The Da’wah to Islam

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It should be perfectly clear that the Qur'an is only authentic in its original language, Arabic. Since perfect translation of the Qur'an is impossible, we have used the translation of the meaning of the Qur'an throughout the book, as the result is only a crude meaning of the Arabic text.

Qur'anic ayat and transliterated words have been italicised.

Ahadith appear in bold.

- subhanahu wa ta'ala
- sallallahu 'alaihi wa sallam
- radhi allah 'anhu/anho
AH - After Hijrah
CE - Christian Era
“So unto this (Islam) then invite and stand firm as you are commanded, and follow not their desires but say; ‘I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.’”

[Ash-Shura: 15]

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upon the seal of the Prophets and Messengers, the one sent as
a mercy to the worlds; Muhammad al-Ameen, and on his family,
companions and those who followed him with Ihsaan until the Day of
Judgement. As for what follows:

* This book, “The Da’wah to Islam”, deals with one of the most
important subjects presented in the Islamic arena. This subject is wide,
with many branches, and delicate. It is a subject whose terrain is rugged
and not smooth. The Alimmah (scholars) and mujtahidoon from our
past - may Allah be pleased with them - did not discuss it at great length
as they did with other topics, such as the ‘ibadaat (ritual worships),
mu’amalaat (societal transactions), marriage and inheritance etc. The major
part they discussed in the subject of, “the call to Islam” revolved around
“enjoining the ma’roof (good) and forbidding the munkar (evil)” and
around the individual da’wah. This is because it did not occur to them
that the Islamic Khilafah would be uprooted, the Islamic state would be
destroyed, the Islamic Sharee’ah would be suspended and that the Islamic
lands would be transformed from dar al-Islam (the domain of Islam) to dar
al-kufr (domains of kufr). If any such thing did occur to them, then they
would not be able to present answers and solutions to it, because the
mujtahid solves real issues and not issues that are expected or assumed.

Therefore, this book merely contributes to the subject. We do not claim
that it is complete and comprehensive. However, it is a serious attempt
to relocate this subject from the whims, wilderness, extravagance and
blind imitation of the Kuffar to the correct Islamic Shar’ee foundations.
* In discussing da'wah to Islam the book concentrates more on the methodology of da'wah than its obligations and saduqaat (recommended actions). This is because the need today to have knowledge of this methodology has become most pressing and important, superseding all other aspects.

The book concentrates more on the “method of da’wah to establish the Islamic Khilafah” because this aspect represents the backbone of the da’wah to Islam today. Today, under these circumstances where the Islamic state does not exist, every call that does not make the establishment of the Islamic state its pivot and the centre of its attention, is a partial or deviant call.

* When the book focuses only on the ‘da’wah to Islam’ and concentrates on the ‘method of the da’wah’, especially the ‘method of da’wah to establish the Islamic Khilafah’, it emanates from the fundamental Islamic premises which, although not the subject of discussion of this book, are, however, briefly presented. For example:

1 - The Islamic ‘Aqeedah (creed) in its clarity and purity, is the most important issue in Islam.

2 - In the pillars of the Islamic ‘Aqeedah, it is not enough to have ẓann (speculation) or least amount of ẓann, rather they must be qata‘i (definite and decisive). It is not allowed to have taqleed (imitation) in it, otherwise the Muslims will end up taking superstition and follow those who practise deception.

3 - In the thoughts relating to the ‘Aqeedah (peripheral branches to the pillars) it is sufficient to have the least amount of ẓann, and taqleed is allowed in this matter, the same as it is in the Shar’ee rules.

4 - The Shar’ee rules are taken from their Shar’ee evidences only and they are: the Qur’an, Sunnah, ijmā‘ (consensus) of the Sahabah and qiyas (analogical deduction) based on a Shar’ee ‘illah (divine reason) which has come in a Shar’ee text. The one who deduces the Shar’ee rule from its evidence is the learned mujtahid only. The muqallid (follower) is obliged to make sure he has understood the statement of the mujtahid he follows properly.

5 - When the obligations become numerous and difficult for the Muslim such that he is unable to undertake them all, he is required to give preference to the greatest obligation (according to the Shar’ee evidences and not according to whims and personal discretion).

* When the Muslims are in their natural situation, ie where the Islamic Khilafah exists, carrying of the Islamic da’wah internally would be represented in enjoining the ma’roof and forbidding the munkar and inviting the non-muslims who live inside the Islamic state to embrace Islam. Carrying the da’wah externally would be represented in inviting the non-muslims, with proof and decisive evidence, to embrace Islam; and this will be done through Jihaad when the Khaleefah deems it appropriate.

As for when the Muslims are in an unnatural situation, ie where the Khilafah does not exist, carrying the Islamic da’wah would be focused internally on the work to establish this Khilafah. As for enjoining the ma’roof and forbidding the munkar, which is a work of reform, and the da’wah to non-muslims to embrace Islam, this will continue but to a lesser degree. This is because when there is no Islamic state in the Muslim lands implementing the Islamic Share’ah, then the lands become dar al-kufr. In such a case munkaraat become the norm, so the reformatory partial action becomes insufficient or ineffective. The obligation then becomes the radical transformative action, which destroys the system of kufr and establishes the system of Islam. As for carrying the Islamic da’wah outside the Muslim lands when the Islamic Khilafah does not exist, it is represented by the da’wah to non-muslims to enter into Islam. This manifests in attacking the non-islamic thoughts to demonstrate their fallacy, and mobilising the efforts of the Muslims living outside the Islamic lands to assist in the establishment of the Islamic Khilafah in the Islamic lands.

* Indeed, any book that addresses the subject of ‘da’wah to Islam’ is supposed to deal with the basic rules relating to this da’wah, such as the following:

1 - The fact that the work to establish the Khilafah today is fard ‘ayn (an individual obligation), undertaken by expending the utmost energy and with the greatest speed.
2 - The fact that this work must be in a group, and it is not enough to undertake it individually.

3 - The fact that this group must have an ameer (leader) who is obeyed along with a clarification of the limits of his Shar’ee powers.

4 - The fact that this group includes men and women, because carrying the da’wah is obligatory on both of them.

5 - The fact that the bond in this group is the Islamic ‘Aqeedah and the Islamic thoughts.

6 - The group is obliged to adopt from the Islamic thoughts, rules and opinions everything it needs to undertake its task, and to make allegiance to the thoughts and not to personalities.

7 - The group must political, because its work is political, which is taking the power to establish the Islamic Khilafah.

8 - The fact that the work of this group is intellectual; and is not the use of violence. This is because it is a work to take the power via the Ummah, after generating the public opinion based on general awareness.

9 - The prohibition for this group to share power in the current kufr regimes.

10 - The prohibition for this group to be dependent on any of the current kufr systems. Receiving financial assistance or other aid from such systems is a type of dependence.

* Similarly, it is incumbent on any book that embarks on discussing the subject of da’wah to Islam, to deal with the ahkaam (rules) which demonstrate the way this da’wah is undertaken, such as the following matters:

1 - The practical principle; that is, the action should not be improvised, rather it has to be preceded by thought. This thought must not be hypothetical; rather it should result from sensation of the reality. This thought combined with this action must be for the purpose of achieving an objective. This objective, action and thought must all be derived from Islam. The ultimate goal is to attain the ridwan (pleasure) of Allah ﷻ based on the belief in the Islamic ‘Aqeedah. This keeps the da’wah carrier in the atmosphere of Imaan. At the same time this gives him incentives and keeps him under control.

2 - The distinction between the style and method. The tareeqah (method) is the Sharee’ah ahkaam (rules), which are constant until the Day of Judgement. As for the usloob (styles), they are mubah (permitted) actions selected by the da’wah carrier, which suit the circumstances and situation.

3 - Knowledge of the political reality is necessary just like knowledge of the ahkaam shari’ah. That is because the application of the hukm Shar’ee requires knowledge of the hukm Shar’ee and of its manaat (the reality for which the rule has come). If we know the Shari’a rule but are ignorant of its manaat, then we will be unable to apply this rule. If we try to apply it, we would make a mistake because we would apply it to other than its reality. The one who works to demolish the system and take power must have sufficient comprehension of the political reality, not only locally but also regionally and internationally.

4 - The work to take the authority and establish the Khilafah cannot be through the people of power and those who hold the authority alone, as some would think. Rather, the da’wah must be conveyed first amongst the people. Once the da’wah passed the cultural stage to the interaction stage and succeeded in the interaction with the Ummah, and a public opinion emanating from the general awareness was generated in the Ummah, the kulaah (party) starts to seek the Nusrah from the people of power and those who hold authority.

5 - The Shar’a allows more than one kulaah, group or party to work in carrying the da’wah. The condition is that they are established on the basis of Islam in terms of the ‘Aqeedah and Sharee’ah.

6 - In the event that more than one Islamic group exists, they are obliged to adhere to the Shar’ee rules that explain adaab al-ikhtilaaf (the etiquette of disagreement). It is not allowed for a Muslim to accuse another Muslim of kufr or transgression simply because he disagreed.
with him regarding an opinion, as long as this disagreement was within the confines of legitimate Ijtihad. Any opinion that has a Shar’ee evidence, strong or weak, or if it has shubhat ad-daeel (a semblance of an evidence) is a legitimate opinion. It is not allowed to discredit the opinion or the one who espouses it. Rather what should be said in the event of an evidence being weak or even having a semblance of an evidence, is that your opinion is mistaken or weak and the discussion with him should be in the best possible manner with proof and evidence. As for when the opinion has no Shar’ee evidence, or a semblance of an evidence, then it will be an unislamic opinion (ie an opinion of kufur). There is no option then other than to attack this opinion and warn the one whom espouses it of carrying a kufr opinion (though the one who carries a kufr opinion is not always a Kaafir).

