can take place and so that he can convince the people of his concepts that he is calling them to in order to bring them to the realisation of the aim and objective that he is striving to achieve.

It is not obligatory according to the Shar'a for every carrier of the Da'wah to be a scholar from amongst the scholars of language but rather it is only required that he possesses the proficiency in the language that enables him to undertake the carrying of the Da'wah in an effective manner. He must be able to understand the thoughts and opinions that he has adopted whilst at the same time being capable of carrying them to others in a manner which is clearly understandable and influencing. This requires from him that he is assiduous and diligent in regards to his attendance of the circles and gatherings, approaching them with an open mind and aware ears, and that he participates in the discussions and comments so that he can practise himself the language of carrying the Da'wah. It also requires him to be diligent and assiduous in regards to the recitation of the Qur'aan followed by reading the Noble Ahaadeeth, the Seerah An-Nabawiyah and the Hizbi culture. This is in addition to reading other books, magazines and newspapers that are issued, listening to the media and remaining in continuous contact as a carrier of the Da'wah with the members of the Hizb and the people whilst always discussing and

interacting with them. The result of all of this would be the continuous development of both his thought and his language.

The Da'wah must also be dedicated to encompassing the Shar'iyah expressions, the Mustalahaat Al-Fiqhiyyah (Fiqhi terminologies) and the knowledge of their implications (Madloolaat). These include such matters as Daar ul-Islam and Daar ul-Kufr, the Halaal and the Haraam, the Khair and Sharr, the Mutawaatir and Khabar Al-Aahaad and so on... He must also pay special attention in regards to understanding the terminologies that are being suggested and circulated in the society that they are working to change. These include terminologies such as secularism, democracy, globalisation, privatisation, customs protection and intellectual property protection amongst others. This is so that a position can be taken that is built upon the thought that he has adopted as a Da'wah carrier and so that he can make the Muslims understand them and then adopt the very same position that he has adopted.

The Da'wah carrier must therefore build up his supply of the terminologies and sentences that are necessary for him to deliver his opinions and thoughts to the people in a manner that is precise and clear. This is whilst utilising the appropriate styles in accordance to those who are being addressed and in accordance to their circumstances. He will therefore be concise and summarize when being to the point hits the person harder and is more suitable for that circumstance or reality. He will also elaborate and provide a thorough explanation when there is a need to do so.

The thought and the language are inseparable and the relationship between them is very strong. The language is the vessel of the thought and the practical and effective means in terms of receiving and giving. As the Da'wah carrier continues to expand his knowledge of the language whilst increasing his vocabulary and the manner of its utilisation in terms of its constructions, he will increase his capability

of absorbing and taking in the ideas and improve his ability in regards to spreading them to others.

The expressions and sentences by themselves, regardless of their beauty and attraction, represents no more than an empty adorned vessel if it does not contain the meanings and will represent no more than a dead body if the thoughts and sentiments are not carried from the speaker to the one being spoken to.

Just as the language is necessary and essential for the Da'wah carrier for the sake of changing the society, the society itself is from the most important sources of the language. The language arose and developed within it and the living of the Da'wah carrier within the society in his capacity as a carrier of the Da'wah will naturally allow him to acquire new expressions and forms of speech. As he continues to increase his live contact with the individuals of the Ummah his language will expand, broaden and develop.

## **The obligation of the Takattul (structure) in relation to the return of the Khilafah:**

This therefore is the Shar'iyah Tareeqah (methodology) for the resumption of the Islamic life as has been understood from its Shar'iyah Adillah (evidences) including the Seerah of the Nabi (saw). It is a methodology that is obligatory to be followed for the purpose of returning the Khilafah State. The Muslims must therefore gather around a structure so that they can proceed upon this methodology. This is because the formation of the Takattul in order to return the Khilafah is a Shar'iy Waajib (obligation) and it is from amongst the greatest of the Shar'iyah obligations.

