

No Title: Book about Khilafah

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Preface

As we look around the world today, we find that the condition of the Muslims is worse than any other people. Today the Serbs are committing genocide on the Muslims in Bosnia Herzegovina, yesterday it was the slaughter of Muslims in the Gulf War and their starvation in Somalia, and tomorrow it will be the Muslims in Albania and Azerbaijan. Indeed, wherever we find Muslims in this present era, we find that their condition consist of foreign occupation, intellectual recession, social dissolution, political confrontation, economic bankruptcy, ideological decline, fragmentation, and one can actually compile a very long list of these negative adjectives. This condition is rather ironic when the Lord of the Universe, Allah (swt) has stated explicitly that " you are the best Ummah that had ever risen up from among mankind."

If we look back at the history of mankind, beginning with the establishment of the Islamic State in Medina Munawarah by the Prophet (saaw) and his companions and work our way back to the present time, we find that actually the Muslims and the Islamic State remained the dominant superpower for about 13 Centuries. The State was attacked by their military and political rivals at various periods during those 13 centuries and always the result would be that the State might have lost a battle or two but it always ultimately won the war.

The State was attacked by the Mongols who attacked and sacked its capital in Baghdad, and even managed to destroy the ruling system for 3 years. However, the Muslims bounced back to reclaim their rights as the Superpower of the world. During the 1st Crusade war, we find that the crusaders not only attacked the Islamic State, but occupied the land which is called Palestine for a period of about 200 years. However, again the Muslims rallied back to repel their presence from that region of the State.

One can pose a legitimate argument that there must have been some weakness in the State to have allowed their capital to be attacked and destroyed, and to have also allowed the occupation of one

of its regions for 200 years. But what is compelling is that the Islamic State and the Muslims always rose to challenge to repel these attacks and confrontations.

As we move up toward the era that is now called the Dark Ages of Europe, we find that this was a very critical stage for Europe. The kings and princes of the European feudal states used the Catholic Church to manipulate and oppress the serfs or the common people, the scientists, philosophers and thinkers. Some of the philosophers and thinkers had reached to a conclusion that everything in the universe was composed of matter which was constantly evolving; or what is known as today as Materialism. The Church saw this as a direct threat to its authority, since materialism amounted to atheism, and it labeled some of these philosophers and thinkers as apostates, and sentenced many of them to death. The thinkers and intellectuals rose up against the status quo as a reaction to this oppression that they felt. Ultimately, a stand off resulted between the two sides, where they arrived at a compromise. The result would be to allow the people to worship God in their private lives, but the Church and religion would be removed from the public life and public domain. They re-adopted the Roman Statement of "giving to Caesar what is Caesar's and giving to God what is God's." Another compromise that was reached was to turn over the ruling to the people. The people would elect representatives who would legislate the canons and laws that they were to live by in the public life, and even their leaders would be elected by the people, sometimes by themselves and sometimes through their representatives. Thus, we witness the readoption of the democratic system and ruling and the birth of the Capitalism and its ideology in Europe.

Since Europe was going through this extremely volatile period, this was actually an ideal time for the State to have extended its influence into Western Europe. Since it missed this critical period due to it being weakened by the Crusade War. The Islamic State missed a golden opportunity of saving the world, and it ironically turned out to be these same European States that lead to the Islamic State's eventual dissolution.

The seeds of socialism, from which emerged communism, started developing in this era as a reaction to both the church and to capitalism. However in the mid 19th Century, the leading thinkers of communism, most notably Karl Marx, adopted the earlier ideas of materialism and remolded it into his Dialectic Materialism. They also determined that capitalism was based on the manipulation of the proletariat by the elite, and so consequently, they built and developed the ideology of socialism, from which communism eventually emerged.

As both Capitalism and Communism were emerging as world powers, the Islamic State was already in a tail spin toward decline. The Capitalistic states were reaching material evolution from its industrial revolution, these states armed now with an ideology and material advances, made another attack on the Islamic State. This time it was an ideological attack. This attack served to pollute and contaminate the Islamic thoughts and ideas. The Muslims, who at that time were already ideologically declined, became captivated and fascinated with Europe due to its material elevation and this served Europe's interest all too well. Eventually, these capitalistic states either physically occupied certain areas of the Islamic State or recruited cronies and puppets to do its dirty work. As a result we find the Islamic State incorporating rules and canons in its public life that were foreign to Islam. We also witness a coup and overthrow of Sultan Abdul-Hameed in 1908 by members of the Turkish Youth Movement. This movement was funded, supported, and controlled by the British. So we can say that it was at this point that the State was finished by defacto. It was dissolved by de jure by the official announcement the Turkish Youth Movement's leader and British puppet, the now infamous Mustafa Kamal, on March 3, 1924.

Since then, the world has been living under the domination of either Capitalism or Socialism/Communism. Both ideologies are based on the manipulation and abuse of the masses. Capitalism is based on the manipulation and abuse of the masses. Capitalism is based on the manipulation by the elite, and communism's manipulation is done by the Communist party. During the era dominated by these two ideologies, the world has seen two major world wars, while when

Islam existed in the political arena, the world enjoyed global peace. During this Capitalism/Communism dominated era, the world has also suffered from colonialists oppression, the emerging of the League of Nations and afterwards the United Nations. The United Nations is, as it was designed to be, a mere instrument used by the dominant nation state to spread its influence and dominance over the rest of the world. It should come as no surprise that the Muslims and Islamic lands are now manipulated via United Nations resolutions at the behest of the dominant nation state. This was the case in the creation of the invalid entity called Israel, the Persian Gulf Crisis, and the current genocide in Bosnia and Herzegovina. Really, the examples are too much to enumerate here.

The problems that the Muslims face have been created for them and is being permeated under the guise of UN and Security Council Resolution. The result is that the Muslims are distracted away from the role that they were intended to play. Allah the exalted (swt) states in the Quran, "and consequently, we have made you the Best or Middle Nation (Ummah Wasat) to be a witness over all mankind. And the Messenger is a witness over you."

So really, the present situation defies and contradicts the actual role and responsibility that the Muslim Ummah has been charged with. Yes, the Muslim Ummah is defying and disobeying the Creator, and as a result, find themselves in this declined position. Not only did Allah deputize the Muslim Ummah as "the best nation" and as "witnesses over all mankind," He (swt) gave us the method and the detailed instructions on how to attain to this privileged position. Not only did He brand us as the Best Nation, He also stated that this occurs only when we enjoin all the good deeds and prohibit all the evil deeds (AMARA BIL MA'RUF and NAHIY ANIL MUNKIR), and believe in Allah. The method of doing so was detailed by the Messenger Muhammad (saaw) during the 13 years in Mecca, and the 10 years in Medina, the years of the Khulafaa Rashida. It was from these detailed instructions that the other Khulafaa followed, such that Islam remained dominant for 13 centuries. Conversely, it was when the Ummah began leaving some functions of Amara bil Ma'ruf and Nahiy anil Munkir and then when they stopped doing it altogether, on the level of an Ummah, that it sank to its now depraved level. Allah (SWT) has chosen for us the apparatus of conducting Amar bil Ma'ruf and Nahiy anil Munkir, on the level of and Ummah. This apparatus is the Islamic State or the Khilafah. When the Khilafah was performing its functions dutifully, it was and remained a superpower. When it started incorporating other solutions other than Islam in its laws and cannons, its role of superpower waned and has now disappeared from the world scene. When it no longer existed, and consequently stopped performing its functions, the Muslim Ummah slipped to its current position, which we have already detailed in the beginning.

So there is a direct relationship between the status of the Muslim Ummah and the role and position of the Islamic State or the Khilafah. And if the Ummah is to reclaim its rightful role over mankind, it has to re-institute this Khilafah on the prototype of that of the Prophet (saaw) and his Companions.

Had there been such a Khilafah when the Berlin Wall and Communism fell, Gorbachev would not have visited the Pope and Lech Walesa of Poland would not have openly said, "we seek and look up to your way of life." Again the Muslim Ummah missed a golden opportunity of conveying the Islamic message and saving the world due to the absence of the Islamic State. The European thinkers and intellectuals have again started to re-evaluate the major ideas that the western civilization is based on, such as freedom and democracy. Western newspapers and magazines have started talking about the problems of the western world and the spiritual vacuum that currently exists. These subjects are now widely discussed in renowned newspapers and magazines such as the Guardian, The Times, The Sunday Times, and The New Statesman Society. This issue has gained so much importance and concern to the extent that the slogans about "change" and "hope" won the presidency for Bill Clinton during the 1992 presidential elections.