7 - The rulers who suspend the Islamic Sharee’ah and legislate other laws without being forced by anybody to do this, are mostly Kuffar, even if they fasted, prayed and performed Hajj and claimed to be Muslims. That is because they preferred the laws of kufr to the law of Islam. However, if they believe the Sharee’ah of Islam is the best law and they suspended it temporarily due to their own whim, they are transgressors and not disbelievers in this respect. That is why it is not allowed for the da’wah carriers or for any Muslim to declare his approval of them or support them or even to remain silent about them, acting upon the noble hadeeth;

اِنَّ لَا يَطْلُبُ عَلَيْهِ يَدَّ وَلَا ثَرَابُ وَلَا قَلْبُ وَلَا لَسانُ إِلَّا لَوْ أَعْلَمَ إِلَّا لَوْ أَعْلَمُ فِيِلْسِانِهِ

“Whosoever sees a munkar [let him change it with his hand. If he is not able to do that then let him change it with his tongue, and if he is not able to do that then let him hate it with his heart. And that is the weakest of Imaan.”

* A book discussing the subject of da’wah to Islam is supposed to draw attention to the fact that emulating the Rasool of Allah ﷺ in da’wah to Islam obliges that the following issues are observed:

1 - The Messenger ﷺ used to invite Kuffaar to enter Islam. As for today we are mostly calling the Muslims to adhere to Islam.

2 - The Messenger ﷺ used to make da’wah when the Shar’ee rules had not yet been completely revealed. As for now, we have all the rules before us. That means there were rules that the Messenger ﷺ did not act upon in Makkah, because they had not been revealed, but we are obliged to act upon them. There are rules that he used to act upon, but later on were abrogated, so these rules are not required from us. For example, fighting was not lawful in Makkah and now it is lawful (the defensive fighting is far today, even if there is no Islamic State, because it is not entrusted with the Khalifah only). Carrying the da’wah in Makkah was obligatory on the Messenger ﷺ only, as for the Sahabah (r.a.) it was mandoob (recommended) only, for they had only pledged to him the bay’atun nisaa (the pledge of women). That situation continued until the Aws and the Kazraj tribes gave the second pledge of al-’Aqabah. Since that time carrying the da’wah became obligatory on the Muslims and not just on the Messenger ﷺ. As for what has been abrogated, it is like the Hijrah (migration) from Makkah to Madinah, which was obligatory. After the conquest of Makkah it ceased to be obligatory.

3 - Accordingly, the classification of actions into actions of the Makkan stage and actions of the Madinan stage, indicate the actions entrusted with the individuals and the actions entrusted with the ruler (the Khalifah) respectively. There are certain actions that are specific to the ruler; neither the individuals nor the groups undertake actions such as executing the hudood (penal code), initiating the war for conquest or concluding ceasefire treaties. There are certain actions that the individuals undertake, whether in dar ul-Islam or in dar al-kufr such as ‘ibadaat (worships), akhlaaq (morals), mat’umaat (foodstuffs), malboosaat (clothing) and mu’amalaat (transactions). There are other types of action undertaken both by the individuals and the ruler (the Khalifah), such as building mosques, enjoining the ma’roof, forbidding the munkar or carrying the da’wah through the decisive proofs.

* There is an issue that faces the carriers of the da’wah to Islam, when the matter relates to realising a specific aim such as the establishment of the Islamic Khilafah. That is: does the achievement of this aim have a defined time limit (ten, twenty or thirty years for example) or does it not have a time limit? Two issues arise from this. Firstly; is the nature of this
work (ie establishment of a state based on the ‘Aqeedah and Sharee’ah) that it requires more than one, two or three decades? This is because the kuthlah (block) does not work in an open-ended manner, rather it works on the basis of executing its plan within the timeframe demanded by the nature of this plan. Otherwise, the block is not serious or is working without guidance. Second, if the block fails to execute its plan and realises its aim within a reasonable amount of time, does this mean that it has made mistakes in some of its programmes and therefore, it must review these programmes to rectify them? Or does this mean that the block is not sincere to Allah and that is why Allah did not fulfill the victory at their hands? Such a book is supposed to answer these issues.

* The book of “The Da’wah to Islam” is supposed to answer some questions and dispel some doubts and correct the concepts relevant to them. For example:

1 - There are those people who misunderstand the saying of Allah ﷻ;

"أيآ أهلي الأثربين، أنتمون أهلكم أنفسكمًا لا يضطركم من ضلّ إذا أهدتكم" [TMQ 5:105]. Thus they understand from this that the Muslim is only responsible for himself and his family and not responsible for carrying the da’wah to people.

2 - There are some who misunderstand the meaning of the sacred hadith:

"It is not right that a believer should humiliate himself, and expose himself to an affliction, which he cannot bear." Thus, he understands from this that every action which exposes him to hardship such as imprisonment, expulsion from work and the anger of the unjust rulers etc, he must avoid it even if he abandoned the da’wah and complied with the unjust rulers.

3 - There are those who misunderstand the hadith of Huzayfah b. al-Yaman narrated from the Messenger ﷺ, “I said: ‘What if the Muslims have no jama’ah nor an Imam?’ He said:

"قلت: فإن لم يكن لهم جماعة ولا أمير؟ قال: فاعتزل تلك الفرق كلها ولو أن تعُسَّ بأصل شجرة حتى يدرك كموت وأنت على ذلك")

’ve then abandon all those groups, even if you have to bite onto the trunk of a tree until death comes to you as such.”’ So they understand from this that in the event that the Khaleefah of the Muslims does not exist, then it is not obligatory on the Muslims to work for the establishment of the Khilafah, rather what is required from someone is to isolate himself until he dies.

4 - There are those who misunderstand the noble hadith:

"لا يأتي عليكم عام ولا يوم إلا والدي بعده شرّ منه، حتى تلقوا ريكم")

‘There will not be a year or a day that will come upon you save that which follows it is worse than it, until you meet your Lord”, so the matter leads him to despair, hopelessness and abstention from action.

5 - There are those who say that the change of affairs is the task of the Mahdi ﷺ and it is not our job. The result would be to refrain from action.

* This book has dealt with most of the issues mentioned in this introduction, just as it has addressed many other issues. If it is deficient in any way then perfection lies with Allah ﷻ alone. Perhaps, the second edition will be more exhaustive and complete with the help and aid of Allah ﷻ. We pray to Allah that He ﷻ makes this book of benefit to the Muslims and that He ﷻ rewards its author with the best reward.
and companions and those who followed his guidance until the Day of judgement, and all Praise is to Allah, the Lord of the worlds.

"Wa'i Magazine"

The importance of conveying the Islamic da'wah

D a'wah is an act of inclination and encouragement. If you call a person to Islam it means you incline him towards what you called him to and generate his interest in it. Therefore, the da'wah to Islam is not restricted to speech only, but includes whatever inclines and creates interest, of speech or action. Thus, the da'wah is conveyed in the form of actions and speech. The Muslim, by his own adherence, gives the living example of what he calls to with his tongue, and manifests the true image of Islam by adhering to the truth.

He ﷺ said:

"And who is better in speech than he who invites (men) to Allah and does righteous deeds, and says: 'I am one of the Muslims.'" [TMQ 41:33]. And He the Sublime said:

"So unto this (deen) invite (O Muhammadﷺ) and stand firm and straight (on this path) as you are commanded." [TMQ 42:15]

The da'wah to Allah is obligatory and it is a worship with which the da'wah carrier seeks closeness to his Lord, and knows that its status is high, by which Allah ﷺ raises him in this world and in the Hereafter.

The da'wah to Allah was the mission of the Prophets who undertook it and via it they established the deen of their Lord.
He said:

\[\text{وَلَعَدَّ بَعْنَا فِي كُلِّ أمَّةٍ رَسُولًا أَنْ اعْبَدُوْا اللَّهَ وَاحْتَبَنِوْا الطَّغَاتُ}
\]

“And verily, We have sent among every Ummah a Messenger (proclaiming): Worship Allah (alone), and avoid the Taghut (false gods, deities etc).” [TMQ 16:36].

He said:

\[\text{إِنَّمَا أَرَسَّلْنَاكَ سَابِحاً وَمُبْسِرًا وَذَا دِينَٰ أَنْ يَُدُّنُ إِلَىِّ اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّبَينٍ}
\]

“O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner - and as one who invites to Allah by His Leave, and as a lamp spreading light.” [TMQ 33:45-46]

Thus, our noble Messenger conveyed Islam and admonished the Ummah. He was a witness over people regarding what he called them to in the dunya, so he called them to bear witness and asked Allah to bear witness. This is what he did in the farewell pilgrimage when he said,

\[\text{...لا أَهيِّلَ لَغِفُّ؟ اللَّهَمَّ فَاشْهِدُ}}
\]

“...have I conveyed. O my Lord, bear witness” [Reported by Bukhari]. Thus, the da’wah is the legacy of the Prophet to his Ummah, we must preserve it if we are to preserve Islam within us.

This is because one cannot imagine Islam to have an effective presence without a da’wah to bring it into existence.

Nor can one imagine that Islam will remain clear in the minds of its followers without a da’wah which purifies it of the darkness and the effect of deviant thoughts.

Nor can one imagine that Islam will be established without a da’wah to establish it.

Nor can one imagine that Islam will be spread in a strong manner without a da’wah to spread it.

If it was not for the Islamic da’wah the deen would not have become strong, it would not have spread, it would not have been protected and the hujja (proof) of Allah would not have been established against His creation.

Thus, by the da’wah to Islam, it returns to its former glory and powerful existence, and how urgently we need that today.

With the da’wah to Islam, Islam is disseminated amongst all peoples and the deen, all of it, will be for Allah. The world today is in urgent need of this da’wah.