The events and circumstances that the Muslims have witnessed since the Khilafah State was destroyed indicated and indicate that the reason for the calamities which have afflicted the Muslims and continue to do so, is the absence of the ruling by Islaam in all of the affairs of life. Additionally, what the Muslims in the form of movements and actions have undertaken to return the Islamic System to life, indicates that the return of the Khilafah will not occur through the performance of acts of 'Ibaadah like Salaah, Hajj and Zakaah and that it will not happen as a result of lectures, conferences, learning the Ahkaam of Islaam, building Masaajid or setting up Qur'aan centres. It will also not happen by reviving the Islamic heritage and tradition or by participating in the current parliaments and governments which are established upon the capitalist basis. The Khilafah will not return by any method or means that the Shar'iy Daleel has not indicated and legislated for the establishment of the Khilafah. This is because it is Allah (swt) who has sent Muhammad (saw) with Islaam as an 'Aqeedah and System of life. Just as the thoughts of the 'Aqeedah and the rulings providing solutions have been explained and made clear similarly the Tareeqah (method) of preserving and safeguarding the 'Aqeedah and carrying it has been

explained. This is in addition to the Tareeqah for the application of the solutions which includes the method for the establishment of the Islamic State. It is the very same Tareeqah (methodology) that the Messenger of Allah (saw) pursued to establish the Islamic State in Al-Madinah Al-Munawwarah, which after its establishment, remained standing for more than thirteen centuries, before its destruction in 1924 at the hands of the disbelievers and their agents as a result of the Muslim's weakness.

In order to establish the Khilafah State it is essential to commit to this Shar'iyah methodology, the obligation of which and its Ahkaam have been made evident in the Qur'aan and the Sunnah:

#### **As for the Qur'aan:**

Allah (swt) said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be, from amongst you, an Ummah that calls to the Khair (i.e. Islaam), orders the Ma'rouf and forbids the Munkar, and they are those who are successful (Aali Imraan 104).*

Therefore Allah Ta'Aalaa has commanded the Muslims to have from amongst them a group that calls to the Khair which is Islaam, orders the Ma'rouf which is that which Allah (swt) has commanded to be performed including the Waajib and the Mandoob and forbids the Munkar which includes that which Allah (swt) has forbidden in terms of Haraam. If they were to do this then they would be from the Muflihoon, meaning that they will be successful in attaining His pleasure and reward. This is the Daleel indicating that this command is

obligatory due to success being a consequence of undertaking this action. The command has come focused upon the formation of a Jama'ah (group) i.e. upon the Takattul (gathering) of individuals together so that they undertake the work in their capacity as a Jamaa'ah (grouping), as a Hizb and not as individuals.

The command in this Aayah differs from the command that has come in the speech of Allah (swt):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ

*You are the best nation that has been raised up for mankind, you order the Ma'ruf and you forbid the Munkar, and you believe in Allah (Aali 'Imraan 110).*

And it is also different to the command in the Messenger's speech (saw):

لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ

**You must certainly order the Ma'ruf and forbid the Munkar**

And from the statement of the Messenger (saw):

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ

**Whoever from amongst you sees a Munkar (evil) must change  
it**

This is because the command in these texts is focussed upon ordering the Ma'rouf and forbidding the Munkar in respect to all of the Muslims whether they are individuals, a Hizb or a State. As for the Aayah: '*And let there be, from amongst you, an Ummah*', then this represents a Talab Jaazim (decisive request) from Allah (swt) to the Muslims, for individuals from amongst them to gather together within a Jamaa'ah (group) or to gather to make more than one group. This group will then call to the Khair, order the Ma'rouf and forbid the Munkar. The Da'wah to the Khair mentioned in this Aayah refers to the Da'wah to Islaam and the Da'wah to Islaam encompasses the Da'wah for the resumption of the Islamic life. This is because Islaam has no real, practical and evident existence in the absence of the Islamic life under the shade of the Khilafah.