The present chaotic situation in the world lies on the shoulders of the Muslim Ummah. Since Allah (swt) has given us the role of being witnesses over all mankind, it is therefore the Muslim Ummah which will be questioned about the world's problems. The Muslim Ummah has to take the initiative to solve the crisis that the world is suffering from; since only the Muslim Ummah has been given the right solution.

As we have stated already, the position of the Ummah is directly related to the position and status of the Khilafah. Consequently, the Muslim Ummah will only be able to perform its duties and fulfill its responsibilities with a Khilafah that is a prototype of that of the Prophet Mohammed(saaw) and his Sahaba's. It is this Khilafah that is our topic of discussion.....

Iyad Hilal

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Introduction

The issue of the Islamic State or the Khilafah is widely discussed these days at various levels. There is an academic interest in this issue by professors and academia's. Academic journals such as the Muslim World, the Middle East Journal, and many others have articles on the Islamic State in almost every issue. Journalists world-wide have shown great interest in regards to the Islamic State. Hundreds of articles have appeared in various newspapers and magazines in the past few years. Politicians of all brands have expressed opinions in one way or another on the issue of the Islamic State. Muslim scholars who hesitated in the past to deal with the political aspects of Islam, now enjoy talking about it. Many Islamic movements have come to subscribe to the cause of building the Islamic State. Several countries in the Muslim world have declared themselves as pioneers of the Islamic State.

However, we will not approach the Khilafah concept from an academic perspective in this booklet. Nor will we describe the Khilafah, its functions, and objectives in a journalistic fashion. This address is not an exercise in politics, nor is it to be treated as a hobby of an amateur.

Rather, this booklet is a discussion of the:

- Islamic ideology in its totality, represented by the Khilafah.
- Khilafah as a mean of installing the order of Islam in the societies of the world.
- Khilafah as a method of carrying Islam not only to individuals, but to nations and peoples.

Khilafah is presented in this booklet, not only to the Muslims, but also to the world at large, as a vital solution to the chronic problems that they suffer from.

1.0 Khilafah Defined

" But the temporal loss of Turkey which we were advised by Europe to "cut" touched a peculiar chord in our subconsciousness the chord of religion; for the ruler of Turkey was the Khalifah or successor of the Prophet and Emir -ul- Momineen or chief of the believers and the Khilafah is as essentially our religious concern as the Quran or the Sunnah of the Prophet."•

With these words Maulana Mohammed Ali Johar, a scholar from India, described the abolishment of the Khilafah in 1924. How could the Khilafah have any less importance than that given by Maulana Mohammed Ali when, with its existence, the system of Islam was manifested ?

Ibn Khaldoun defined it as:

A representation, of the one who has the right to legislate, aimed at protecting the Deen and ruling the world with it.

Al-Mawardi defined it as:

Succession of the Prophet hood aimed at protecting the Deen and ruling the world.

Taqiudine al Nabhani, the founder of Hizb-ut-Tahreer defined it as:

An overall leadership for all the Muslims aimed at implementing the Shariah of Islam and carrying the message of Islam to all the world.

In summary, the Khilafah is The political system in Islam. It is responsible for implementing the Islamic ideology and maintaining its implementation. It is also responsible for spreading the message of Islam to the nations by either calling them into Islam or bringing them under the rules of Islam. Khilafah is the Islamic State which the Prophet (saaw) sought to create, and worked for in Mecca for a period of thirteen years until he (saaw) established it in Medina.

2.0 The Islamic Verdict on TheKhilafah

The establishment of the Khilafah is an Islamic duty. All the Muslims are considered to be in sin as long as the Khilafah is not established. The evidence for the duty of establishing the Khilafah is confirmed in the Quran, the Sunnah of the Prophet Mohammed (saaw), and the Ijma as Sahabah (Consensus of the Companions of the Prophet (saaw)).

2.1 Evidence from the Quran

The following are some Ayahs from the Quran which indicate that ruling the people by the systems that Allah revealed is a Fard (obligation).

O' you who believe: Obey Allah, obey His Messenger, and the rulers who are in authority from among you •

This Ayah obligates the obedience to the ruler in charge, i.e., to the grand Imam, and thus it is a must and an obligation to have the grand Imam in the first place. Otherwise, how could one be obliged to obey someone whose existence is not obligatory.

And rule them by what Allah has revealed and do not follow their whims, departing from the truth that you received. •

And rule them by what Allah has revealed and do not follow their whims, and be cautious so that they may not divert you away from any of what Allah has revealed to you. •

These two Ayahs order the Prophet to rule according to what Allah has revealed. And since the order to the Prophet in the Quran is also an order to his (saaw) Ummah, the Ummah has the same obligation to establish the rules of Allah and not to leave any part of the rules unimplemented.

Those are the ones to whom we have given the Book, the authority to rule, and the Prophethood. And if these people disbelieve in any of them (the Book, the authority to rule, and the Prophethood) then we have designated a people who do not disbelieve in them. •

This Ayah indicates that the belief in the ruling part of the message is as significant as the belief in the Quran and the Prophethood. Rejecting or disbelieving in any of these is like rejecting all, which is an act of kufr. Besides these Ayahs, there are many other ayahs that discuss the ruling, and the leadership in Islam.

2.2 Evidence from theSunnah

The following are some Hadith of the Prophet (saaw):

Whoever breaks away from an obedience (to the Khalifah) will have no excuse when he meets Allah. And whoever dies without owing a Bay'ah (allegiance to the Khalifah), he shall die as those who die in "jahiliah". •

The Bay'ah, as a term, can be given only to the Khalifah. The Hadeeth obliges every Muslim to owe a Bay'ah to the Khalifah. This makes the existence of the Khalifah who deserves the Bay'ah an obligation as well.

The affairs of Bani Israel (People of Israel) used to be conducted by Prophets. Whenever a Prophet died, another Prophet succeeded. And there will be no Prophet after I die. But, there will be Khalifahs. And there will be many of them. The Sahabah asked: What do you command us to do then. He replied: Fulfill the Bay'ah for them, one after another. And give them their rights. For Allah will ask them about that which He put them in charge of. •

There are numerous Hadith on this issue which can be found in the books of Hadeeth.

2.3 Ijma as Sahabah (Consensus of the Companions)

The consensus of the Sahabah means that the Sahabah unanimously accept a certain issue as being a divine rule as they understood it from the Prophet. The Sahabah consensus as such is considered a third source of the divine rules.

It is reported through Tawatur (via many narration chains) that after the death of the Prophet (saaw), the Sahabah unanimously prohibited the post of the head of state to be vacant for any time. Abu Bakr Siddiq (ra) is reported to have said the famous statement "Mohammed has indeed died. This Deen needs some one to maintain it." Omar Bin Al-Khattab (ra) said in another occasion: "There can be no Islam without a Jama'at; no Jama'at without an Ameer (leader); and no leadership without obedience."

Some of the prominent Sahabah left aside the burial process of the Prophet (saaw) and engaged in the process of establishing the Khalifah. Sahabah like Abu Bakr (ra) and Omar (ra) could not possibly have left the body of the Prophet (saaw) unburied for two nights, knowing that the immediate burial of the dead is an obligation, had they not been busy with a more urgent matter. The rest of the Sahabah did not object to that, which amounts to a consensus.

In addition to establishing the obligation of the Khilafah on the Muslims, the aforementioned daleel (evidences) provide evidence on the obligation of the unity of the Khilafah. Aside from these daleels, there are many other ones that explicitly call for fighting whoever breaks the unity of the Islamic State. It is narrated that Prophet Mohammed (saaw) has said:

If the Bay'ah is given to two Khalifahs then kill the later of them. •

Whoso approaches you, while your affair has been united under one man (Imam), intending to divide your staff or dissolve your unity, kill him. •

Upon this narration, the Sahabah of Prophet (saaw) conceded on the obligation of the unity of the Khilafah and were ready to fight for the cause of keeping its unity.

This is the reason why they accepted Omar's (ra) order for Al-Miqdad bin Al Aswad to kill any of the six candidates for the position of Khalifah if they disputed the outcome despite knowing that they were all from the greatest and closest Sahabah of the Prophet (saaw). All the Sahabah accepted that order which could result in killing one of the six candidates; an order which they would normally reject. Their non-rejection of this order is considered Ijma As-Sahabah. Thus making the unity of the Khilafah obligatory.