With the da’wah to Islam the proof of the Muslim manifests, and the proof of the kaafir is cut and so he will not be excused for his abandonment of Islam. He says:

\[\text{وَأَرْسَلْنَا مِسْتَنَبِينَ وَمُنْذِرِينَ لِلَا قَدْ أَيْتُ الْيَسِىَ عَلَىِّ اللَّهِ حَقَّاً بَعْدُ الرَّسُولِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}
\]

“Messengers as bearers of good news, as well as warners, in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.” [TMQ 4:165]

For this reason, the da’wah to Islam gained its importance amongst Muslims, and the first early Muslims starting with the Prophet undertook it, and they gave it the same attention they gave to the deen. Had there not been da’wah to Islam, Islam would not have reached us and hundreds of millions of people would not have embraced it; rather Islam would not have gone beyond the Messenger. So the first thing revealed to the Messenger was His saying:

\[\text{فَأَرْمَأُ}
\]

“Read!” [TMQ 96:1]. He ordered him to read himself and to read it to the people. One of the earliest ayaat revealed to him was His
saying:

**“Arise and warn!”** [TMQ 74:2]

Thus, the Da’wah of the Messenger ﷺ brought about Islam in all its aspects, and produced the first Muslims who were the best in carrying the Khayr (Islam) as a Message after the Messenger ﷺ. The da’wah of those Muslims carried Islam to those who came after them. Thus, in this manner and our present time, the da’wah must continue until the Final Hour.

Therefore, the da’wah in relation to Islam is like the flow in relation to water; just as the water irrigates, quenches the thirst and gives goodness to the people, it needs someone to carry it. In the same way Islam, which is the true deen and the correct way of life, also needs someone to carry it, and carry its goodness, so as to irrigate and quench and guide the one who follows the good Pleasure of Allah ﷻ.

Therefore, the strong relationship between Islam and the da’wah becomes apparent.

For this reason, the da’wah is a fundamental pillar and a vital matter in Islam. Islam needs the da’wah to generate influence with it, and it needs the da’wah to spread. The age of the da’wah is the age of Islam itself, ever since it started, until Allah ﷻ inherits the earth and those inhabiting it.

Therefore, the da’wah must be given its due importance in the life of the Muslims. The Muslims must be preoccupied by the da’wah for which they must spend their time and exert their effort.

**ENJOINING THE MA’ROOF (GOOD) AND FORBIDDING THE MUNKAR (EVIL) IS PART OF CONVEYING THE DA’WAH**

Regarding this issue Imaam an-Nawawi (may Allah have mercy on him) says in his Sharh Saheeh Muslim under the chapter “enjoining the ma’roof and forbidding the munker”: “Know that this chapter - i.e. the chapter of enjoining the ma’roof and forbidding the munkar – most of it has been seen-off a long time ago, and what is left of it nowadays is very few signs.”

This chapter is of grave importance; it is the support and basis of the matter. When the evil becomes widespread then the punishment will engulf the good and the bad (people), and if they did not restrain the tyrant, Allah ﷻ will be about to punish them all:

> “And let those who oppose the Messenger’s commandment beware, lest some affliction befall them or a painful torment be inflicted on them.” [TMQ 24:63]

The need for enjoining the ma’roof and forbidding the munkar is necessary and permanent as long as the need remains for life itself, its security and well being. Indeed, the da’wah is equivalent to all of that. The Prophet ﷺ has explained the extent of that need and gave an example for it. So he said:

> ((مثل القائم على حدود الله وواقع فيها كمثل قوم استهلموا على سفينة فاصاب بعضهم أعلاهما وبعضهم أسفلها. وكان الذين أسفلها إذا استقروا فلم يروا أحدا. أو لم نود من فوقهم. فقالوا: لو أنا خرفنا في نصيبنا خرفنا. أو لم نرد من فوقنا؟ إن تركهم الذين في الأعلى وما أرادوا هلكوا جميعا. وان أخذوا على أيديهم نجوا جميعا))

> “The example of those who maintain Allah’s limits and those
who surpassed the limit is like the example of those who share a boat. Some would occupy the lower while others the upper deck. The occupants of the lower deck would have to go to the upper deck to have access to the water. They said, ‘Why don’t we drill a hole in the lower deck to directly access the water, so as not to cause any inconvenience to those above us?’ If those on the upper deck allowed this to happen, then the entire boat with all the passengers would sink. However if they prevented them from doing so, then all would be saved” [Reported by Bukhari]. This hadith explains how enjoining the ma’roof and forbidding the munkar is equivalent to the life and security of society. Any complacency in undertaking this task has no outcome except that the boat sinks with everyone on it, to the bottom of the sea and everybody would perish and drown.

The Qur’an has expressed the importance of the da’wah and people’s need for it in many ayaat. The words of the Qur’an have not been restricted to the subject of da’wah, but rather they have included many words and meanings all of which revolve around the topic of da’wah, in addition to ahadeeth (traditions) of the Messenger ﷺ. We mention a few of them here by way of example and not as an exhaustive account.

The Qur’an has expressed the da’wah by the phrase, “enjoining the ma’roof and forbidding the munkar.” He ﷺ said:

وَكُلُّ مَنْ كَانَ مُنَكَّرًا فَخَلَفَهُ فِي الْأَبْوَابِ، فَإِنَّهُمْ مِنَ الْمُكَذِّبِينَ

“And let there arise from amongst you a group inviting to all that is good (Islam), enjoining the ma’roof and forbidding the munkar. And it is they who are successful.” [TMQ 3:104]

Similarly, the Qur’an has expressed the da’wah with the term, “shahaadah” (to bear witness) against people. He ﷺ said:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لَّتَكُونُوا شَهَيْدَاءَ

“And let there arise from amongst you a group inviting to all that is good (Islam), enjoining the ma’roof and forbidding the munkar. And it is they who are successful.” [TMQ 3:104]

The Messenger of Allah ﷺ said:

وَالَّذِي نَفَسِي بِيْدِهِ لَأَمَّرْنَ بِالْمَعْرُوفِ وَتَهَونُ

“By the One in whose Hand lies my soul, you must order the ma’roof and forbid the munkar, or Allah will be about to send a punishment, then you will supplicate to Him and you will not be answered” [Reported by Tirmizi]; and he ﷺ said,

وَذَٰلِكَ أَحْزَنِ الفِلَّمِينَ

“Whosoever from amongst you sees a munkar let him change it with his hand, if he is not able then let him change it with his tongue, and if he is not able then let him hate it in his heart. And that is the weakest of Imaan” [Reported by Muslim].

**Tableegh is part of conveying the da’wah**

**The importance of conveying the Islamic da’wah**

The Messenger of Allah ﷺ said:

وَالَّذِي نَفَسِي بِيْدِهِ لَأَمَّرْنَ بِالْمَعْرُوفِ وَتَهَونُ

“The Messenger of Allah ﷺ said;
“...the believers are witnesses of Allah on earth.” [Reported by Ibn Majah]. The Messenger  also says,

"Let the one present (shaahid, ie witnessing this) convey it to the one absent.”

Likewise the Qur’an has expressed the da’wah with the term, “tableegh” (conveyance). He  said:

"O Messenger (Muhammad )! Convey (the Message) which has been sent down to you from your Lord. And if you did not, then you have not conveyed His Message. Allah will protect you from mankind” [TMQ 5:67]; and the Messenger  also says,

"Convey from me even if it is one ayah.” [Reported by Bukhari]
Fight in the name of Allah and in the cause of Allah. Fight against those who do not believe in Allah. When you meet your enemy from the Mushrikeen, invite them to three courses of action. If they respond to any one of them, accept it from them and restrain yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them ...” [Reported by Muslim]. It has been narrated from the Rasool of Allah ﷺ that he said,

“Verily, the deen is advice.” He was asked, “To whom O Rasool of Allah ﷺ?” He said: “For Allah, His Book, Messenger, imaams of the Muslims and the masses” [agreed upon]. Sulayman b. Buraydah reported on the authority of his father who said, “When the Rasool of Allah ﷺ appointed anyone as leader of an army or raiding expedition he would exhort him to fear Allah (in his private matter) and to be good to the Muslims who were with him. He ﷺ would say,

If we come to the verses which only relate to enjoining the ma’roof and forbidding the munkar and not other verses of da’wah, by way of example, we will see that these verses have informed us that this great pillar in Islam must include all the Muslims. The verse, in respect to the Prophet ﷺ who is our example and model, says;

“This clarifies the completion of His Message. He ﷺ is the one on whose
The importance of conveying the Islamic da’wah

The Qur’an has clarified that the da’wah should be to Islam;

“And let there arise from amongst you a group inviting to all that is good (Islam)...” [TMQ 3:104]

Qurtubi said: “Allah ﷻ made enjoining the ma’roof and forbidding the munkar differentiate between believers and munafiqeen (hypocrites). Thus it indicates that the most specific description of the believers is: enjoining the ma’roof and forbidding the munkar and at the head of which is the da’wah to Islam.” [Tafseer al-Qurtubi 4/47]

The Qur’an has also clarified that the da’wah should be to Allah ﷻ;

“O Muhammad ﷺ, call them to a Straight Path.” [TMQ 23:73]
“salvation” the consequence of undertaking that obligation and “torment” the consequence of leaving it. He ﷺ said,

[Quran 7:165]

Since Imaan is the foremost ma’roof and the basis of every ma’roof, then kufr on the other hand is the foremost munkar and the basis of every munkar. Since the acts of obedience are ma’roof emanating from the foremost ma’roof, then on the other hand the acts of disobedience are the munkaraat emanating from the foremost munkar. Since ruling by what Allah has revealed is the head of the acts of obedience, with which the Imaan and the acts of obedience are preserved, and through which the da’wah is undertaken and the deen is spread; then on the other hand ruling by other than what Allah has revealed is the head of the acts of disobedience and it constitutes following the whims, desires and misguidance.