The fact that Islaam, as thoughts in the minds of the people, or preserved in books or in the Aayaat of the Qur'aan Al-Kareem and the Hadeeth Ash-Shareef, will never disappear from this life is because Allah (swt) has ordained that it will be protected and safeguarded.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Verily, it is We who sent down the Dhiker (Qur'aan) and verily, We will be its guardian (Al-Hijr 9).*

However, the practical and real existence of the Islamic thoughts within human conduct and human life is what has the potential to be changed and disappear. The Da'wah to resume the Islamic life is therefore the Shar'iyah methodology for returning this practical and real existence of Islaam back into the realm of life.

**As for the Sunnah:**

The one who follows the Seerah of the Messenger (saw) before the establishment of the State in Al-Madinah Al-Munawwarah would find that he (saw) gathered together his Sahaabah (rah) upon Islaam and that they represented a Jamaa'ah who were then commanded by his command in every matter from amongst the matters of the Da'wah. Ibn Katheer (rh) mentioned that when the companions of the Nabi (saw) who numbered thirty-eight met and gathered, Abu Bakr (ra) used to press the Messenger of Allah (saw) for the Da'wah to manifest openly. The Messenger of Allah (saw) replied by saying:

يَا أَبَا بَكْرٍ إِنَّا قَلِيلٌ

**O Abu Bakr, we are few in number.**

It is recorded that he (saw) used to gather his Sahaabah (rah) in Daar ul-Arqam, read and recite the Qur'aan to them and teach them Islaam. After 'Umar (ra) embraced Islaam it has been reported that they went out in two rows and went around the Bait Al-Haraam with Hamzah (ra) leading one line whilst 'Umar led the other. They were therefore a Jamaa'ah or a Hizb and their leader was the Messenger of Allah (saw) and he would command them and they would obey. This is evident in relation to what happened in regards to their Hijrah (emigration) to Al-Habashah (Abyssinia) and to Al-Madinah and when he (saw) sent Mus'ab Ibn 'Umair (ra) to Al-Madinah and At-Tufail Bin 'Amr Ad-Dausiy to his people, or when he (saw) sought the Nusrah to establish the State. Allah (swt) has made clear in the Qur'aan that the Messenger (saw) pursued a specific methodology when carrying the Da'wah and that the Muslims are commanded to follow it.

Allah (swt) said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say: This is my path, I call to Allah upon clear sight and vision, I and those who follow me. Glorified be Allah and I am not from the Mushrikeen (Polytheists) (Yousuf 108).*

Therefore it is a Tareeqah that was obligatory upon him and obligatory upon the Muslims who follow him until the day of judgement and the Qareenah (textual indication and linkage) indicating its obligation is the statement: ‘*And I am not from the Mushrikeen*’. It is also due to the statement of Allah (swt):

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ

*And whatever the Messenger has brought to you, take it, and whatever he has forbidden you from, abstain from it. And fear Allah for verily Allah is severe in punishment (Al-Hashr 7).*

The establishment of the Khilafah State is from the Furood Al-Kifaayah (obligations of sufficiency) and the Fard Al-Kifaayah or Fard ‘Ala l-Kifaayah in most cases is necessary for the Islamic Ummah as a whole. This includes its men and women requesting from them to establish a group or more in order to establish this obligation. Therefore, if some of them were to establish it according to what is required then the sin would fall from the remainder of the Muslims. If however no one established it or the sufficiency of those involved in the work to establish it was not enough, then in this case

its establishment would remain obligatory upon all of the Muslims until this Fard is brought into existence.

Just as the carrying of the Da'wah to establish the Khilafah is Fard upon every Muslim man it is likewise Fard upon every Muslim woman and this is because Allah (swt) sent the Messenger Muhammad (saw) to the whole of mankind including its men and women.