It is strange to hear some voices compromising the division with irrelevant justification such as the vastness of the Islamic land, these justifications are unacceptable. If the Muslims managed to remain united at an age when the mode of transportation was by camel and on horseback, and the

means of communication was the pen and voice, then how is it that today we cannot sustain the same form of unity in an age when distances have been dramatically reduced by jumbo jets, and the globe has become a small village?

3.0 Islam and Khilafah

We have demonstrated in the previous sections that the Khilafah is an Islamic obligation. In the next few pages we will exhibit how the Khilafah is the method for implementing the Islamic ideology and propagating Islam. Therefore, when talking about the Khilafah as a solution, we indeed talk about the solutions provided by Islam. For the Khilafah, from this perspective, is nothing but an instrument to implement the solutions provided by Islam.

Islam is a comprehensive way of life (i.e. ideology) consisting of :

- Aqeedah; Creed or doctrine
- System based upon this creed.

In other words, Islam is a collection of ideas and concepts coupled with the methodology of implementing these ideas and concepts. The thoughts or the concepts alone without a methodology for implementing the ideology would render it as a theoretical and an impractical one. Whereas, with the methodology for implementation, these thoughts or concepts, would make them practical.

The obligation of implementing Islam comprehensively in life is known due to its necessity and importance to our Deen. Therefore, the obligation (fardh) of reestablishing the Islamic State (the Khilafah) is known due to its necessity because the full implementation of Islam requires a State. In fact this is among the undisputed obligations of our Deen.

The Khilafah (Islamic State) is the authority responsible for implementing the sum of ideas, criteria, convictions, values, and vision, which people believe in based on their conviction in the Islamic Aqeedah. Thus, it is without any doubt that it is the solution. By this the Khilafah is not a symbol. The discussion about the Khilafah is:

- A discussion about the complete, homogenous, ideological aspect of the Islamic thought and creed, including all of its prescribed methods for treating the problems of life.
- How it elevates the human by way of life of its high ideals.
- What it creates in the life of the individual and the society from the rules that regulate their behavior. These values cause the individual and societal behavior to be voluntary even before it is regulated by the state. For the force of the sultan is preceded by the taqwa of the individuals.

Doesn't the term "no deity but Allah" mean, "none worshipped truly but Allah?" Could it be imagined that Allah (swt) alone is worshipped if Muslims are living according to a different system other than that of Islam? The submission to none but Allah, that the Prophet (saaw) called for is that by which the Sahabah lived and understood. The submission to none but Allah is also what the kuffar both the Mushriks and the People of the Book, understood. It was for that reason, while being driven by envy, arrogance, stubbornness, and insistence on falsehood (Batil), that they fought the Prophet (saaw).

The understanding of this stand against Islam was preserved by the non - Muslims throughout the centuries. A glance of their writings would show that they recognized that Islam is a complete system that must be implemented by the State and by this fact, it cannot coexist as a system with another one in the same society.

An article in the Sunday Times of London mentions, "A truly Islamic State would be one in which a faith, a way of life, was embodied in government. This is the most radical and challenging

message of all, western liberal democracies are entirely predicated on the idea that government has nothing to say about moral and spiritual issues." •

After the conflict concerning Salman Rushdie's book, an article in the Times newspaper said, "The home office must know that some of their beliefs, at least at face value - are not compatible with a plural society; Islam does not know how to exist as a minority culture, for it is not just a set of private individual principles and beliefs. Islam is a social creed, above all. A radically different way of organizing society as a whole." •

Muslims should continue to be aware of this fact, and of the obligation of reestablishing the Khilafah and the obligation of its unity. However, due to various reasons such as:

- The western ideological invasion,
- The subjugation of Muslims to the Kufr ruling for a period that exceeded half a century, The conspiracies of the superpowers,
- The educational curricula focused on creating doubts about the Islamic system,
- Fatwas made by the so called scholars,
- Limiting the call for Islam to only a spiritual creed isolated from practical life,

Muslims have become ignorant of this obligation (living under the rules of Allah i.e. the Islamic State under all circumstances) and the obligation of its unity.

4.0 Khilafah as a Unique Political Structure

The daleel mentioned in the previous section further indicate that the Bay'ah is the method for establishing the Khalifah, and that the Khilafah is a unique form of political structure; different from all existing political structures. Khilafah is not a monarchy, empire, republic, theocracy, democracy, or dictatorship. It is narrated that Abdullah Bin Omar told Muawiah:

"You must know, Muawiah, that this Khilafah is not like that of Romans nor of Persians where the sons inherit it from their fathers."

The Khalifah, under the Islamic laws, the right to execute the Islamic rules by taking the Bay'ah from the people. The Bay'ah is not a vote cast by a citizen. Rather, it is a contract between a Muslim citizen of the state and the person who is to become the Khalifah. The contract defines the duty of the citizens toward the Khalifah and defines the duty of the Khalifah towards the people. The Hadeeth of the Prophet (saaw) says:

Fulfill the Bay'ah for them, one after another. And give them their rights. For Allah will ask them about that which He put them in charge of. •

The form of the Bay'ah used at the time of the Prophet (saaw) is as indicated in the following Hadeeth of Obadah Bin Assamit:

We offered the Messenger of Allah (saaw) our Bay'ah which is to listen and to obey the orders that we like and dislike, in relaxed as well as in tensed conditions. On his part, the Khalifah is obliged to conduct the affairs of the people on the basis of the laws derived from the Quran and the Sunnah of the Prophet (saaw).

The claim, that the Islamic form of government is not explicitly defined in Islam, is not justified by any daleel. It is true that the details of the Khilafah structure are not given in the Quran. But the Sunnah of the Prophet (saaw) explained the Khilafah structure with great details. In the Quran, Allah established that his laws have to be used in the process of ruling. Through the Sunnah of his Prophet (saaw), Allah showed how the ruling is to be organized. Besides the Khilafah, there are many issues outlined in the Quran in a general form, and the Sunnah defined their details. The

prayer is an outstanding example. In the Quran, Allah (swt) orders the people to pray. But how to pray, when to pray, and how many times to pray were explained in the Sunnah of Prophet (saaw).

Fasting is another example, Where the Quran establishes the general duty of fasting, the Sunnah of Prophet (saaw) explained many of the details related to fasting. Similarly, the Hajj is established as a duty in the Quran and the Sunnah of the Prophet (saaw) explained all the details of the Hajj.

In the same manner, Allah in the Quran ordered the Muslims to employ his rules in the ruling system. The Prophet (saaw) explained the details of ruling, the form of the government the duties of the Khalifah, the duties of the people towards the Khalifah, the functions of the State, the structure of the administration, and all related matters.

The political system in Islam has to be built according to the guidance given in the Quran and Sunnah of the Prophet (saaw). In this respect, Muslims should not and must not attempt to make the Islamic political system look like the contemporary political systems. The Islamic political system is a unique one which is based on the revelation revealed by Allah to his Messenger (saaw). The contemporary political systems are man-made systems which are subject to all kinds of influences, internal and external.

5.0 Khilafah Is A Method For Implementing Islam

The definition of Khilafah provided by the prominent jurists, confirm that the Khilafah is used to "protect the Deen", and to "rule the world and carry Islam to the world". In all of these definitions, the Khilafah is viewed as a method to implement Islamic rules. In addition to implementing the rules, the re-establishment of the Khilafah is an Islamic objective by itself.

Ibn Hisham, the famous narrator of the Sirah of the Prophet (saaw) says regarding the establishment of the Islamic State in Medina:

" When the Prophet (saaw) was assured and satisfied in Medina and when his brothers from Muhajireen (migrators) were gathered with him in Medina along with his brothers from the Ansar (helpers), Islam was firmly established so the prayer was established, the zakah and saawm (fasting) were obligated, the hudud (punishment) were established, halal and haram was obligated and Islam was in power among them."

Notice that through the State, salah (prayer) is established because there is a difference between the prayer and its establishment. An individual prays to Allah based on his/her belief and adherence to the commands of Allah. The Khilafah establishes the prayer by enforcing the law of prayer upon all those who may not want to pray. Also, the Khilafah builds the Masjids and maintains them. It incorporates the prayer instructions in the educational curricula of the educational system.