Accordingly, it is obligatory on the Ummah to unite on establishing this obligation. Let the Muslim who is concerned about the matters of hisdeen know that when he reads an ayah or hadeeth, he is not the only one intended with it, but it is a speech to all. Even if the speech is directed towards the Messenger ﷺ, it is an address to the Ummah through him as long as there is no evidence of specification. When Allah orders a Muslim regarding Imaan, it is an order for him and others, and the order to rule by what Allah has revealed is an order for him and others as well.

Enjoining the ma’roof and forbidding the munkar is fard ‘ala al-kifayah (an obligation of sufficiency) and some have been specifically obligated, and the one undertaking it will be rewarded and the one who abandons it will not be excused until it has been accomplished, since Allah ﷺ made
Islam consists of ma'roofat which Allah ﷻ has ordered to establish, and munkaraat which He ﷻ ordered to abstain from and remove.

The head and the highest ma'roof is the belief in Allah ﷻ and the rest of the pillars of the Islamic 'Aqeedah.

The head of the munkaraat (pl. of munkar) and its most evil manifestation is kufr in all its forms. Allah ﷻ ordered that one avoid it, deter people from it and warn of falling into its snare.

Then after Imaan comes taqwa from the categories of ma'roof. It is realised by obeying Allah ﷻ and His Messenger ﷺ. It is the fruit of Imaan, it completes it and it is from its requisites. Fearing Allah ﷻ means to avoid His anger. This cannot take place except by adhering to the Law of Allah ﷻ. This adherence is linked to Imaan. So whenever the Imaan of a Muslim becomes strong, his adherence to obedience becomes strong. This adherence becomes weak when the Imaan becomes weak. Thus, the Muslim is ordered to have Imaan and obey Allah ﷻ and His Messenger ﷺ, and he is forbidden from kufr in all its forms, and from acts of disobedience in all its forms.

The Imaan and taqwa of a Muslim and his abstention from kufr and sins will not remain and will not spread unless he conveys it and calls people to it, establishes the entity that protects the Muslims, their 'Aqeedah and their taqwa and prevents them from falling into the traps of kufr and disobedience. This is what the reality and the actions of the Messenger ﷺ have shown. The Messenger ﷺ did not order those with him to have Imaan and taqwa only. Rather, he used to work with them to establish an environment for Imaan and taqwa, by establishing the entity
which will make the whole society proceed in the same direction in which the Imaan and taqwa of the individual proceeds. This is what he achieved when he established the Islamic State in Madinah al-Munawwarah.

Thus, the ma’roofaat (pl. of ma’roof) that we are obliged to bring about must be conveyed to the people, and the people must be invited to them and we must establish the entity that will protect them. The munkar that one must stay away from must be fought, chased, alienated and whoever committed them must be accounted and the entity that causes the presence of such munkaraat or protects them must be removed.

Therefore, the Muslims are obliged to enjoin the ma’roof and forbid the munkar. Before ordering the ma’roof, they themselves must abide by it, and before forbidding the munkar they themselves must refrain from it.

**THE FIRST ASPECT: ABIDING BY THE MA’ROOF AND ABSTAINING FROM THE MUNKAR**

The Muslim is required to have Imaan in Allah, His messengers and the whole of the Islamic ‘Aqeedah; ie the belief in Allah, His angels, Books, Messengers, in the Last Day and al-qadhaa wal-qadar, that both good and bad are from Allah, and believe in whatever has come in the Kitaab and Sunnah in a decisive manner.

Thus, Imaan is fard ‘ayni (a personal obligation) on every Muslim. He is required to believe in it generally and he must have its foundation. Thus, he is required to believe in the existence of Allah, the Creator of everything and that there is none like Him. The One who has the attributes of perfection and from Whom any deficiency is removed, and that whatever is in the universe, and whatever life is established upon, and needed by man is from Allah al-Qadeer. Nothing on the earth or in the sky can escape Him; nothing can go against His Will and Knowledge. He is the only One to be truly worshipped, in Whom alone is the seeking of refuge, to Whom alone is the submission, and with His Pleasure alone comes tranquillity. When the Muslim possesses this foundation then he has obtained the Imaan in Allah. He is also required to believe that Muhammad is the Rasool of Allah, who has come with the deen of Islam as a revelation from Allah and not through his genius or intelligence, and that he is infallible in what he conveyed from his Lord. He should believe in the rest of the Messengers of Allah and His Books in a general manner, in the angels, the Last Day and in al-qadhaa wal-qadar. These are the foundations of Imaan, whoever acknowledged them becomes a believer, even if he has missed some of the details - of course this is as long as he does not undertake or believe in anything that violates his Imaan. This Imaan, however increases and decreases, consequently this requires strong adherence and maintaining an upright behaviour. Thus, the belief in Allah strengthens and becomes more potent in the realm of life, when the believer contemplates more about the universal signs and the revealed verses of Allah. So the more a Muslim thinks about the creation of Allah and the precision of its composition and the power of its Creator, His wisdom and knowledge, the more his Imaan strengthens and his sanctification to this Mighty Creator increases. The more that man contemplates the bounties that Allah has bestowed upon him, and the more he tries to count them and draw his perception to what he was heedless of, the nearer he draws to ... and about his need and weakness, the more he hastens towards worshipping, obeying and submitting to this Creator only.

Likewise the belief in the Rasool of Allah increases and decreases. So the more the Muslim’s knowledge of the Qur'an increases, the more his conviction that this Qur'an is not from anyone other than Allah increases, and hence his conviction that Muhammad is the Messenger of Allah also increases. Similarly, as he contemplates the Sirah of the Rasool of Allah, his life, the suffering he underwent in the Path of Allah and his position, the greater his love for the Rasool of Allah, and his attachment to the personality of this great Prophet increases. Consequently his endeavour to obey him and carry the same concern the Rasool of Allah carried throughout his life also increases.

The same holds for the belief in the Last Day. When the Muslim thinks more about the conditions of the Day of Judgement, which makes children grey headed, every nursing mother forget her nursing, every pregnant one drop her burden, and the people look as if they are drunk from the fear of what is taking place; this unseen scene which Allah has informed him about terrifies him, and as a consequence he wants to...
avoid the terror of that day and thus seeks the means of safety on that day. The more the believer contemplates the ayaat and ahadith which talk about Jannah and what Allah ﷺ has prepared for the believers in terms of the lasting comfort and eternal happiness, then the smaller the delight of the dunya becomes in his eyes and his yearning for that sublime Paradise increases. Also, the more the believer ponders over the ayaat and ahadith regarding the Hellfire and what Allah has prepared for the disbelievers and sinners of painful torment and the eternal fire, the greater becomes his fear of this punishment. Hence fear of life’s punishments and pains diminishes in his eyes, so he starts to avoid the reasons which lead one to enter the Hellfire, even if that led him to the prisons of the zaalimeen (oppressors) and exposed his back to be beaten by their whips. Thus, when the heart ties itself around Imaan, then the organs of his body respond to Allah ﷺ in aware obedience and strong commitment. The more the Aakhirah becomes prominent in the eyes of the believer, the more the dunya seems immaterial to him. When the Imaan becomes stronger, the adherence consequently becomes stronger, and supports the believer to stay firm in his speech and action, whatever the hardships and difficulties he faces.

Imaan (belief) in Allah needs to be accompanied by rejection (kufr) of all other rivals, whatever forms and images they may take, whether they are idols or thoughts. The Qur’an confronted the idol worshippers, and the carriers of these concepts:

“Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.” [TMQ 2:256]. Just as thought and contemplation is a means to believe in Allah ﷺ, likewise it is also a means to reject Taghut. He ﷺ said;

فَمَّا يَكَفُّ الْعَطَافُ وَيَوْمَ يَتَعَلَّمُ بِالْغَفُورِ 

وَقَالَ أَعْمَلُونَ مَا نَتَحْتُونَ وَللهُ حَقَّكُمُ وَمَا تَعْمَلُونَ”

“He said: ‘Do you worship that which you (yourselves) carve?’ And Allah has created you and what you make” [TMQ 37:95-96]; He ﷺ said;

وَفَرَأُوا النَّاسَ وَالْؤَزَّرُ وَسَمَاءُ النَّاسِ الأَخَرَى وَأَصْحَابُ الذِّكْرُ وَهُوَ الْأَخَرُ وَأَنْتَ إِذًا فِي مَسَامَةٍ ضَيْرُ"[TMQ 53:19-22]; and He ﷺ said;

“He has then considered al-La’at and al-Uzza, and Mumaat, the other third? Is it for you the males and for Him females? That indeed is a division most Unfair!”

“Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.” [TMQ 2:256]. Just as thought and contemplation is a means to believe in Allah ﷺ, likewise it is also a means to reject Taghut. Both are required from the Muslim so that he can grasp the firm handle and obtain the correct guidance.

This Imaan, required from every Muslim, makes him committed to it. Whosoever believes in Allah ﷺ and discards all that is false, will find himself leaning towards this great Ilah (God), the Creator, al-Qadeer (the All-Able). Thus, he loves Him, fears Him, desires His Mercy, worships
Him and follows His orders. This generates in the Muslim the love of what Allah ﷻ lives, and the hatred of what Allah ﷻ hates. The Muslim in his life would then turn to Allah ﷻ to thank Him for what He bestowed upon him, and the grace that He brought upon him. Why would he not do so, having realised that he is weak and incapable, in need of the One who manages his affairs? If it was not for Allah ﷻ, he would not have been guided, he would not have upon the right path, and his affairs would not have been good. Thus, by following the order of Allah ﷻ he lives a good life, and by turning away from the zikr of Allah he lives a miserable and wretched life, and he loses this world and the Hereafter. Thus, Imaan inevitably drives towards compliance and taqwa. This makes every Muslim turn to the Creator to worship Him and obey Him, abstain from anything which angers Him, and makes him eager to do whatever will please Him. So what pleases Allah ﷻ and what angers Him? Indeed, what pleases Allah ﷻ is the obedience to Him, which is through the many ma’roofaat the Legislator determined for the Muslims and ordered them to comply with. What angers Allah ﷻ is disobedience, which is through the many munkaraat the Legislator also determined, and ordered them to abstain from.