Allah (swt) said addressing His Messenger (saw):

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

*Say: O Mankind I am the Messenger of Allah sent to you all (Al-A'araaf 158).*

And Allah (swt) said:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

*O Mankind have Taqva of your Lord who created you from a single person (An-Nisaa 1).*

The Shar'iyah Takleef (legal responsibility) for men and women is one and the same when it relates to the Takleef of the human in his or her capacity as a human. This is clear in regards to His speech (swt):

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ  
مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

*It is not for a male believer of female believer when Allah and His Messenger have decided a matter to have any choice in their matter and whosoever disobeys Allah and His Messenger have strayed into manifest misguidance (Al-Abzaab 36).*

Or in His speech (swt):

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

*And perform the Salah and give the Zakaah*

Or the speech of the Messenger (saw):

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ

**Whoever from amongst you sees a Munkar (evil) must change it**

And His speech (saw):

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ

**Each (and everyone) of you is a shepherd and responsible for their flock (area of responsibility).**

When however the legal responsibilities (Takaaleef) are attached to the female in her capacity as a female or a male in his capacity as a

male the issue differs. This is because they (the legal responsibilities) have come to treat two different realities related to the type of human and not the human in his absolute sense. So for instance, the Ahkaam Ash-Shar'iyah has made the Shaahadah (testimony) of two women equal to the Shahaadah of one man in the matters that in the majority of cases occur amongst the male collective or gatherings. On the other hand the Ahkaam Ash-Shar'iyah have accepted the testimony of women by themselves in matters that only occur within the women collective or gatherings alone and there are no men present. The Shar'a has found the testimony of one woman sufficient in the matters in which only women are concerned with and only under their regard which is like their testimony in regards to breastfeeding. Islaam has made the share of the female half the share of the male in inheritance in most of the cases whilst it has obliged Nafaqah (spending on family members) upon the man and has not made it obligatory upon the woman but rather it has made it Mubaah for her.

Allah (swt) said:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا  
مِنْ أَمْوَالِهِمْ

*Men are in charge (maintainers and protectors) of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth (An-Nisaa 34).*

Therefore Islaam has come with a single set of Ahkaam for women and men in that which relates to the human in his or her capacity as a human whilst it has come with Ahkaam of varying kinds, some of which are specific to men and others are specific to women. Each of them has been commanded to be content with that which Allah has specified for them and they have been forbidden from mutually

jealousy or to wish for that which Allah (swt) had granted to one over the other.

Allah (swt) said:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا  
اَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اَكْتَسَبْنَ

*And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned (An-Nisaa 32).*

Each of them has also been forbidden of attempting to resemble the other as has come in the speech of the Messenger (saw):

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ ،  
وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

**The Messenger of Allah (saw) cursed the men who attempt to resemble women and the women who attempt to resemble the men (Al-Bukhaari).**

This variation in respect to some of the Ahkaam does not pardon the woman from carrying the Da'wah nor does it free her of the responsibility of working to change the bad reality that the Muslims are living through today in the 21<sup>st</sup> century. She is just like the men in respect to having been addressed with this command.

Allah (swt) said:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

*Verily Allah does not change what is in a people (Qawm) until they change what is within (amongst) themselves (Ar-Ra'd 11).*

The word 'Qawm' in this Aayah includes both men and women equally without distinction.

Similarly Allah's statement (swt):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

*And let there arise from amongst you an Ummah (Aali Imraan 104).*

Here the word 'Ummah' includes both men and women. The punishment resulting from leaving the carrying of the Da'wah and work for change is severe and Allah (swt) says:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

*And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty (Al-Anfaal 25).*

And the Messenger of Allah (saw) said:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

**And whosoever dies whilst he does not have a Bai'ah (pledge of allegiance to the Imaam) upon his neck, he dies a death of Jaahilliyah (Muslim).**