With the re-establishment of the Khilafah the issue of fasting would be resolved. Muslims are having disputes and disagreements about when the beginning of Ramadan occurs and when it ends. Even the day of sacrifice at the end of the Hajj is being disputed, thus, emphasizing the fact that the Muslims are disunited. Yet with the existence of the Khilafah, the Imam's (Khalifah) adoption of a certain day would end the disputes and preserve the unity of the Ummah. With the Khilafah the issue of Hajj would be resolved because the Khalifah or his assigned representative would head the people from the mount of Arafat because people are not allowed to leave Arafat before him as part of the Hajj rituals. Today, there is no one to fulfill that obligation since there is no Khalifah to begin with.

The Zakat is a duty upon every Muslim. Islam made it a function of the Islamic State to collect the Zakat and to distribute it among the eight branches as described in the Quran. Allah (swt) in the Quran ordered his Prophet (saaw) in his capacity as a head of state to "take" the Zakat from the people. He said

Take from their wealth a "Sadaquat" - (dues) to purify and cleanse them

The Sadaquat in this Ayah is the well-defined Zakat. The Prophet (saaw) had established a mechanism to collect the Zakat and to distribute it. When he died, his (saaw) Khalifah, Abu Bakr (ra), clearly understood that the collection of the Zakat was his responsibility as the head of the state. Hence, he fought those who declined to pay the Zakat to Bait Al-Mal (The House of Treasury).

Islam has defined some penal codes as part of a legal system such as applying capital punishment for the killing of innocent people. These rules can be applied only under the authority of the Khalifah.

Islam has allocated certain resources such as spoils of war to the Islamic State. The State's resources can only be utilized by the Khilafah. The other category of resources which belongs to the Ummah such as oil, gold, uranium and others has to be supervised and managed by the Islamic State which is headed by the Khalifah.

Islam has also defined the relations between man and woman. Under these relations are laws which govern the marriage, divorce, distribution of inheritance, financial obligation of the parents upon their children, and many others. To implement this entire structure requires a legal system, thus necessitating the State.

A brief scan of the laws and the regulations ordained by Islam at all levels reveals that Islam can not be installed in any society without the Khilafah. In other words, the Khilafah is the main instrument for implementing the Islamic laws in the society. Hence, it is correct to say that the method of implementing Islam is the Khilafah. The absence of the Khilafah renders the whole Islamic ideology a theoretical one.

Due to the absence of the authority of Islam via the abolishment of the Khilafah, the rules of Islam continue to be incomplete and mutilated. However, with the knot of the Islamic ruling intact, the rest of the knots of Islam would be preserved. Likewise with the undoing (abolishment) of the knot of the Islamic ruling structure, the rest of the knots of Islam would be undone and thereby abolished.

Imam Ahmad narrated in his book, the Musnad, that the Prophet (saaw) said : The knots of Islam will be undone one by one until when every one of them is undone, and the first one to be undone is the ruling and the last one is the prayer.

6.0. Khilafah as a Method for Propagating Islam

Islam consists of a creed and a method for implementing this creed. The creed serves as the point of view towards life and it provides a comprehensive understanding about man, life and the universe. It is also from this creed that the solutions to the problems of life emanate. The method details how to establish and implement these solutions, as well as describes how to protect and convey the creed itself.

Islam is the perfect ideology because it was designed by Allah, the Creator. This ideology of Islam was designed for all of mankind , because only Islam convinces the mind and satisfies the human fitra (nature), in a way that brings the human peace and tranquillity. Since this ideology was meant for all mankind, it must be conveyed to them in a method that illustrates, and clarifies its nature, leaving no doubt in the minds of humanity that Islam is the ideology that was meant for them.

Consequently this task of conveying the ideology of Islam is carried by the Islamic State. It is the Islamic State that carries this task by building diplomatic relationships with other nations. Establishing these relationships entails a variety of activities between the State and other nations; for example the signing of cultural , economic, or arms treaties, and other diplomatic related

functions. Some of these activities may result in conflict , and this conflict has to be resolved either politically or materially. So from this perspective an individual or a group would be incapable of carrying these functions. Only through the means of a State can these functions be carried effectively. A point regarding the war has to be realized which is that the war is not initiated to convert the people. The war is initiated to destroy the forces which are preventing the Islamic message to be applied in the society.

The Sunnah of the Prophet (saaw) detailed the role of the State in achieving the dominance of Islam over all religions and systems. As soon as the Prophet (saaw) arrived in Medina, he began to call upon the people to volunteer and donate their persons, wealth, or expertise on jihad fronts. During his life, He (saaw) engaged the Arabs in the peninsula and non-Arabs outside the peninsula in many battles. The objective was to carry and convey the Islamic ideology to the people, and to remove any barriers which political or material barriers which obstructed the people from living under the rules of Islam. Therefore not only the practical method, but also the legislative method (shari') of conveying Islam to humanity is through a State.

A dangerous and misleading claim that is made regarding the conveying of Islam, is that the effort need only be on the level of the individual and at most through the efforts of a group. This claim is baseless since no individual could carry the dawah more effective than the Prophet (saaw). When we study the seerah, we find that only about 80 to 120 people accepted Islam during the 13 years in Mecca, while in Medina we find hundreds of thousands became Muslim during 10 years. This illustrates that the State was extremely more effective at conveying the Islamic Da'wah.

Such a claim unveils a lacking in understanding of the concept of the Khilafah. The Khilafah creates the Islamic environment in which all the thoughts , sentiments, concepts are Islamic, and where people can witness the elevated level of it's society. This environment would stimulate the people's thinking and create a longing and yearning in them for Islam. When they witness the caring and responsible nature of its rulers, the fairness of its legal system, the strictness of its penal code, the justice of its economic system, and the sobriety of its social; and when they compare it to the bankrupt, sterile, and repugnant nature of their own, they would automatically call for Islam to rule over them. The presence of the Khilafah with its environment would make the da'wah, and conveying to Islam phenomenally easier.

Had the Khilafah been present when the Iron Curtain was falling, there is no doubt that Gorbachev, Walesa and others would have been visiting the Khalifa, instead of the White House. Only with the presence of the Khilafah will we be able to witness what happened to the Khalifa Umar bin al-Khattab, when the people of Egypt wrote to him, inviting him to liberate their lands and to rule them by Islam.

7.0 Role of the Khilafah in Solving the Problems in The Muslim World.

Some of the most visible problems in the Muslim world are the under-development in the areas of economy, education, health, and technology, the political fragmentation and disunity, the occupation of Muslim lands by foreign forces, and the political oppression faced by the people.

7.1 Under-Development and Decadence

All the countries in the Muslim world, including the oil rich countries, are considered part of the third or under developed world. Each and every one of these countries carries a qualitative trade imbalance with the industrialized world, besides the quantitative imbalance that they have. The poor as well as the rich countries import most, if not all, the necessary tools and commodities for life. Even though billions of dollars have been spent on educating people in the western universities, the technological level of the Muslim countries is still below maturity. There is no real industry in any of the Muslim countries. Even the recently freed countries from the Russian

dominance lack the basic industrial infrastructure. The Russians have managed to keep the Muslim states as a consumer market for the goods produced in Russia. The very few factories located in Kazakhstan and Uzbekistan are mostly run and operated by Russians.

The monetary system in the Muslim countries is totally controlled by the International Monetary Fund. There is no single monetary base in the Muslim world that is self sufficient. The World Bank and the International Monetary Fund can devalue any of the currencies in the Muslim world. The merchants from the Muslim countries have to depend on very unfair conditions imposed by the banks in the western world.

The educational system in the Muslim world produces students who have the least loyalty to their countries, not even mentioning the religion that they are supposed to sanctify. A high school graduate from any Muslim country tends to admire the French revolution, looks up to Marx, Lenin, Voltaire and dreams of living under the Western civilization. Besides the confused personalities, the educational system in the Muslim world produces non-productive graduates.

The health system, despite the tremendous amount of money available, is one of the worst in the Muslim world. A yearly flood in Bangladesh is expected to consume thousands of lives. Chronic health problems in some parts of the Muslim world like Egypt are common, while on the other hand these health problems are non-existent in the developed countries.

The methods that have been employed to resolve the backwardness and to initiate a progress in all the aforementioned aspects have failed. The main reason for such failure is that the basis used for the change is not correct. The advancement and progress in the areas of economy, politics, health, education, trade, etc., has to be preceded by an advancement in the area of ideology and thought.