**FARD ‘AYNI (THE PERSONAL OblIGATION) AND FARD KIFAA’I (THE OBLIGATION OF SUFFICIENCY)**

Indeed, the one who examines the divine obligations will find that some of them are individual and some are collective. The fard ‘ayni (individual obligation) is the obligation which must be undertaken by every mukallaf (legally responsible person) by himself. If a Muslim abandons this obligation, then he would not be free of the sin, even if all the Muslims had undertaken it. If he undertook the obligation while all the Muslims neglected it, then he would be free of the sin and blame before Allah ﷻ. This means that it is incumbent on every Muslim to search for the individual obligations and adhere to them, so as to be absolved from guilt, and to relieve his conscience before the Creator of obligations. Likewise, what has been said about the individual obligations is also the case regarding the prohibitions, as long as they relate to the individual. This means that the Muslim has to perform the salah, fast in Ramadan, make pilgrimage to the Sacred House when he can, pay the zakah when his wealth reaches the nisab (the minimum amount above which zakah is due), look after his parents, eat the halaal and good; abstain from eating the evil and haram and abstain from zina (adultery), lying and backbiting, and other such things, which the Muslim must inquire about. Thus he will undertake any action if it is ma’roof and abstain if it is munkar.

**FARD KIFAA’I (THE OBLIGATION OF SUFFICIENCY OR COLLECTIVE OBLIGATION)**

There are collective obligations, and what is required is that these obligations must be performed, irrespective of who has undertaken them from the Muslims. They are not required from every individual by himself. Rather what is required is that they are enacted. They may be enacted via a few or via many. If they are not enacted, then all the Muslims will be sinful until they are enacted. Otherwise, the sin will be removed only from those who struggled and endeavoured to establish them, and who were involved in this struggle seriously. Let no one assume that because the Muslims share the sin with him, that this will lighten the sin for him, and so he is negligent of the collective obligations. This is not true, because he will come alone on the Day of Judgement, carrying the sin on his own. He ﷻ said:

> And everyone of them will come to Him alone on the Day of Resurrection (without any helper or protector.” [TMQ 19:95]. The fact the Ummah falls into sin with him may give him comfort in this world, but this will not lighten it for him in the Hereafter. Therefore, let everyone who has been negligent in the collective duties that have not been established, rush into serious involvement in the work to establish them, so as to clear his conscience before Allah ﷻ, before that Day comes when the hearts and sights will be turned about. Thus, the Muslim who believes in Allah ﷻ and fears His warning and wants His Promise, he will be concerned to please Allah ﷻ, to win Paradise and save himself from the Fire. Such a Muslim looks upon the collective obligation as a duty that must be undertaken. As long as it has not been undertaken, then the sin will reach him if he did not work to establish it. However if the obligation was performed, then there will not be any blame on him as long as some people established it. So in order for the Muslim to relieve his conscience before Allah ﷻ, he must be concerned with the collective obligations just like his concern with the individual obligations. For example: ruling by what Allah ﷻ has revealed,
Jihaad in the path of Allah ﷺ, Ijtihad, enjoining the ma’roof and forbidding the munkar. All of these are collective obligations, which the Muslims must work to establish, otherwise they will be sinful. If Ijtihad is absent in the Ummah, for example, then everyone is sinful except the one who works to bring about Ijtihad. The presence of people working to bring about Ijtihad will not remove the sin from others, as long as Ijtihad still does not exist. When Ijtihad comes to exist, then the sin is removed from everyone. This is also the case with regards to establishing the Islamic State. Every individual who abstains from undertaking the work to establish it will be sinful before Allah ﷺ, and the presence of people working for its establishment will not remove the sin from those abstaining from it, as long as the state has not been established yet. The following was mentioned in the book entitled, “Al-Fikrul Islami” (The Islamic Thought) under the heading, “The obligation of sufficiency is an obligation on every Muslim.” The text states the following:

“The obligation is not removed in any case whatsoever, unless the work which was obligated has been undertaken. The one who neglects the obligation will deserve punishment for abandoning it. He will remain sinful until he undertakes it. There is no difference in this regard between the individual obligation and the obligation of sufficiency (ie collective obligation). All of them are an obligation on all of the Muslims. Thus, His ﷺ saying:

أَفْرَوْاْ خَفَافًا وَقَالًا

“March forth, whether you are light or heavy...” [TMQ 9:41], is an obligation of sufficiency. In all of these (obligations), the action has been requested decisively (tala’ban jaaziman). Hence, trying to differentiate between the individual obligation and the obligation of sufficiency in their capacity as obligations is a sin before Allah ﷺ; it counts as turning away from the path of Allah ﷺ and deception to cause complacency in undertaking the obligations of Allah ﷺ. As for removing the duty from the one on whom it was obligatory, here as well there is no difference between the individual obligation and the obligation of sufficiency. The duty is not removed until the action requested by Ash-Shaari’ (the Legislator) has been established, whether the request was to every Muslim such as the five daily prayers or the request was for all the Muslims such as the ba’thah (pledge) to the Khaleefah. None of these obligations will be removed until the action has been established, ie until the prayer has been established and the Khaleefah has been appointed and given the ba’thah.

Thus, the obligation of sufficiency will not be removed from anyone of the Muslims, when some of them undertake the action that will establish it, until it has been established. Thus, every Muslim will remain sinful as long as the action has not been completed. Therefore, it is incorrect to say that the obligation of sufficiency is the obligation which, if some undertook it, then the rest are absolved from the sin. Rather, the obligation of sufficiency is the obligation which if some have established it, then the rest are absolved of the sin. The removal of the sin will be something real, because the action which has been ordered has already been undertaken and it exists, so there is no place for the sin to remain. This is the obligation of sufficiency, which is like the individual obligation. Hence, the establishment of the Islamic State is an obligation on all Muslims; ie it is fard on every single Muslim. This obligation is not removed from any single Muslim until the Islamic State is established. If some undertook the actions that will establish the Islamic State, the obligation is not removed from any single Muslim as long as the Islamic state has not been established. The obligation will remain on every Muslim, and the sin will remain on every Muslim until the establishment of the State. The sin will not be removed from any single Muslim until he pursues the action that will establish the State, and continues on this action until the State is established. Thus, every obligation of sufficiency will remain an obligation on every Muslim, and will not be removed until the requested action has been undertaken.”

Once the individual obligations and the obligations of sufficiency became clear to us, it becomes clear to us that for the Muslim to relieve his conscience before his Creator and his Lord, it is incumbent on him to undertake the individual obligations and participate with others in establishing the obligations of sufficiency.

**Priorities in the obligations**

Undertaking the individual obligations has Shar’ee priorities. When the Muslim is able to do all his individual and collective obligations, then this is what is required, and he has no problems. However, if any clash occurs, then performing the individual obligations takes priority over the collective obligations. If a clash occurs between the individual obligations,
then it will be the Shar'a, and not the mind, which laid down the priority for some over others. Thus, the providing of nafaqah (maintenance) for the family takes precedence over payment of debt, and the payment of debt takes precedence over paying for the Hajj. The fasting of Ramadan takes precedence over the fast of Nadjah (solemn promise). The ‘Aqiqah prayer takes precedence over keeping one’s promise and so on and so forth. If a clash occurs between the collective obligations where they cannot all be established, then again the Shar'a, and not the mind, laid down the priority of some over others. Here the field is wide and complicated. This is because there are many collective obligations; some are difficult and very costly, while others require great effort and time. There are so many, that the Muslim cannot possibly undertake them all. Therefore, it becomes imperative for him to undertake some at the expense of others. What he undertakes and what he leaves cannot be on the basis of whims, rational evaluation or personal choice, rather it is based on legal preference, where the Shar'a decides the priority. This is taken from the qara'ain (Shar'ee indications) that clarify its importance.

THE MOST IMPORTANT OBLIGATIONS OF SUFFICIENCY

For instance, when we decide that the establishment of the Islamic State comes at the head of the scale of priorities amongst the collective obligations, we take this decision from the texts of the Qur'an and Sunnah.

The verses that obligate to rule by what Allah has revealed are many. He ﷺ says:

“And so judge between them by what Allah has revealed and follow not their vain desires...” [TMQ 5:49],

وَأَنْ حُكَمُ بِهِمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَسْتَيْعَ أَحْوَاهُمْ

“And whoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers).” [TMQ 5:44],

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِدْتُونَ هُمُ الْكَافِرُونَ

“...And whoever does not judge by what Allah has revealed, such are the Zaalimun (unjust, oppressors).” [TMQ 5:45]

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِدْتُونَ هُمُ الْظَّافِرُونَ

Acting upon these texts and other such texts containing other ayaat and ahadeeth depends on the existence of the Islamic State which will rule by what Allah ﷺ has revealed.