Both the men and women from the (early) Arabs had understood these Adillah (evidences) so the women believed just like the men had believed and the women committed to the responsibilities of carrying the Da'wah just like the men did. The first who believed in the Messenger of Allah (saw) was his wife Khadeejah Bint Khuwailid (ra) and she stood by his side and supported him. She provided him with strength and he was not made to hear something that he hated or made to suffer except that she was by his side, strengthening him and lightening from him what he experienced from the people. He (saw) came directly to her after the revelation descended upon him for the first time shivering and saying: 'Zammilooni, Zammilooni (Cover me, cover me)' so she lightened and calmed for him his affair saying:

فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا وَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ  
وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

**By Allah, Allah will never disgrace you. You keep the ties of relations, you are truthful in speech, you bear the burden of the weak, you help the poor and the needy, you entertain the guests generously and you support those who have suffered in their rights (Al-Bukhaari).**

She then comforted him by saying:

أَبَشِرْ يَا ابْنَ عَمِّ وَاثْبُتْ فَوَالَّذِي نَفْسُ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونَ نَبِيَّ هَذِهِ الْأُمَّةِ

خَدِيجَةَ

**Take glad tidings cousin, for by the one is whose hand is Khadeejah's soul, I hope that you will be the Nabi of this nation (Seerah of Ibn Hishaam).**

After that she went to her cousin Waraqah Bin Nawfil who had previously become Christian in order to seek an explanation for what had happened to her husband. And when the Quraish gathered together and moved to blockade and boycott the Messenger (saw) and those who had embraced Islaam Sayyidah Khadeejah (ra) stood by his side, supporting him in every way that she was able. She left her comfortable house to stand beside him in Ash-Shi'b Al-Maqfar, suffering the same hardships and tough living despite her standing and her age. The Messenger of Allah (saw) suffered great sadness upon her death and he (saw) said:

خَيْرُ نِسَاءِ الْعَالَمِينَ أَرْبَعٌ: مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ  
وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ

**The best women from all creation are four: Maryam Bint 'Imraan, Aasiyah Bint Mazaahim the wife of Fir'aun, Khadeejah Bint Khuwailid and Faatimah the daughter of Muhammad (Al-Bukhaari and Muslim).**

All of these women shared in the fact that they all believed in Allah and His Messengers, carried the Da'wah and endured suffering in its path. The Messenger of Allah (saw) used to often praise Khadeejah (ra) and when 'Aa'ishah (ra) said: 'Indeed Allah has given you a better replacement for her' he (saw) said:

وَاللَّهُ مَا أَبَدَلَنِي اللَّهُ خَيْرًا مِنْهَا آمَنْتَ حِينَ كَفَرَ النَّاسُ وَصَدَقْتَنِي إِذْ كَذَّبَنِي النَّاسُ  
وَوَاسْتَنِي بِمَالِهَا إِذْ حَرَمَنِي النَّاسُ

**By Allah, Allah did not give me a better replacement from her. She believed in me when the people disbelieved, she affirmed my truth when others denied me and she supported me with her wealth when others deprived me (Ahmad and Al-Haafizh in Al-Fat'h).**

The Muslim women carried the burdens of the Da'wah in Makkah just as the men carried them. For example there is the example of Saudah Bint Zam'ah (ra) who persevered and strove and whose embracing of the Deen turned her family against her. So she went out with her husband towards Al-Habashah (Abyssinia) and then when her husband died she returned back to the house of her disbelieving father and brothers. She however remained firm upon her Deen and patiently persevered enduring the oppression she suffered from her household. The Messenger of Allah (saw) then married her to release her from her situation and so she then undertook the caretaking of his needs and those of his daughters in the best of ways until they made Hijrah to Al-Madinah Al-Munawwarh.