The Muslim world has been injected with the material advancement that occurred in Europe after the Renaissance. But renaissance itself which led to the current achievements of the West were not introduced. The West had to undergo a massive ideological change in the 14th and the subsequent centuries. The Muslim world, under the influence of the British, French, Italian, and other European colonialists was encouraged and urged to achieve material development before any ideological transformation. Such a naive unthoughtful process not only led to the waste of the most dear resources of the Ummah, but also managed to divert the majority of the Ummah from the correct approach for advancement.

In order to undergo a massive change and development in all aspects, the Muslims must achieve the ideological renaissance. Such a renaissance requires the implementation of the ideology that the people believe in and are ready to sacrifice for its cause, their lives and belongings. In other words, the Muslims must re-establish the ideology of Islam in their societies. Since the Khilafah is the only means of implementing the ideology of Islam, the Muslim world can achieve advancement and development in all the areas of interest only when the Khilafah is established.

Indeed, the Islamic ideology will revolutionize the concepts about life and development. The political economy in the Khilafah State will propel the economy towards industrial goods rather than consumption. The export of industrially produced products is much more valuable than the export of raw materials such as oil and minerals. The Khilafah views with great concern, the quantitative trade imbalance, where the imports are high-tech products, and the exports are low class raw materials.

The Khilafah state will revolutionize the basis for its financial system and trade. The monetary standard will be only gold and silver, as dictated by the Islamic laws. Thus, the financial system under Khilafah will be freed from the dominance of the World Bank and the I.M.F. Besides, the use of gold and silver by the Khilafah will motivate other countries in the world to return to the gold and silver. The gold and silver standard was in effect until the early 1970's when the USA aborted the Briton Woods treaty signed in 1946 at the end of the WW2.

The educational system under the Islamic State is designed to graduate Islamic personalities equipped with technical knowledge and a strong understanding of the Islamic ideology in which they believe. Such belief is aimed at creating a sincere momentum among the young men and women to employ the best possible techniques that guarantee the prevalence and the victory of Islam. Such was the case when Islam was employed in the educational system for more than twelve hundred years. The Muslim scholars excelled in the technological areas such as math, astronomy, chemistry, medicine, and other areas, at the time when they excelled in the ideological education.

The employment of the Islamic educational system will rebuild the confidence of the Muslims in Islam. Such confidence will enable the people then to clearly see the reality of the Western civilization.

7.2 Political Fragmentation And Disunity

Today, in the Muslim world there are more than 52 countries with 52 flags, constitutions, Kings, Ameer, and Presidents. Several attempts have been made to unite two or more of these countries into one state. All of the attempts failed, or more correctly, they were designed to fail. While the Ummah is still bonded by the belief in Islam and by many issues derived from Islam, the political unity is made to appear as a "mission impossible".

The Khilafah state, by definition, constitutes a base for uniting all the Muslims in one state. The Khilafah is not a national state, and therefore will not be considered as Iranian, Saudi, Egyptian, Pakistani, Turkish, etc. if it was to emerge in any of these countries. The Khilafah is a state for all the Muslims. The Khalifah is the political leader to whom the Bay'ah has to be given by all the Muslims. Furthermore, the Khilafah implements the rules of Islam which are the target and the objective of all the Muslims. This makes the Khilafah a state where all the Muslims want to reside in.

All the laws and regulations that were designed to split the Muslim Ummah will be denounced and rejected by the Ameer Al Mumenen, the Khalifah. The league of Arab Nations will be recognized as a dividing tool of the Ummah, and thus must be rejected. The charter of the United Nations which sanctifies the territorial borders between nations is considered null and void in Islam, and hence by the Khilafah. The Congress of the African Nations, the Muslim World League, and The Muslim Conference are all considered to be tools created by the colonialists to keep the Muslim World fragmented and disunited.

The Khilafah, in its capacity as the state of the Islamic ideology, has the courage and the ideological commitment to reject and denounce all the obstacles to the unity of the Muslim Ummah. In the meantime, the Khilafah State will strive to obtain all the means and power necessary to back its position.

The Islamic State of the Khilafah will not hesitate to declare that all of the Muslim world is one, and as it proceeds with its foreign relations. The Khilafah will consider the Muslim world as one unit rather than as fragmented, multinational entities. In essence, the Khilafah will serve as a magnet which will continue to bring into its own field the rest of the countries in the Muslim world. The strength of the magnet will be continuously enhanced by increasing its power from within, and by adding more magnetized elements from outside. Thus, the Khilafah state will resolve the fragmentation and the disunity in the Muslim world.

7.3 Occupation Of Muslim Land

Amazingly, the problem of Palestine, which is defined as the occupation of the Muslim land of Palestine by the Jews, was created as a direct consequence of the destruction of the Khilafah in 1924. The Jews tried to obtain permission from the late Khalifah Sultan Abdel Hamid, to build

settlements in Palestine. The Khalifah told them that Palestine belongs to all the Muslims, and they will be able to take all of it, only if the Khilafah was destroyed. Indeed that is what happened.

The Muslims were made to believe that the problem of Palestine could be resolved simply by engaging in any form of fighting against Israel. Thousands of Muslims from all over the world fought in Palestine and gave their lives for the liberation of Palestine, forgetting that such a task has to be preceded by a very important step. The Muslims must have a complete authority over the resources in their countries, and a complete control of the political will. Besides, the arms that are needed for fighting must not be controlled by the Jews or by those who support the occupation of Palestine by the Jews. In other words, the existence of the ideological Islamic state is a definite prerequisite for liberating Palestine from the Jewish occupation.

In addition, the state of Israel is supported by international superpowers who have strategic interests in the area. Therefore, those who want to challenge the existence of Israel must be at the level of this challenge. Obviously, the states which exist in the area and the political or military organizations are not capable of this task. The Khilafah State, being an ideological one, is the only state capable of meeting the challenge.

Similarly, the countries in the pre-Soviet Union were occupied by Russia. When the Russians decided to dissolve the union, the Muslim countries found no Islamic home to return to, and thus were compelled to fall again on the lap of the Russians. The absence of the strong Islamic State for the past decades allowed these countries to be occupied without a serious attempt to even raise their issue.

When Afghanistan was occupied by the Russians, the Muslims had to fight the Russians under the umbrella of Pakistan, along with the finances of the Saudi Kingdom, and under the international support of the USA. Such a "proxy" war which led to the dismantling of the Soviet Union, besides liberating Afghanistan, did not give the liberators a chance to enjoy victory. Had the Khilafah state been established, the liberators of Afghanistan would have been the Islamic armies of the Khilafah. After its liberation, Afghanistan could join the rest of the Muslims in the state of the Khilafah. Consequently, the conflict on power which is seen would not have arisen.

Now the Balkan region is under fire. Truly, the Balkan region has been under fire since the beginning of this century. Like Palestine, the detachment of the Balkan from the body of the Muslim world was the first serious step towards the destruction of the Khilafah. The Muslims today stand frustrated, but helpless, towards the killings and the torture of their brothers and sisters in Bosnia. The armies in the Muslim world cannot be at the front. The billions of Muslim dollars are laying useless in the banks of America and Europe. One more time, the Khilafah which is solely responsible for the plight of the Muslims is not there to take the action. Instead of the Khilafah, there are more than 50 national, secular, and non-Islamic states whose political will has been surrendered to the West.

The Muslim Ummah is wasting its resources and energy attempting to liberate various Muslim lands. Every time a problem is solved or seems to be solved, another one is created. The Ummah is like a ball that is being tossed around from one field to another. The Muslim fighters wander between Palestine, Afghanistan, Eritrea, Bosnia, Philippines, Kuwait, Iraq, Azerbaijan, Kashmir, and so on. Hardly any of these problems has been resolved despite the hundreds of thousands of lives that have been consumed.

The Muslim Ummah needs the power of Khilafah that can concentrate on a problem until it is completely resolved. The Khilafah is needed to deploy the strategic resources on all fronts it selects. Besides this, the Khilafah will not allow the other countries to continue to ignite the fire in its own back yard. The Islamic State has always carried the fire to the back yards of the enemies. The Muslim armies until the 17th century were besieging the walls of Vienna.

7.4 Political Oppression

The political oppression practiced in the Muslim world by the rulers is a by-product of the colonization of the Muslim world. The colonial powers completely occupied the Muslim world after the defeat and destruction of the Islamic State. In order to safeguard against the return of Islam to the power and to the political establishment in the Muslim world, the colonial powers chose some agents to rule the area on their behalf. The main task of the rulers was and still is to suppress the revival of the Islam.