The verses that order the establishment of the Hudood (penal code) are many:

“...And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)” [TMQ 5:47],

فَلَا وَرَبُّكَ لَا يُؤْمِنُونَ حَتَّى يَحْكُمُواْ بِمَا شَرَّحْنَا بِهِمْ

“But no, by your Lord, they can have no Imaan, until they make you (O Muhammad) the judge in all disputes between them...” [TMQ 4:65],

وَأَنْ حُكَمَ بِهِمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَثْبَتْ أَحْوَاهُمْ

“And who is better in judgement than Allah for a people who have firm belief.” [TMQ 5:50]

وَأَفْرَحُواْ بِالْجَهَلَةِ يَتَحَرَّونَ وَمَنْ أَحسَنَ مِنْ اللَّهِ حَكَمًا لَّقُومٍ

“We Cut off the hand of the thief, male or female...” [TMQ 5:38],

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعْنَا أُنْفُقَيْنَا

“The woman and the man guilty of illegal intercourse, flog each of them with a hundred stripes...” [TMQ 24:2],

وَالَّذِينَ يَرْجُونَ الْمُحَصَّنَاتِ لَمْ لَهُمْ يَأْثُمَا بَارِيَةً شَهِيدًا
“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes...” [TMQ 24:4],

“...And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority (i.e. to demand Qisas, to forgive or receive blood money)…” [TMQ 17:33],

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (Islam) among the people of the Book (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued" [TMQ 9:29],

"…and fight the Mushrikeen (polytheists, idolaters) collectively, as they fight against you collectively..." [TMQ 9:36],

"And make ready against them all you can of power, including the steeds of war to threaten the enemy of Allah and your enemy, and others besides them, you may not know but whom Allah does know...” [TMQ 8:60] Acting upon these texts and other such ayaat and ahadeeth depends on the existence of the Islamic State that will rule by what Allah has revealed. There are many ahadeeth which mention the whipping of the one who drinks alcohol, and stoning the fornicator who is married, tooth for a tooth, qisas (equal retribution) for injuries, and the arsh (blood money) when qisas does not take place, and the imposition of the ta’zeer (discretionary punishment) where the Shar’ā has not fixed a specific punishment. Acting upon these rules and Hudood, which Allah has legislated, depends on the presence of the Islamic State that will rule by what Allah has revealed.

There are many ahadeeth which mention that Jihaad will continue until the Day of Judgement and the justice of a just person or the ability to take place with every Ameer, whether pious or sinful. However, the rulers today do not engage in Jihaad, nor do they order Jihaad in the path of Allah. For instance:

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes...” [TMQ 24:4],

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (Islam) among the people of the Book (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued" [TMQ 9:29],

"…and fight the Mushrikeen (polytheists, idolaters) collectively, as they fight against you collectively...” [TMQ 9:36],

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The verses that mention Jihaad in the path of Allah are numerous. For instance:

"March forth, whether you are light or heavy, strive hard with your wealth and your lives in the path of Allah…” ” [TMQ 9:41],

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes...” [TMQ 24:4],

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (Islam) among the people of the Book (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued" [TMQ 9:29],

"…and fight the Mushrikeen (polytheists, idolaters) collectively, as they fight against you collectively...” [TMQ 9:36],

"And make ready against them all you can of power, including the steeds of war to threaten the enemy of Allah and your enemy, and others besides them, you may not know but whom Allah does know...” [TMQ 8:60] Acting upon these texts and other such ayaat and ahadeeth depends on the existence of the Islamic State that will rule by what Allah has revealed. There are many ahadeeth which mention the whipping of the one who drinks alcohol, and stoning the fornicator who is married, tooth for a tooth, qisas (equal retribution) for injuries, and the arsh (blood money) when qisas does not take place, and the imposition of the ta’zeer (discretionary punishment) where the Shar’ā has not fixed a specific punishment. Acting upon these rules and Hudood, which Allah has legislated, depends on the presence of the Islamic State that will rule by what Allah has revealed.
There are numerous hadiths which command the Muslims to have one Imam, to whom they will give pledge on the Book of Allah and the Sunnah of His Messenger:

\[
\text{“Whosoever dies without having a bai‘ah (pledge to a Khaleefah) on his neck, he dies the death of jaahiliyyah.”}\]

“The Imam is a shield, behind whom the Muslims fight and by whom they protect themselves.”

“…And never will Allah grant to the disbelievers a way over the believers” [TMQ 4:141],

“Thus We have made you a just nation, that you be witnesses over mankind and the Messenger be a witness over you…” [TMQ 2:143] How can there be any dignity for the believers, and the kuffar not have a way over the believers, while the believers have no State? How can they enjoin other nations with the ma’roof and forbid them from the munkar while, in their own homes, they are unable to do this? This will not be possible without the presence of the Islamic State which rules by what Allah has revealed.

As well, the things Muslims need for life in the Islamic society such as industry, medicine, hospitals, establishment of factories, laboratories, preparing the power and other such collective obligations; in all these matters, the Muslims share the responsibility of securing them. However, securing these matters in a complete way, that achieves the prosperous...
Islamic life – which depends on its slavery to Allah ﷻ from one side, and the preparation and power for Muslims so as to convey the da’wah, from another side – cannot be done except through a State that itself supervises the establishment of these obligations effectively, and in a way that compiles completely with the nature of Islam and its objectives.

Likewise the Shar’a has charged the ruler with the responsibility of compelling the people to adhere to what the Shar’a has made obligatory. In the absence of the Islamic State, all the rules entrusted with the ruler are suspended. When the people also neglect the rules that pertain to them, they will not find a ruler to make them adhere to these rules. In this case, most of the rules pertaining to the people will be suspended. Thus the presence of the Islamic State will become one of the foundations on which the practical existence of Islam will be established in the realm of life. When this foundation is abolished then a great number of the rules of Islam will be abolished, many of the texts of Islam will be suspended, the Muslims will lose their identity, dignity and power, and their land will be captured and their enemy will have control over them, and the munkaraat will become widespread, as is the case today.

**ISLAM CANNOT BE ESTABLISHED WITHOUT THE ESTABLISHMENT OF THE ISLAMIC STATE**

How strange it is that we find people working to establish Islam without focusing their efforts to establish the Islamic State.

More surprising still is that one finds amongst Muslims those who look upon the Islamic State and the work to re-establish it as an ordinary Shar’ee rule, which is not given preference or precedence over anything else.

Even more surprising is that you will find amongst the Muslims those who are working to apply the Shar’ee rules through the existing regimes, at the expense of working to establish the Islamic State, which will undertake what the Shar’a has entrusted it with, of establishing the rules of Islam.

Thus, we are able to conclude that the most important and indispensable obligation from amongst the collective obligations is the work to establish the Islamic State, which rules by what Allah ﷻ has revealed. This work is being undertaken today by a section of the Muslims. However, this section has not met the sufficiency, because the State has still not been established. As a result, this collective obligation has become similar to the individual obligation as mentioned previously, ie every Muslim is now required to work according to his ability to establish the Islamic state.

Consequently, the most precise and correct emulation of the Rasool of Allah ﷺ is that the Muslim should study the individual obligations ordained by Allah ﷻ. He should also study the individual forbidden actions that have been prohibited by Allah ﷻ. Then he should look to the collective obligations that Allah has commanded to be established, so that he undertakes them or participates in their performance, according to his ability. After study, Allah has guided us to the most important collective duty, which is the work to establish the Islamic State, which is the method to establish the majority of the Islamic rules, whether individual or collective.

In this way, the Muslim would have prepared himself for the Day of Reckoning, when he will be asked about what he has done. This is because he undertook the individual obligations, and refrained from the individual forbidden acts. He also undertook the foremost collective duty, through whose establishment the sin of all the related obligations are removed from him, which are many. In this manner the Muslim will have held on to the truth from all sides. Thus, he has undertaken that which will establish Islam in himself as an individual. He has also undertaken that which will establish Islam in society. If anything else had not been undertaken yet, they would be a few of the collective obligations. The nature of undertaking such obligations will be personal and not collective, such as making du’a for the one who sneezes and performing the funeral prayer.

**KNOWLEDGE OF THE MA’ROOF AND KNOWLEDGE OF THE MUNKAR**

The discussion of enjoining the ma’roof and forbidding the munkar guides us to the knowledge of the ma’roof and the munkar. Knowledge comes before the order or prohibition; there can be no enjoining or forbidding without knowledge. So what are the Shar’ee limits of...
knowledge required from the Muslim?

It is self-evident to say that knowledge precedes action. The action must also be according to the Shar’ee knowledge. Otherwise the action will not be worship. Allah ﷻ has ordered the Muslims to undertake the ma’roofaat, so it is imperative that one has knowledge of these ma’roofaat in order to undertake them. Similarly, He ﷻ has ordered them to refrain from the munkaraat; hence it is imperative to have knowledge of the munkaraat, so that one can refrain from them.

Thus, worship, obedience and adherence is the origin, and knowledge is necessitated by them, and is for their sake. Knowledge is not required for itself; rather it is for the sake of worship and obedience. He ﷻ said:

“We sent no Messenger, but to be obeyed by Allah’s Leave.” [TMQ 4:64]. As Abdullah b. al-Mubaarak (May Allah have mercy on him) said; “We used to seek knowledge for the sake of knowledge. But knowledge refused to be for anything other than for the sake of Allah.” Worship and obedience are what is intended. Knowledge of these two things is achieved by its minimum limit, which is through taqleed, and are also achieved by its maximum limits, which is Ijtihaad. Both are good as long as the adherence existed and the obedience is realised. The one who prays, maintaining the pillars and conditions of the prayer, and refraining from the things that invalidate the prayer, has established the worship and has performed what he has been commanded to do. However, the fact that he did not perform the worship through Ijtihaad and study means that he missed much goodness; that goodness is the knowledge by which Allah ﷻ raises the Muslim in degrees. For he established the worship as a muqallid (follower), taking the hukm from the one who has knowledge, is muttaqi (God fearing) and pious in his view. Thus he has the least amount of doubt that what that scholar has said is the most correct and closest to the obedience to Allah ﷻ. Likewise, the one who prays as a muttabi’ ie he takes the hukm from another, but with the knowledge of the evidence, he is also a muqallid. However, he is of better status than the ‘aammi (layman) who takes the hukm without its evidence. Both have taken the hukm from others, and realised the obedience and worship. As for the mujtahid, he is of better status; of more preferable consequence, and of higher degree. He takes the Shar’ee rule by himself and he searches for the evidences and derives from them the hukm of Allah ﷻ regarding himself.

