

## No title: Establishing an Islamic group is Obligatory

Allah (swt) obligated the Muslim Ummah with great responsibilities and by His mercy prescribed the means and methods to achieve them. One of the orders of Allah (swt) is for the Ummah to have a group or a party within itself to perform certain duties that are crucial in maintaining its vitality and energy. In response to this call many Muslims have established Islamic parties and the Muslim public has responded eagerly by cheering and working with one of these groups.

Each 'party', 'jammat' or 'group' has adopted its own methodology in achieving their objective. While some parties have a clearer and a more specific objective than others, all share the same general goal of reviving Islam. With the great challenges and devastations facing the Muslim Ummah, many see in the efforts of the Islamic groups the hope of change and revival.

There are those who claim that there must be only one group and everyone should be working in it. On the other hand there are also some Muslims who oppose the idea of Islamic groups and even claim that having such groups are haram.

People who claim that there should be no Islamic groups because the whole Ummah is the group or that there should only be one group contradicts many ayahs in the Quran. They support their claim with ayahs related to subject such as the order of Allah (swt) for the Muslim Ummah not to divide and have many groups among them disputing and differing about the Aqeedah. The prohibition to deviate is on the Aqeedah (belief) of Islam and Allah (swt) has stated clearly that the belief in Islam is one. This issue has no relation to the order of Allah (swt) for the Muslims to establish a party or group from among them.

Other Muslims acknowledge that Islam is an ideology encompassing a complete conduct of life but fail to recognize the crucial role a party's effort plays in the advancement of its ideology. Thus failing to recognize that such a party, with the help of Allah (swt), was responsible for establishing Islam on this earth. The Sahabah (raa), as a political group with the Prophet (saaw) as their leader transformed Islam from an idea believed by a few to an idea which became the basis and structure of a comprehensive and complete way of life.

There are many evidences from the Quran and Sunnah that order the Muslims to establish a "party" or "parties" from amongst themselves for the general purpose of ordering what is right and forbidding what is wrong. The confirmation for this order comes from Allah (swt) under two types of evidences.

### GENERAL EVIDENCES

The first confirmation is implied under the general evidences for general orders that Muslims are addressed with at large. There is a multitude of general orders from Allah (swt) to Muslims that fall under this category and the following are examples of this order:

And fight in the cause of Allah (2:244)

Spend from what We have given you (2:254)

These ayahs indicate general orders for which many actions may be allowed to fulfill them. However, the actions to fulfill the orders can only be restricted if there is another text from the Quran and Sunnah identifying a specific action to satisfy the order. For example, the first ayah mentions the order of Allah (swt) to fight in His cause. This command can be achieved through a horse, tank, airplane, etc. In the third ayah Allah (swt) orders us to spend from what He has given us. The spending can be done secretly or publicly or by giving it to another person who acts as liaison between both parties.

By closely examining the ayah in Surah al Imran:110.

Ordering what is good forbidding what is wrong

Allah (swt) describes the Muslims as an Ummah which orders what is right and forbids what is wrong. This makes it obligatory on the Ummah to perform these actions and makes this characteristic a part of its way of life.

This general order can be fulfilled by individuals, group(s), society and the ruler. Also, the address to comply can be to the individuals, group(s), society and the ruler. The ordering can be performed by talking, writing, or by any other means unless restricted by a text from Quran and Sunnah. The subject matter to be addressed encompass all aspects of life since Islam address all aspects of life.

To claim that Islam forbids the formation of Islamic groups, limits their number, or the aspect of their activity requires an evidence to justify this claim. By investigating the evidences related to this issue, one cannot find any text placing such restrictions. On the contrary, evidences can be found specifically ordering the Muslims to have at least one group from among them to perform this function, which leads us to the second type of evidence:

### SPECIFIC EVIDENCES

The second type of evidence is the direct order from Allah (swt) in the Quran "Let there arise out of you an Ummah (a band of people) inviting for al-Khair (which is Islam) ordering what is good and forbidding what is wrong. They are the ones who are successful" [Al-Imran:104]

This is a direct order from Allah (swt) for the Muslims to establish a group or party from among them. The purpose of this party, group, or Jammah is mentioned in the ayah in a general manner without any restriction, which is to order all what is good and forbid all what is bad, and call for Islam.

This falls under the order of Allah (swt) to take care of the affairs of the Ummah by insuring the implementation of Islam and correcting any deviation from any individual, ruler, or the society at large. Such a purpose for the party makes it a political one since the definition of Siyassa (politics) in Islam is taking care of the affairs of the people internally and externally (by carrying the call of Islam to the other nations) by comprehensively implementing Islam. This is the task of the Islamic State.

The responsibility of the Ummah is to make sure that no deviation from Islam is committed by the ruler. Allah (swt), in this ayah orders the Ummah to have at least one group or party from among them for this purpose. In the ayat the obligation to have a party does not restrict the number of groups and would be fulfilled if one such group exists; which means it is fard Kifayah (an obligation which the Muslims are relieved from if some of them perform it), but other groups can be formed as long as they are based upon Islam.

The issue regarding the existence of at least one party in the Ummah is a vital issue. It was through the help of a party, known to us as the Sahabah that the Prophet was able to establish the Islamic State. The role played by this group of the Sahabah had a lasting and a crucial impact on the Ummah. Their functions included the following:

1. They kept working with the Prophet (saaw) by helping him take care of the affairs of the Ummah and strengthening the newly formed State.
2. They helped the Ummah face the critical events following the death of the Prophet (saaw) by insuring the selection of a Khalifah.
3. They played a major role in quelling the rebellion of the tribes against the Islamic State and those who reverted from Islam by insisting on enforcing the rules of Allah (swt). This strong stand by the group of Sahabah with the Khalifah Abu Bakr (ra) saved the Ummah from being fragmented.
4. Their existence, and dealing with the critical event of the assassination of the Khalifah Umar (ra) kept the security of the Ummah from being endangered.