There is also the example of Sumayyah Umm 'Ammmaar (ra) the wife of Yaasir. She was the very first of those who were killed in the way of Allah. She remained firm upon the Islamic belief and she patiently persevered and bore the suffering until the departure of her life at the hands of the Makkan Chief Abu Jahl. And so Allah promised her and her family Jannah as the Messenger (saw) said to them:

صَبْرًا آلَ يَاسِرٍ إِنَّ مَوْعِدَكُمْ الْجَنَّةَ

## **Patience O family of Yaasir, your promised destination is Al-Jannah.**

There was Asmaa' Bint Abi Bakr (ra) who endured hardships when she assisted the Messenger of Allah (saw) and her father when they were in the cave and on their way to Al-Madinah Al-Munawwarah. She carried water and provisions to them and Abu Jahl inflicted her with suffering when he struck her across the face so that she would inform him of where the Messenger (saw) and her father were hiding but she refused.

And there is the example of Faatimah Bint Al-Khattaab (ra) who spoke firmly to her brother 'Umar Ibn Al-Khattaab (ra) after he struck her for becoming Muslim. He was taken aback and impressed by her courage and firmness and so he agreed to listen to and read from the Qur'aan. His hard heart was then softened and immediately departed towards the Messenger of Allah (saw) in the house of Al-Arqam where he promptly declared his Islaam.

These are some of the first women who carried the Da'wah with the Messenger of Allah (saw) who were afflicted by suffering upon its path. So they migrated to Al-Habashah and then to Al-Madinah Al-Munawwarah leaving behind their families, homelands, houses and life as they understood that they had been entrusted with Islaam and the carrying of its message and that there was no difference in this respect between them and the men.

Just as the Muslim men from the Aus and the Khazraj gave their support to the Messenger of Allah (saw) in the second pledge of Al-'Aqabah, the women also gave him their support. In the thirteenth year of his Message seventy-three men and two women approached the Messenger of Allah (saw). The two women were Umm 'Amaarah Nusaybah Bin Ka'b Al-Maazniyah and Umm Muneeh' Asmaa' Bint 'Amr Bin 'Adiy. When the Messenger of Allah (saw) agreed a time for

them to come and meet him at Al-‘Aqabah, they snuck out in the depths of the night and climbed the mountain path together, the men and the women, and then both the men and women gave the Bai’at ul-Harb (pledge of war) which included within it:

The Ansaar (ah) asked: O Messenger of Allah, what should we give you the Bai’ah (pledge) upon:

He (saw) said:

تُبَايِعُونِي عَلَى السَّمْعِ وَالطَّاعَةِ، فِي النَّشَاطِ وَالْكَسَلِ، وَعَلَى النَّفَقَةِ فِي الْعُسْرِ  
وَالْيُسْرِ، وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَعَلَى أَنْ تَقُولُوا فِي اللَّهِ، لَا  
تَأْخُذُكُمْ لَوْمَةٌ لَائِمٌ، وَعَلَى أَنْ تَنْصُرُونِي إِذَا قَدِمْتُ إِلَيْكُمْ، وَتَمْنَعُونِي مِمَّا تَمْنَعُونَ  
مِنْهُ أَنْفُسَكُمْ وَأَزْوَاجَكُمْ وَأَبْنَاءَكُمْ، وَلَكُمْ الْجَنَّةُ، فَقُمْنَا نُبَايِعُهُ

**‘You are giving the pledge upon hearing and obeying, in the time of your activeness and the time of your laziness, and to spend in the time of hardship and the time of ease, and upon ordering the Ma’rouf and forbidding the Munkar, that you speak for Allah’s sake without fearing the blame of the blamer, that you give me support if I come to you and protect me from that which you protect yourselves, your wives and your sons. And in return (for this) is Al-Jannah (paradise)’ (Ahmad and Al-Baihaqi).**

After the Hijrah the women were faithful to the pledge just like the men were and indeed Umm ‘Amaarah amongst other women witnessed some of the battles alongside the Messenger (saw), they fought in the way of Allah and they treated the wounded.

These actions and stances taken by the Sahaabiyaat (rah) indicate that men and women are the same in respect to the carrying of the Da'wah in all of its stages. This is in addition to the fact that all of the Shar'iyah evidences that have come related to the carrying of the Da'wah have come in a general form addressing both men and women.