**IT IS FARD ‘AYN ON EVERY MUSLIM TO KNOW THE RULES THAT PERTAIN TO HIS ACTIONS**

As for the Shar’ee rule in respect to the mukallaf (legally responsible person), every sane and mature Muslim is obliged to gain knowledge in the deen regarding the matters necessary for him (to act on) in life. This is because he is commanded to conduct all his actions according to the orders and prohibitions of Allah ﷻ. That is not possible without knowledge of the Shar’ee rules relating to his actions. Therefore, seeking knowledge in the deen about the rules necessary for the Muslim in life is fard ‘ayni (individual obligation) and not a collective obligation. Anything more than that is mustahab (recommended), in relation to him. When he prays he must know how he should pray. If his wealth reaches the nisaab and one year has passed on it, he is obliged to pay Zakah. It is incumbent on him then to know what he must pay in accordance with the amount he possesses. If his wealth is gold or silver, then he must learn how to pay the Zakah and to whom it should be paid. There is no harm on him however if he does not know the rules of zakah relating to fruits and livestock. If he knew such rules then he has increased in the goodness and had his reward. If he undertook the task of working to establish the Islamic State, then he is obliged to learn that which is necessary to establish this State. Thus, every obligation is linked to his responsibility, the knowledge of it is accordingly linked with it.

In this way the Muslim, if that is guaranteed for him, will be content about the correctness of his Imaan and soundness of his adherence.

If his intention is purely for his Lord, and he is guided to the correct action, he will find a merciful Lord, Who accepts his action and saves him on the Day of reckoning by His Mercy.

**THE SECOND ASPECT: ENJOINING THE MA’ROOF AND FORBIDDING THE MUNKAR**

We said that Islam has clarified every ma’roof and every munkar; the
Muslim is required to abide by every *ma'roof* for which he is responsible and abstain from every *munkar*. The question that arises here is: does he enjoin every *ma'roof* that he carries out, or does he enjoin the majority of, or less than, what he carries out himself? Does he forbid every evil he refrains from, or does he forbid the majority of, or less than, what he refrains from himself?

Before dealing with this subject, we must understand the reality of what the Shar'a seeks realise. The Shar'a aims that an Islamic society be established, in which not a single concept goes against the concepts of the Shar'a; neither does any action take place that is not approved by the Shar'a. Every *munkar* forbidden by the Shar'a must be prevented and punished. In other words, whatever Allah ﷺ ordered in terms of rules and beliefs must exist. Every *munkar* that has taken place or can take place is pursued. Allah ﷺ has ordered the Muslims to undertake this responsibility. He ﷺ made this task great and has granted it immense reward. Imaam Ghazali (may Allah have mercy on him) said in his book, “Ihya‘ uloom ad-deen”; “Amma Ba‘d. Indeed, enjoining the good and forbidding the evil is the greatest pillar in the deen. It is the mission with which Allah ﷺ sent all the prophets. If this ceased to exist and its knowledge and practice was neglected then the prophethood would be suspended, the deen would vanish, the period of no deen would prevail, misguidance and ignorance will spread and corruption will become worse, the rent become beyond repair, the lands will be destroyed and the people will perish.”

**Those entrusted with the establishment of the deen**

Before we deal with this subject in a detailed manner, we must know who has been entrusted with the implementation of the Shar’ee rules. This is because within the Ummah there are individuals, rulers and groups. Each of these categories has been entrusted by the Shar’a with a set of rules that they must adhere to. Thereafter, they are advised, accounted and rectified according to the failure in carrying out what they were entrusted with. If the reality of this matter became obscure to us then as a consequence it will be difficult for us to undertake the obligation of enjoining the *ma'roof* and forbidding the *munkar*. Therefore we say the following.

Some of the Shar’ee rules are entrusted to the Khaleefah or the ameer and it is not allowed for anyone else to execute them. Some other rules are entrusted to the individuals, and they are undertaken by the Khaleefah if the people failed to perform them. Some rules are entrusted to the Khaleefah and it is allowed for individuals to undertake them in certain cases. Some rules are entrusted to the groups.

As for what is entrusted to the individuals; they are things like the prayers, fasting, Hajj (pilgrimage), and Zakah and refraining from the forbidden things such as alcohol, gambling, usury, theft, murder, fornication, adultery, lying, fraud and backbiting and so on and so forth. The Muslims are commanded with these rules, whether they are living in *dar al-kufr* or *dar al-Islam*, and whether they are living in Islamic countries or kufr countries. Here, one does not look at what the Messenger ﷺ and his Sahabah (may Allah be pleased with them) did in Makkah alone or just in Madinah alone. Rather, the Shar’ee rules required from the individuals in terms of the ibadaat (worships), *mu'amalaat* (transactions), *mat'oomaat* (foodstuffs), *malboosaat* (clothing), *akhlaaq* (morals) and the rest of the Islamic beliefs; all of these rules are required from the individual. Every individual is responsible for the family members for whom he is a wali (guardian). If there is an individual Muslim who lives in *dar al-kufr* and the authority forbids him from adhering to the individual Shar’ee rules, he is obliged to emigrate to another land whether the land is *dar al-Islam* or *dar al-kufr*, in accordance with His ﷺ saying;
were weak and oppressed on earth. 'They (angels) say: 'Was not the earth of Allah spacious enough for you to emigrate therein? Such men will find their abode in Hell - what an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way' [TMQ 4:97-98]. It is mustahabb (preferred) for him to emigrate from dar al-kufr to dar-Islam, even if he is able to adhere to the Shar’ee rules, unless he works to transform the dar al-kufr in which he lives into dar al-Islam. It is well known that dar al-Islam is the land that is ruled by Islam and its security is in the hands of the Muslims.

As for what is entrusted to the individuals, it is undertaken by the Khaleefah if they failed in it, such as giving the individuals a maintenance if those who are responsible are not able to do so, or looking after the individual affairs if the individuals are unable to undertake this. Also building mosques in villages and city quarters if the inhabitants were not able to take up this task.

As for what is entrusted to the Khaleefah or the ameer only and it is not allowed for anyone else to implement it. These are things such as the establishing of the hudood, and the declaration of war, or concluding a treaty or legislating compulsory laws, or looking after the compulsory affairs. The undertaking of these and other matters have been restricted by the Shar’a to the ruler.

As for what is entrusted to the Khaleefah and is allowed for the individuals to undertake in certain cases, they are things like Jihaad. It is from the responsibilities of the Khaleefah, however, when the enemy attacks the Muslims suddenly, they are obliged to fight even if they have not been ordered to do so, or they have not been given the permission by the Khaleefah, or if the Muslims do not have a Khaleefah and an event has happened that requires Jihaad. The individuals will undertake the Jihaad even with a faajir ruler or with the ameer of a small number of people. However, in origin the Muslims are not allowed to accept this last option, ie the situation in which there is no Khaleefah and they are under the leadership of faajir rulers.

As for what is entrusted with the group only, such as the work to establish the Khilafah or accounting the rulers and forcing them onto the truth and restricting them to it. The work of the party, group or organisation or block or any Islamic grouping falls within this sphere.

Indeed, clarifying whom the Shar’ee rules have been entrusted to is an important matter. This is because any ignorance or negligence will make the Muslims, whether individuals or movements, act blindly regarding the implementation of the Shar’a. The Muslims will thus lose the precise understanding and consequently the correct application. Consequently, the Muslim will come to neglect obligations linked to his responsibility, and undertake the mandoobaat (recommended actions) at their expense. The group will come to study the Shar’ee rules relating to individuals and neglect the Shar’ee rules relating to its members as a group, or undertake the work of the Islamic State when it is not aware of the division of responsibility which the Shar’a determined and to which we must comply. The scholar will come to talk to the people about certain individual faroof like prayer, zakah and fasting and abandon other aIkaam which relates to the life of the Muslims, or the rules of backbiting, not to mention the abandoning of the collective obligations, the most important of which is the Islamic State. He also appears as a pious person or someone who admonishes, but not as a scholar-politician who has studied the problems of the Ummah and has put down solutions and set out to solve them.

Whatever has been entrusted to each of these categories must be adhered to. It has to be ordered with the ma’roof and forbidden from the munkar if it was failing in what it was entrusted with. It will not be accounted for what it was not charged with. Thus, the Shar’a, in terms of the application, was not entrusted to one custodian only. Rather it established more than one custodian for it, where each one would undertake what it has been entrusted with. The whole Ummah will undertake the whole Shar’a. When the Muslims undertake as individuals what is required from them, and the group or groups undertake what is required from them, and the Khaleefah undertakes what is required from him, then there will be the complete application of Islam.

Here we must draw attention to the fact that the individual Muslim is obliged to believe in Islam completely and in a general manner. However, he adopts of the details that which he is in need of, and what is required from him as an individual and what is required from him as a member of a group or party with which he works. He will be accounted by Allah ﷺ
for any negligence regarding any of these duties. He should undertake what the Shar’a requires from him as an individual. The same applies to the Khaleefah. Thus, he prays, fasts, makes Hajj, looks after his parents and he abstains from zina and usury. He will also undertake whatever Shar’a requires from him as a Khaleefah. Thus, he will pass laws, declare Jihaad, protect the Muslim lands, rule by what Allah ﷻ has revealed and implement the Hudood. Any negligence on his part will be accounted by Allah ﷻ in the Hereafter, and the Ummah will account him for it in this world.

This reality must be made clear to the Muslims so that they can distinguish, when making muhaasabah (accounting). Thus, the individual is not accounted for what was not required from him, and the group is not accounted for what is not required from it, and the Khaleefah is not accounted for what is not required from him.

The Shar’a has ordered the Muslims (all of them) to undertake the obligation of enjoining the ma’roof and forbidding the munkar, each one according to his knowledge and ability. The Shar’a has ordered the establishment of this obligation via the Muslims - as individuals, groups and rulers - and made it obligatory under all circumstances, whether there is an Islamic State or not, and whether the ruling applied on the Muslims is the ruling of Islam or the ruling of kufr, and whether the ruler applied the rules of Islam properly or he misapplied them. Enjoining the ma’roof and forbidding the munkar existed in the days of the Messenger ﷺ and the days of the Sahabah and the Tabi’een and those who followed them. Its rule shall remain existent until the coming of the Last Hour.