The rulers in the Muslim world executed the plan to the maximum with utmost cruelty. Thousands of Muslims were arrested and tortured in the Muslim world over the past 70 years. Many have been killed. Many are still in the prisons and concentration camps until today.

Several attempts and trials have been made to deal with the problem. At best, these trials are not successful. At worst, they are meant to further deviate the Ummah from the real cause. Such attempts include the building of democracy in some countries. Whereas, the whole problem was created by the democratic world which needed regimes to suppress the Muslims and the revival of Islam. Others call for "multiparty" systems which grant political freedom to the people. Such solution will not work, because the problem does not lie in how many parties there are, or whether there is political freedom to express one's opinion. The problem was, in the first place, the removal of the Islamic system from the society and the control of the Muslim world by the West, through their agents.

Consequently, the solution to the political oppression in the Muslim world lies in removing the cause that led to it. And that is the removal of the political regimes that act on behalf of the western states. In the place of these regimes, the Islamic State shall be created. In the Khilafah, the oppression, political or otherwise, is forbidden by Allah (swt) altogether. The justice lies in the implementation of just rules by just people. The Islamic rules are just, for the very reason that they are revealed by Allah. And the Muslim Ummah is just, as long as they obey Allah (swt). Hence, the implementation of the Islamic system by the Khilafah is the only guarantee for the removal of oppression and the establishment of justice.

We must be aware, however, that the Khilafah does not resolve problems and conflicts overnight, or in a magic manner. The implementation of the Islamic ideas and systems is performed by people in a human fashion. Obstacles and problems of all kind are expected to delay or prevent the process of change. With the Islamic determination of the Khalifah and its administration, with the public support of the Muslims, with the soundness and fairness of the Islamic ideology itself, and above all with the support and victory provided by Allah (swt), the fruitful results of the application of Islam are expected to flower.

8.0 The World At Large

In the world at large, there are problems that are peculiar to certain societies, and there are problems of global character. The American society, which is based on capitalism and democracy, is a typical example of western societies. The problems in this country have grown to a degree where they no longer can be controlled.

It is sufficient to scan a daily newspaper that lists dozens of typical problems. Crime in this country has become the norm of the daily life. The security of the life of an individual is not attainable in any part of the country. Instead of looking for a real solution to the problem, the capitalistic machine rushes to cash-in on this matter. Various instruments and tools have been invented for self security. Marshal arts became popular. Gun sales sky rocketed. Electronic systems for early warning of potential danger are now popular. In essence, crime has become an accepted norm, and the society has to live with it. More seriously, crime in this country is an organized act.

Robbery and theft at all levels are chronic problems. The most serious are those that involve the elites, such as in the case of the Savings & Loan scandal. Giant banks file for assistance from the federal government every time they go low in cash. They practically steal the money of the people and cover it up from the government's money, which is from people's tax money.

Social diseases of all kinds are already out of control. Counseling services for alcoholism, drug use, and sexual conduct is one of the biggest industries in this country. Solving these problems mean a great loss in the industry, which must be avoided by all means from a capitalistic perspective. Consequently, the problems are here to stay and not to be solved.

Discrimination on the basis of color, sex, national origin, economic status size is one of the worst problems a capitalistic society suffers from. The end result of discrimination is a large chunk of the society left unable to satisfy the most basic needs of life. Despite the numerous legislation's that deal with this problem, it is still on the rise. The smoke that went up high in LA. skies was not coming out of the fires in Los Angeles streets, but rather from the sufferings of the deprived and oppressed ones in Los Angeles itself.

The Democratic party convention in 1992 demonstrated how serious the problems are in America. But no solutions were presented at all. Writers, journalists, scientists, and all types of people have discussed and analyzed the problems in this society, and shown how deeply rooted they are.

It should be stated that the rise of socialism and communism in Europe was, in reality, a response to the seemingly unresolved problems in the capitalistic West. Unfortunately, socialism itself became another problem for the human societies. Millions of people suffered a great deal under the socialist system for the past 70 years. Marx and his associates were right about one thing, the need for a completely different ideology and way of life in order to overcome the atrocities of capitalism. Their choice of the alternative ideology was deadly wrong. This has been proven by hard facts through the collapse of Eastern Europe and the Soviet Union.

Today, the western capitalistic societies still need a whole new ideology to resolve the pains and the sufferings of the people oppressed by the system and by the few elites who maintain it. The new ideology is none other than the Islamic ideology. The Islamic ideology is needed to reform the thoughts of the people, their convictions, attitudes, and world outlook. It is needed to remove the disease of freedom and replace it by the full and complete liberation from all worldly bondage's and submission to the systems provided by the Creator.

The Islamic ideology is needed to address the problems the way they are in order to resolve them, and not to make a business out of them. The Islamic ideology is needed to redefine the economic problem so that the well being of the individual becomes the center of attention, rather than the well being of the few elites. Islam is needed to provide the people with a wider and more comprehensible meaning of life. This life is not only a time to maximize the joys and benefits. This life is an entry to yet a longer and more enjoyable life. The good behavior in this life should earn someone a pass into the real life of the hereafter. Allah (swt) in the Quran clearly states that the second life is the real one. That is where the enjoyment is everlasting. The joy in this life, no matter how big it becomes, will certainly vanish.

The chronic problems in the western societies can be solved only through the complete implementation of the Islamic ideology. Such implementation can be achieved only through the Islamic political system of Khilafah.

Currently, the world order extends beyond the scope of the country and the continent to include the entire world. Under the world order, there are tremendous sufferings and pain experienced by people all over the world. For the past 80 years, the world witnessed two major destructive wars which consumed tens of millions of lives. In between the two major wars, hundreds of wars were

created, and only few have been extinguished. Those who manage and control the world order are the ones who create the conflicts and fuel them with all types of weapons, money, and antagonism.

The world lived under Islamic dominance for more than thirteen hundred years (1300). The very thought of world wars did not even arise. The Islamic State is not interested in creating wars and conflicts in the world because the Khilafah is concerned about giving the message of Islam to the people. It is not concerned about the means and techniques needed to exploit the nations, and defraud them of their wealth. It is the capitalistic ideology that creates wars in order to make money through financing and rebuilding what was destroyed in the war.

The greed and inhumane approach of the western capitalistic countries was most obvious during the recent Gulf war. The capitalistic companies were busy negotiating the contracts to rebuild Kuwait even before the war started, and before Kuwait was destroyed. Key installation facilities in Kuwait were destroyed for no reason other than to rebuild them again. When the Secretary of State of the USA wanted to justify the reasons of the war, he simply stated: "This war is to create jobs for the Americans."

The Khilafah does not launch a war in order to create jobs for the Muslims. The Khilafah launches wars in order to rid the people of the oppression they live under, and to elevate their status. Allah says in the Quran:

Why would you not fight in the cause of Allah, when the oppressed men, women, and children supplicate to Allah: O' our Lord save us from this village whose leaders are oppressive ones. •

Also, Allah states in the Quran:

Once their power is established in the world, they will establish the prayer, give the Zakat, enjoin the good, and forbid the evil. •

Thus the Muslims, once they maintain the world order, it will be there to give wealth to the people and not to steal their wealth, oil, or resources.

The USA and world powers today dominate the world through the United Nations and its Security Council. In order to reduce or diminish the effects of this tool, the world needs a new approach to international relations. The new approach must be supported by ideological commitment. After world war II, the Soviet Union vowed to diminish the role of the UN as a tool in the hands of the USA. However, the Soviets soon came back and played the game with the rules set forth by the western powers. The Khilafah, being the power of the Islamic ideology, cannot afford to act like the Soviets.

Today, the only hope for the whole world to be relieved from the tough grip of the USA and Europe is the rise of a new ideological state. The rise of the Khilafah is that very hope.

9.0 Efforts against the Revival of Khilafah

For centuries, the Muslims continued to be aware of the obligation to have the continuation of the Khilafah and were aware of its unique structure and the system it represented, until the influence of the Western Ideological invasion. By this invasion the Muslims started to lose the clear vision of this obligation, and their awareness started to diminish due to the great efforts exerted against them.

These efforts continue to be exerted in that direction as demonstrated in the successive works of people who claim to have the knowledge, opinion, and political awareness. All of these efforts were and are seeking one objective: to distance the Muslims from recognizing the obligation of having the Khilafah ruling system. We can summarize these claims and works by the following points :

1. The claim of the separation between the Deen and life.

Although it has lost its popularity among the Muslims, a small minority continues to foster this idea. This idea is no longer misleading because all Muslims have realized that this idea is simply kufr.