It is therefore a duty upon the Muslimaats today to hasten towards the carrying of the Da'wah because they have been legally entrusted to undertake it by the Shar'a and because they are included within the Aayah:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

*And let there arise from amongst you an Ummah (Aali Imraan 104).*

And the Hadeeth of the Messenger (saw):

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

**And whosoever dies whilst he does not have a Bai'ah (pledge of allegiance to the Imaam) upon his neck, he dies a death of Jaahilliyah (Muslim).**

The carriers of the Da'wah from amongst the women must carry it to other women, to men in the public life and their Mahaarim within the private life like their husbands, fathers, sons and uncles.

The establishment of the Khilafah is a Fard from amongst the most important and greatest obligations as many of the Islamic obligations rest upon its establishment like carrying the Da'wah by way of Al-Jihaad, protecting the frontiers, fostering the affairs of the people in accordance to the Islaam rulings and establishing the Hudood. The

Khilafah is the means to unifying the Muslims into one single State which will have an international position and standing in the world.

Without the Khilafah their state and condition will remain as it is now: Divided, weak, pathetic state entities which apply the rulings of disbelief upon the Ummah whilst submitting to the disbelievers who usurp the land of the Muslims. They plunder its treasures and natural resources, and kill their sons whilst dictating their oppressive and humiliating conditions to the rulers under the guise of fighting terror or some other naming.

Allah (swt) has made it a great sin to leave the Fard of working to establishment the Khilafah:

The Messenger (saw) said:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

**And whosoever dies whilst he does not have a Bai'ah (pledge of allegiance to the Imaam) upon his neck, he dies a death of Jaahilliyah (Muslim).**

So any Muslim who dies whilst not having upon his neck a Bai'ah to a Khalifah would die a death of the disbeliever and even if he was not in reality a disbeliever. This is due to the greatness of the punishment that results from abandoning this obligation. And in the situation where the Khalifah continues to be absent today in our current time, then it is a duty upon every Muslim in accordance to the understanding of this Hadeeth, to engage in the work related to returning this Khalifah so that he can be given the Bai'ah (pledge) to the Khalifah to rule by the Book of Allah (swt) and the Sunnah of His Messenger (saw). This work is not the work that an individual can undertake but rather it is a collective work which cannot possible be accomplished unless it is undertaken by a political party. This

means a Jamaa'ah (group) that meets and fulfils the characteristics and attributes that came in the Aayah:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be, from amongst you, an Ummah that calls to the Khair (i.e. Islaam), orders the Ma'rouf and forbids the Munkar, and they are those who are successful (Aali Imraan 104).*

So whoever has taken on board with full awareness the statement of the Messenger (saw): '**And whosoever dies whilst he does not have a Bai'ah (pledge of allegiance to the Imaam) upon his neck, he dies a death of Jaahilliyah**' will never find tranquillity within himself and he will never have peace of mind unless he is working to accomplish this obligation. This is because his fasting, prayer and his undertaking of many other obligations will not benefit and avail him in any way in relation to dying the death of Jaahilliyah if he was not to engage in the work to bring back the Khalifah and establish the Khilafah. This is because the Waajib (obligation), which is the Shar'iyah Ba'iah to a Khalifah being upon his neck, cannot be completed unless the Khalifah who is the origin and basis of the Khilafah State exists. This is because the Qaa'idah Ash-Shar'iyah (legislative principle) states:

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

(That which is a Waajib is not completed except with it, then it is Waajib).