After the death of the Prophet (saaw), the Muslims elected Abu Bakr as the Khalif. One of the first issues he faced was a disagreement between Fatima (raa), daughter of the Prophet (saaw), on receiving inheritance from a piece of land which the Prophet (saaw) owned. Abu Bakr (ra) quoted a

hadith of "We Prophets do not leave things for inheritance. Whatever we leave is charity." Thus, the matter was resolved. She then suggested to Abu Bakr (ra), " why don't you give this property under my supervision and I will distribute it the way the Prophet (saaw) used to do. " Abu Bakr (ra) said, " if I give you this authority then where is the Khalifah. It is not up to you to act on the behalf of the Khalifah. This is my duty. "

At that time, Abu Bakr (ra) gathered the Sahabah and asked them " Where are you ? Why are you leaving me? " Abu Bakr (ra) was referring to the Sahabah leaving for new conquered lands. " If you want me to be the Khalifah you cannot just leave me and go. " Thus, Abu Bakr (ra) maintained this group of Sahabah with him.

When Umar (ra) became the Khalifah, he too maintained this group of Sahabah. If anyone wanted from this group to go to any of the conquered lands, he would have to take the permission of Umar (ra), who would grant that person a leave for a specified number of months, on the condition of returning back.

When Uthman (ra) became the Khalifah, he allowed the Sahabah to disperse. For instance, Ibn Masud (ra) went to Kufah, Ibn Umar (ra) stayed in Medina. Some of them stayed in Mecca. As a result, the two main groups of Sahabah were either in Kufah or Medina. The absence of that core group caused the Ummah to fall into chaos and be at the mercy of the mob and fitnah creators at the time of the assassination of Khalifah Uthman (ra).

Unfortunately, the ignorance of the Ummah about the importance of Islamic groups and their crucial role, coupled with their misunderstanding of the meaning of politics in Islam as taking care of the affairs of the people has caused it to have a stigma against Islamic political groups or parties.

The Western idea and practices of politics, which is of deception, corruption, and misuse of power, has poisoned the mindset of the Muslim Ummah. The kufar advocate political parties in their countries based on their own kufr ideologies and even impose such puppet parties on our Ummah. The puppets trumpet and spearhead false ideas of " Laa Hizb " in Islam (No political parties in Islam). This is a kufr idea which calls for the separation between Islam and life by keeping Islam away from political activity. They advocate this idea because they know that the only way Islam can come back and save the world is by the same way the Prophet (saaw) did it; through a political party.

Today the Ummah is facing serious problems unlike any time it had faced throughout its history since the Hijra of Prophet Muhammad (saaw) to Medinah. Our deen, which has been given to us by Allah (swt) along with the responsibility of insuring its implementation, has ceased to exist in practice. The authority of Islam, which was established by the migration of the Prophet (saaw), has been demolished for over 70 years by the dissolution of the Khalifah in 1924. Consequently, the objective of the Islamic groups today must be to re-establish the political entity which applies Islam (Khalifah) and then to stay as a guard for the Ummah from any call of deviation.

The methodology of the Islamic groups in reestablishing Khalifah should be taken from Islam (from the Prophet's methodology). It is the responsibility of the Ummah to recognize the Islamic political group which understands Islam, its objective, and the Islamic methodology to achieve it. The Ummah must join that effort and support it fully and not fall for any side issues. If any Islamic group does not make its foremost priority in reestablishing the Khalifah, then it this act contradicts the Islamic priority and methodology.

Allah says in the Qur'an

"Say ..This is my way. I invite into Allah with certain knowledge and I and whoever follows me. Glory to Allah and I am not from the mushrikeen. [Yusuf : 108]

This is a clear evidence which makes it binding for the Ummah to follow the Prophetic way of

carrying the Dawa.

Even though establishing an Islamic group is fard Kifayah [ ] but the obligation to reestablish Islam (the Khilafah) is an obligation which falls on every Muslim until it is achieved. Only those who work through the group effort to reestablish it will be relieved from the sin of the absence of Islam in our affairs.

At this odd period of time where Islam is absent all Muslims are living in hard times, including all of humanity. Yet, it is at this time that a great opportunity for all Muslims exists which is to participate in doing the same effort that was done by Prophet Muhammad and his Sahabah. This is an opportunity that will never come again because the Prophet (saaw) has prophesied that a time will come when after the Khilafah is reestablished that it will be on the model of Prophet hood until the end of time.

Participation in this effort means winning the same honor that the Sahabah won by working with the Prophet (saaw). By giving support to establish Islam means gaining victory over kufr by defeating it with the armies of the reestablished Khilafah, uniting the Ummah under the flag of Islam then the whole world, and above all, it means winning the ultimate reward which is acquiring the pleasure of Allah (swt) and jannah (paradise).

However, failing to reestablish the Khilafah our foremost priority means loosing all of that, and it means gaining the wrath of Allah (swt) and hellfire because it is like one refusing to join the Prophet (saaw) in his call to establish Islam. The call for this cause is the same call for which the prophet (saaw) has called for. Who answers it wins all, and who turns it down loses all. Have we answered this call? It is a question that each one who lives through this crucial time will have to answer in the Day of Judgment !

O You Who believe, answer the call of Allah and His Messenger when they call to that which gives you life.

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