2. The claim that Islam did not define a structure or the shape of the ruling system.

This claim asserts that the important issue is the implementation of the Islamic principles regardless of the type of ruling system, be it a monarchy, republic, or left to the people to choose the type of system they see fit for their time and age. This only means that Allah (swt) has left the type of the ruling system up to the people to choose.

This claim is clearly false, because a quick glance at the Hadith related to the issue of ruling shows that the Prophet (saaw) was very explicit in ordering the Muslims to have the Khilafah as their ruling system. The Prophet (saaw) said: 'Give the Bayah to them one after the other', "If a Bayah was given to two Khalifs ...", "There will be Khalifs", and "Who ever gives the Bayah for an Imam ..."

3. The claim that the Khilafah is not a part of the Deen.

This idea was first asserted by Ali Abd Al Raziq in his book: "Al-Islam wal Usul Al-Hukm" (Islam and the origin of the ruling). In it he claims that the Qur'an and the Hadith do not contain any information about the Khilafah and that the Sahabah did not concede on its obligation (fardh). He further added that its existence was a historical phenomenon. He even denied the Khilafah, al Qada'a (the judiciary aspect of the Islamic ruling system), and other aspects of ruling. Nevertheless, this claim has also lost its influence.

4. The claim that it is necessary to differentiate between the Deen and Siyasa (politics), but not to separate between them.

This is a new claim which has started to surface after the call to separate the Deen from politics faced a severe failure. Mohammed Amarah, a well known Islamist writer, in Egypt, is one of those who calls for this new tactic.

He says : "The first of them, Deen which was brought by the Wahy (revelation) and transmitted to us in the Qur'an which we receive it with the spirit of Iman (belief) from this source and with the utilization of the Sunnah, and by seeking the guidance from the Aql (intellect) which is (the representative of Allah) in the human.

The second of them is what is Duniya (life) , rulings , and politics which the Qur'an did not talk about in its text nor did it give details about , and for these issues we have to refer to the Ijtihad, and the opinion.

He further says that the separation between the Siyasa and the state is rejected, and that the differentiation between them is what should be done.

He also attacks, "The sovereignty is for Allah," claiming that this would deprive the Ummah its right in political authority!

Those who claim and propose such views are more dangerous than those who call for the separation between the Deen and state. This particular claim is a play on words. The claim asserts that we have to differentiate between Deen and Siyasa, but not to separate between them. What is the difference between differentiation and separation? Such an ambiguous claim is used to confuse the minds of the Muslims.

5. The claim that it is impossible for the Islamic State to be established in this age.

This claim indicates the ignorance in the nature of Muslims, of the nature of Islam, and of the nature of the Islamic ruling system. Since it was easy to establish the secular states, which rule the

Muslims by force and oppression and implement alien ideas and false principles, why should it be difficult to establish the ruling system which implements the creed which the Ummah believes in!

6. The claim that the Muslims' duty is to be totally occupied with self discipline and reform.

This claim is deceptive. It is true that the people who are working to reestablish the Islamic State must discipline themselves first, but should the individual continue to be limiting his/her effort to him/her self only? In addition, the one who adopts this claim lacks the knowledge about the true meaning of discipline and righteousness. Righteousness cannot be fully achieved on the level of the Ummah without the adoption and implementation of the Islamic rulings, whether they are related to Ibadat (Acts of Worships) or Muamalat (societal transactions) as well as the rest of the Islamic systems, be it the governmental, economic, judicial, social, etc. As an example, should we consider a ruler who prays, fasts, has good Islamic manners, but rules by Kufr laws and regulations, a righteous person?

7. The claim that the Ummah is not in a condition that would make it ready to accept the rules of Islam and the Islamic State.

The people who subscribe to such a claim, fail to realize that the life of the Prophet (saaw) clearly shows how to change the condition of Ummah and how to implement change.

8. There is a determined effort to keep the Muslims distracted with many conflicts. As soon as they exhaust their efforts in one matter, another problem is created, even before the previous conflicts are resolved.

As a result, they have not resolved any of these conflicts, nor did they turn their effort towards reestablishing the Islamic State which is the key for solving all of these conflicts and problems which naturally happen in the course of human events.

The Muslims continue to chase their tail starting with the occupation of Palestine, in which the earlier effort to carve it out of the body of the Ummah went hand in hand with the effort to dissolve the Khilafah. The connection between the two issues is apparent, which is to keep the Muslims distanced from reestablishing the Khilafah by keeping them occupied with other issues and conflicts. The same pattern continues and can be identified with all the conflicts the Ummah has had, ending with the most recent conflicts in Bosnia, Kashmir, India, and Afghanistan and Albania in the near future.

We recognize that the issues revolving around all of these conflicts are very important, but none of them ascends to issue # 1, regardless of the amount of emotional energy and bleeding sincerity we have accumulated for anyone of them. We should however, recognize the priorities of the cases and conflicts, and we should not occupy ourselves with what is being imposed on us out of these conflicts.

9. The act of occupying the Muslims with ethnic conflicts, and with the disagreements and differences among the old factions and schools of thought.

The act of busying the Muslims with racist and nationalistic calls and movements.

10. The issuance of fatwas of the Ulema al Batil (scholars of falsehood) who justify the crimes and actions of the rulers.

The fatwas of Al-Azhar and the fatwas of some Ulema with regards to the conflict in the Gulf are recent examples of such false justifications. Educating the Ummah in Islam will eliminate such problems.

11. Programming the Muslims to accept and implement poisonous, kufr ideas, such as plural politics, and democracy as a method of reestablishing Islam in the daily life.

Those who call for such demands have forgotten the fact that democracy is a mere game even in the Western states like Britain and the United States.

12. The act of satisfying the emotions of the Ummah by using the call of Jihad.

It is true that Jihad has a unique value and position in Islam, and that it will continue to be executed on until the Day of Judgment. However, It is unacceptable to have the Muslims deployed in all places without organization, planning, and preparation. For example, there are those who call for the killing and spilling of blood with the excuse that this is the way to realize the goals. These calls should be carefully researched and analyzed.

13. The call for the gradual implementation of Islam with the excuse that completely implementing Islam all at once is impossible and that Islam was implemented gradually during the time of the Prophet (saaw).

The people who advocate this idea have forgotten that Islam is one complete and homogenized unit which can't be implemented partially. The implementation of Islamic rules of the economy necessitates the implementation of the rules of the Zakah, Nafaqah, Al Kharaj, and Al-Jiziyah which in turns means that the implementation of the economic system requires the implementation of the Ibadat, the social system, the rules related to the People of the Book, the Islamic foreign policy, and rules related to the Imam (Khalifah) altogether.

The claim that the Prophet (saaw) implemented Islam gradually is false. The Prophet (saaw) implemented Islam completely at all times. Whenever a rule was revealed to the Prophet (saaw), it was implemented immediately. Since Islam is known in its complete form, we have no excuse but to comprehensively implement it. It is true that in order to implement Islam we must have the total authority to rule but once that is achieved, we must implement Islam comprehensively. The call of gradual implementation is built on the lack of awareness of the reality of Islam, and rulings. It leads to the dilution of the demand to rule by what Allah (swt) has revealed.

14. Having states such as Iran, Sudan, Saudi Arabia, Pakistan and others claiming themselves to be an Islamic state.

These claims overflow the Ummah with deception and false hopes.

15. Participation in the ruling systems and cooperation with the existing regimes instead of trying to replace them with the Khilafah.

This is a dangerous trap which we hope that the people who work for Islam would be aware of. This practice of participation in the ruling leads to the dilution of the principle that the sovereignty belongs only to Allah (swt). Whoever cares for the entirety of Islam would not accept to have only a part of it implemented, especially since Allah (swt) forbids the ruling by Kufr, and participation in the ruling of Kufr is doing just that.

16. The idea that the Khulafah is either insane talk or the icing on the cake.

These two ideas, located on opposite ends of the ideological spectrum, presented in order to undermine the importance of the Khilafah. Such claims illustrate just how unfamiliar the Muslims are with the subject of the Khilafah and its ability to treat and solve problems such as poverty and hunger. also, to think that the Khilafah will magically appear without any attempts or efforts, illustrates a similar unfamiliarity and a declined level of thinking.

17. A very general claim is that the Khilafah is associated with turmoil and this claim is given currency to leave a sour aftertaste in the mouths of the people regarding the Khilafah.