So if the Muslim has passed through his lifespan whilst he was working to establish the Khalifah in accordance to the Shar'iyah

methodology then he would have undertaken that which Allah (swt) had made obligatory upon him, the sin of not having a Bai'ah upon his neck would have fallen from him and he would no longer fall under the generality of the Hadeeth: **'And whosoever dies whilst he does not have a Bai'ah upon his neck, he dies a death of Jaahilliyah'**. This is because he dies whilst he was engaged in the work that he was working to achieve. It is incumbent upon every single Da'wah carrier working to resume the Islamic way of life through the establishment of the Khilafah, to remain absolutely dedicated to this work and firm upon the methodology by which this obligation is accomplished and realised. He must remain attentive and completely dedicated to the continuation of his involvement in this work until the very last breath of his life so that he does not die a death of Jaahilliyah (the period of ignorance before Islaam). He must do this as well so that by the permission of Allah Ta'Aalaa he will be from amongst those that Allah (swt) has mentioned when He said:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ  
وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

*Among the believers are men who have been true to their covenant with Allah. So some of them have fulfilled their obligations whilst some of them are still waiting, but they have never changed in the least (Al-Abzab 23).*

In conclusion, we remind the Muslims that in the beginning of March 1924 Mustafa Kamal submitted a decree to the National Council decreeing the abolishment of the Khilafah, the expulsion of the Khalifah and the transformation of the Islamic State into a secular republic. When he addressed the representatives of the assembly he said: *'We must at all costs safeguard the endangered republic and make her rise upon solid scientific bases. The Khaleefah and the legacies of the Ottoman family must go, the ancient religious courts and their laws must be replaced by modern*

*courts and laws, and the cleric's schools must make way to be replaced by governmental non-religious schools'.*

Then on the 3<sup>rd</sup> of March 1924 Mustafa Kamal announced that the Greater National Assembly had agreed upon the abolishment of the Khilafah and to separate the Deen from the Dawlah. On the same day Mustafa Kamal ordered the Khalifah Abdul Majeed Abdul Azeez, the last Khalifah of the Muslims in the twentieth century, to leave Turkey and go to Switzerland after preparing for him a suitcase with some clothes and a purse with a few pounds in it.

At that very time it had been obligatory upon the Muslims who had witnessed this horrendous crime to launch forward as one man and to have taken the issue of the abolition of the Khilafah as a matter of life and death. They should have raised arms in the face of the one who destroyed it and those who manifested Kufr Bawaah in the homelands of Islaam in compliance to the Hadeeth related by 'Ubaadah Bin Saamit (ra) when the Messenger of Allah (saw) at the second pledge of 'Aqabah and before the establishment of the Islamic State said:

وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

□

**...That we should not dispute the authority of its people (i.e. rulers) unless you see Kufr Bawaah of which you have a clear proof (Burhan) from Allah (Al-Bukhaari and Muslim).**

And in compliance to the Hadeeth related by Umm Salamah (ra) which discussed the oppressive and Faasiq rulers and the Sahaabah asked: Should we not oust them? And the Messenger (saw) replied:

لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ

## No as long as they establish the Salaah amongst you

The reference to ‘the Salaah’ in this Hadeeth represents a Kinaayah (metaphor) for ruling by Islaam.

However due to the weakness that existed in the Muslims understanding of the Ahkaam Ash-Shar’iyah at that time and the weakness of Taqwaa within them and due to the intellectual and political deception that the disbelievers and their agents practised over them. Due to this, it was not difficult for them to be subdued by the threats and intimidation of Mustafa Kamal and the disbelieving nations. As such they did not move but rather remained still and were silent over the abolition of the Khilafah, over the division of the Muslim lands and over the ruling by man-made laws instead of the Ahkaam Ash-Shar’iyah.

After this disgrace and humiliation that afflicted the Muslims after the destruction of the Khilafah and the separation of the Deen from the State, it became incumbent and obligatory upon them to tread the path of the Shar’iyah methodology for the resumption of the Islamic way of life through the establishment of the Khilafah State. This is the State that will unite them upon the heart of a single man and it will restore for them their ‘Izzah and their Majd (honour and glory).

وَاللَّهُ الْعِزَّةُ وَالرَّسُولُ وَاللْمُؤْمِنِينَ

*And to Allah belongs the ‘Izzah and to His Messenger and to the believers.*