The Islamic State did have problems but not throughout its entire existence. For the majority of its existence, the Muslims and non-Muslims alike enjoyed a peaceful environment in contrast to the current time; a time when the value of the blood of Muslim is subzero.

These are some of the sayings, thoughts, works, and claims which appear among the Muslims. They are maliciously designed to deviate the Muslims from recognizing the obligation (fardh) to work for the re-establishment of the Khilafah.

Muslims have traversed along many paths except the one which we are ordered to follow, and the one which will alleviate our burdens in this life and the Hereafter. Our despondent outlook is from following paths which are not based on Islam. To lose faith in the capacity of the Khilafah in solving our problems without putting any effort to reestablish it is an unacceptable attitude.

The Khilafah was the shield that protected the Muslims from the backbreaking calamity which befell them, due to the death of the Prophet (saaw). Why would it fail to protect us today from the calamities which are not as harsh and dangerous as the crushing blow felt from the death of the Prophet (saaw)?

The Sahabah formed a consensus on the act of not exceeding the period of three days and two nights without having a Khalifah, and they were ready to fight each other for the preservation and unity of the Khilafah. It has been more than seventy years since the dissolution of the Khilafah. What have we prepared for ourselves on the Day of Judgment, when we are going to be questioned about this by Allah (swt) ?

10.0 The Re-establishment of Khilafah

The word "re-establishment" is used instead of "establishment" in order to remind people that the Khilafah is not a new system. It was active from the 7th century until the beginning of the 20th century. What the world is about to witness is the rebirth of the Khilafah. The movement to reestablish the Khilafah is not a new one either. As soon as the Khilafah was destroyed in 1924, a movement was created in India calling for its re-establishment. In 1953, Hizb ut Tahreer (The Liberation Party) came into existence to re-establish the Khilafah, realizing that the absence of the Khilafah had caused serious problems in the Muslim and the non-Muslim world, and that the Islamic ideology requires the installation of the Khilafah. Despite the tremendous obstacles in the path of the movement, the systematic distortions of the concept of the Khilafah, and the physical suppression of its pioneers, the Ummah has come to realize that the re-creation of the Islamic State is of utmost significance to the Islamic revival.

Now there are many movements in the Muslims world that call explicitly for the re-establishment of the Khilafah. There are movements that call in general for the Islamic government or the Islamic state. However, the hard fact is that the Muslim Ummah now realizes that without the Islamic State, Islam cannot be practiced comprehensively, and that the chronic problems cannot be resolved. There are many obstacles that face the re-creation of the Khilafah and other obstacles that will face it once it is brought forth.

Some of the obstacles that face the re-establishment of Khilafah are internal and some are external. The internal ones can be summarized by one major obstacle. That is the need to deeply understand the necessity of Khilafah as a state for all Muslims, the structure of the Khilafah, and its functions. This understanding must be accompanied by the realization that any attempt to create a semi-Islamic State, other than the Khilafah, is a form of diversion from the Islamic ideology. Once such understanding is achieved, the rest is straightforward. The Ummah has proven that it is ready to sacrifice, and to support any cause in which it believes. The Muslim Ummah supported the cause of Palestine, Afghanistan, Bosnia, Kashmir, and many others. So, the Ummah has the will and the ability to give and sacrifice, and it has proven its serious commitment. So, once the cause of the Khilafah, without distortion and distraction becomes clear in the minds of the Ummah, it is indisputable that the Muslims will achieve this supreme objective.

To create such understanding, the Muslim scholars and movements everywhere must roll up their sleeves and engage in a continuous dialogue with their fellow Muslims on issues such as the ones

discussed in this article. The Islamic movements, the thinkers, and the scholars must reschedule the priority of their activities so as to bring the issue of the re-establishment of Khilafah to the top of the list. In this regard, the geographical location of the movement or the thinker is irrelevant.

The Muslims all over the world are one Ummah. What constitutes a solution to one part is a solution to any other part, and it is very dangerous to split the causes, the priorities, and the solutions based on the geographical locations. Such a split will lead to the split of the Ummah which is haram. Therefore, the implementation of the Islamic ideology is the supreme objective for all the Muslims, no matter where they are.

Externally, the obstacles are provided by the super powers who have a deep interest in preventing the rise of a new ideology in the world, after the collapse of socialism. The rise of the Islamic ideology, represented by the re-establishment of Khilafah is of special concern to the western societies. The Khilafah is very well known to them. They have seen its armies in Europe. They have witnessed how it can transform the peoples and nations to support its cause in a short period of time. They know that the system provided by the Khilafah is accepted by the majority of the people in the world. So it is in their best interest to fight its birth rather than to fight it after it is born.

Currently, the western politicians are debating two major approaches to prevent the birth of the Islamic Khilafah state. One approach suggests the continuation of the old techniques of suppressing the Islamic movements, and not to allow their complete control of the government. The supporters of this approach are conservative in their thinking and must have failed to realize that this process is no longer feasible.

The second approach, which is the most dangerous one, calls for the support of the creation of quasi-Islamic States. In such states, the slogans, the outfit, and the 'flavor are Islamic, but the substance is otherwise. The nation Islamic states, and the Islamic states "to-be" are of this kind. Iran was the test bed for this approach. A nation Islamic state was created in Iran, where many of the laws in the court systems were based on Islam. However, the structure of the government, and the functions of the state were confined to the definition of a nation (Iranian) state. The Islamic zeal and momentum which created the revolution dissipated over a period of 13 years. Now, the momentum in Iran has changed direction altogether from revolutionary to a passive and more moderate one.

The model, created in Iran, proved to be successful to the western politicians. The Iranian model of the Islamic state is now ready to be extended to any country where the Islamic movement reaches a breakthrough level. When the Islamic Salvation Front in Algeria was about to control the government, many Iranian personnel rushed to the Algerian stage of events to offer their model. In the Sudan, the gradual implementation of Islam is the technique used to divert the Muslims from the concept of Khilafah.

At the ideological front, there are some voices among the Muslims that call for integration between Islam and the rest of the Kufir religions and ideologies. The democratization of Islam, or the Islamization of democracy are among the typical proposals in this respect. The supporters of such ideas seek to create independent Islamic states which have no physical or ideological presence at the world level. Such quasi-Islamic states are expected to behave "nicely" within the international community. Several scholars from among the Muslims have openly called for normalizing the "ideological" relations with the nationalist movements, the democratic world, and other Kufir systems. According to one scholar, the Islamic State is needed only to apply the Shariah internally, upon its own citizens. This right must be granted to the people if they happen to choose the Shariah. As far as the international relations, the state behaves within the boundaries of the international law.

These voices amount to a systematic diversion from the utmost urgent duty of establishing the system of Khilafah in the world. It must be realized, however, that such technique besides others

can only delay the process. Yet, as long as the Ummah remains on the course of creating the Islamic ideological state, the process will not be aborted.

Today, the need to create an Islamic state is very clear in the minds of the millions of Muslims. What needs to be further confirmed is that this state is not a national state nor is it a local independent state located some where in Africa, Asia, or Latin America. Also it is not a state whose fate and future is decided in the corridors of the United Nations, the State Department in Washington D.C., or 10 Downing street in London.

The Muslim Ummah should realize that the Islamic state is the state of Khilafah. It is the same state that was created by the Prophet Mohammed (saaw) and continued after his death by Abu Bakr (ra) and the Sahabah. It is the state of the Islamic ideology. It is the state in which all Muslims will regain their human dignity and integrity. It is the state where oppression is uprooted altogether. It is the state where the scales are set for justice. It is the state where the ruler is the servant and not the butcher of the masses. It is the state where the Imam is a shield and a protection for the people. It is the state where the Khalifah is the "shepherd" for his citizens and not the wolf. It is the state that carries the mercy as revealed by Allah to all mankind. It is the state to which all the people of the world will look up to for justice, mercy, and a better life.

To build that state, and to be part of the mercy to all mankind, we call upon you and upon all of the Muslim Ummah. We pray to Allah to grant us the dignity of Islam in this world under the banner of Khilafah, and to grant us the Jann'ah of the Paradise in the life to come. Ameen.

Johar, Mohammed Ali, My Life a Fragment pg.41

Surah Nisa: 59

Surah Ma'idah: 48

Surah Maidah: 49

Surah Anam: 89

Muslim

Muslim

Muslim

Muslim

Sunday Times, 1/12/92

Times, 7/8/89

Muslim

Nisa: 75

Nur: 55