If something happens from the individuals, groups and the Islamic State, which obliges enjoining the ma’roof and forbidding the munkar, then the individuals, groups and the Islamic State must undertake it, in accordance with the following elaboration.

The Muslims, as individuals, are required to enjoin that which they are commanded with and forbid that which they are ordered to abstain from - if anything happens in front of them that necessitates that - according to the knowledge each individual has. Consequently, enjoining the ma’roof and forbidding the munkar becomes an individual obligation (fard ayn) for which the Muslim will be sinful if he did not undertake it, and he is not excused for abandoning it. Thus the Muslim, in his daily life with his wife, children, relatives, neighbours, customers, acquaintances or anyone else who they happen to meet; each one of such people needs be given the naseeha (advice) if he failed to do a duty or was disobedient. How can this not be the case when there are sins that only he may be aware of. Such as a sin committed in front of him at a sitting where no one else is present other than the one who committed the sin. If he did not advise him then he will be sinful, while others will not be sinful, because it did not take place in front of them and they have no knowledge of it. No one else can take his place, and in his sphere, nobody other than him can fill it. For every munkar that appears in his sphere, no one other than him is responsible.

When the Muslim, with respect to himself, adheres to everything he has been commanded by Allah ﷻ ie he complied with the ma’roof that relates to him, and abstains from the munkar, then this Muslim can transmit to others what was in respect to him. If he took the rules with knowledge and clarity then he can transmit them to others with knowledge and clarity. If he took them as a mutabi’ (one who takes opinion with the evidence) then he will transmit them to others on that level, and if he took it as an ‘aammi (layman) through taqleed then his transmission will be that of an ‘aammi (layman). In case he finds he does not have the ability to convince others, then he should pass them onto someone who does have the ability to convince them, such as referring them to a scholar, mufti or one of the da’wah carriers whom he trusts regarding their thought and understanding. He ﷺ said;

وَاذَكِرْنَا ْنَسَيَانَكَ بِذَٰلِكَ لِيُكَبِّرَ الْكَبْرُ عَلَيْهِمْ وَلَا تَغْفِرْنَا لَهُمْ غَفُورٍ

“The believers, men and women, are awliya (helpers, protectors, friends) of one another, they enjoin the ma’roof and forbid the munkar and they establish the salah.” [TMQ 9:71]. And He ﷺ said;

مَعَاهُ ْنَا عَلَى الْبَيْنِ ۗ وَلاَ يَعْمَلُوا عَلَى ِالْإِنَّامِ وَالعِدْوَانِ

“Help one another in al-Birr and Taqwa (virtue, righteousness and piety); but do
not help one another in sin and transgression.” [TMQ 5:2]. The Messenger ﷺ said;

(بلغوا عني و لو اية)

“Convey from me even if it is a single ayah.” [Reported by Bukhari]; and he ﷺ said;

(نصر الله عبداً سمع مقالتي فحفظها و وعاه و أداها، فرَب حامل فقه غير فقيه، و رَب حامل فقه إلى من هو أفقه منه)

“May Allah illuminate the face of a servant who heard my saying, understood it, then delivered it as he heard it. Perhaps the one who conveys the knowledge (Fiqh) is not a scholar, and perhaps the one to whom he conveys it understands it better than him.” [Reported by Abu Dawud, Tirmizi, Ahmad]. In this manner the individual has undertaken what was incumbent on him as an individual regarding the duty of complying with the ma’roof, and abstaining from the munkar; and of the duty of enjoining the ma’roof and forbidding the munkar.

**IMPORTANCE OF KNOWLEDGE**

Here, it is clear to everyone the great importance attached to knowledge and the ‘ulema in clarifying the thoughts of ma’roof and thoughts of munkar present in their time, and their encouragement of the people to adhere to the ma’roof and leave the munkar.

The ‘ulema are the ones who have obtained the knowledge that others require, in addition to the knowledge linked to their own actions which is an individual obligation on them, as it is an obligation on the rest of the individuals in the Ummah. Thus, knowledge is a collective obligation on the Ummah which the ‘ulema have undertaken and they shall have the reward for that. Despite this knowledge, they are not exempt from any obligation that is on them. Thus, they are ordered to do whatever is required from any individual in the Ummah in exactly the same way. Part of which is the work to establish the Khilafah. If you are a scholar of the rules of inheritance and another is an expert in tafseer, and a third is a Shar’ee judge in the question of Shar’ee rules pertaining to marriage and divorce; all these ‘ulema and others like them are not exempt from undertaking the individual duties obliged on them, nor from the collective obligations linked with the whole Ummah. They are a part of this Ummah, reached by anything that reaches any of its individuals. What we see today of the ‘ulema’s inaction in undertaking this obligation - under whatever imagined pretext - is not acceptable from them according to the Shar’a. They will be accounted for this negligence before Allah ﷻ, and they must also be accounted before the Ummah.

Knowledge is for the sake of obedience and worship. Knowledge is that which leads to the taqwa (God fearing). Taqwa is to fear. He ﷺ said;

(ألما يتحسَّني الله من عباده العلماء)

“It is only those who have knowledge among His slaves that fear Allah.” [TMQ 35:28]. From this exist the ‘ulema who you always see in the first line, whether in their Salah, Jihaad, carrying the da’wah, advising the rulers, challenging the kufr thoughts and godless concepts. You see them at the forefront guiding the people to the correct knowledge and the action according to it.

One should not imagine that the ‘ulema have an official position in Islam or that they have a religious rank or distinct form; or that they order (people) with their knowledge and the rest of people simply execute it. Rather, they are commanded like any individual Muslim. The khitaab (speech) of Allah ﷻ includes them just as it included the Messenger ﷺ and his Sahabah.

The Shar’a has obliged the presence of knowledge and ‘ulema so as through them the truth is known and it is undertaken. They are the medium of the Shar’a. Through them the Muslim knows the right of his Lord ﷺ on him. Their presence or origination is a collective obligation. If they do not exist then the whole Ummah will be sinful. This is because the Ummah will descend into ignorance of the rules of Allah ﷻ in her time. Consequently, Ijtihaad is a collective duty. There must not be an age that is devoid of the presence of mujtahideen, otherwise the
whole Ummah will fall into sin.

In terms of the motivation, people by their very nature incline towards the scholar and like to take (opinions) from him. Thus, the scholar should not fall into a situation of temptation due to his knowledge; thus seeking position or profit, and giving fatwas to the people without (supporting) knowledge, in accordance with their desires or falsifying the facts of Shar'a to please the ruler. Since knowledge of the Shar’a is a ma’roof, then its munkar is; riyaa’ (showing off), love for leadership, and seeking the cheap matters. Thus, the exploitation by the rulers, especially these days, of the scholars and their use for political objectives and making them agents for them. Thus you see them showering them with money, and presenting them to the people in the form of respected scholars, and strong propaganda is made for them, so they become reference points and muftis for the people, and the ones to whom the people refer in great matters. Thus, they give fatwas that please the rulers and anger Allah ﷻ. They make the texts subservient to the desires of the rulers and make the Shar’a at their disposal. Hence you see them, if the rulers made usury allowed, so they made it allowed as well, and went to the texts to twist them and present them, the way they gather the witnesses to prove the correctness of what they want. If the rulers allowed seeking the help of the Kaafir states, they agreed with them. If the rulers allowed peace with the Jews, they made it obligatory. These are the agent scholars and they are evil people who need to be advised. The Ummah must treat their action harshly, and break off from them, and she should not be subservient to them at the expense of the Shar’a. Such people and their likes who extend their hands (of help) to the rulers at the expense of the Shar’a, fall under the saying of the Messenger ﷺ;

((إِنْ أَخَفْتُ مَا أَخَافُ عَلَى أَمْيَةٍ كَلِّ مَنْ لَفَقَ عَلَى الْلُّسَانِ))

“The thing I most fear of upon my Ummah is every hypocrite who is a learned speaker.” [Reported by Ahmad]. These people and their likes need to be publicly denounced, so that others do not fall prey to the snare of their fatwas. Those are the ones who have bought the life of this world with the Hereafter.

Indeed, when the Muslims take up and adhere to this obligation by enjoining upon themselves the ma’roof and enjoin others, and abstaining from the munkar and forbidding others from it, then his individual life has become good. Thus, when the Muslim is adherent in his home and makes others adherent, and when he is adherent in his business and in his relations with people around him, then an important part of his deen will have been established correctly. However as we stated before, the aim of the deen is obedience, that society as a whole should be represented by the ma’roof and abandonment of the munkar, and that no part or aspect should deviate from the rule of Allah ﷻ, whether in the individual aspect or the collective side. Thus, society is not just made of individuals; rather it consists of individuals who have been united by a creed from which a system emanates for all affairs of life. If the individual aspect is secure, then only one aspect is secure but many aspects remain which must refer to the rule of Allah ﷻ. Those individuals have been ordered to be led by a Khaleefah who will establish Islam in their reality. That which is not brought about in the reality of the Muslims due to the motivation of fearing Allah ﷻ, will be established by the Khaleefah through the power of the sword. “Indeed, Allah ﷻ will restrain with the Sultan (authority) that which was not restrained by the Qur’an.” The Sharee’ah has ordered that this creed be established and protected and carried to the people (all people) and He ﷻ has made the Islamic State the method for this, and this system has been clarified by the Shar’a as well as the manner of its implementation. That task of the creed being established, protected and carried to the people has been given to the Islamic State to carry out its implementation. Thus for the Jihad, which is the topmost part of Islam - the Shar’a has made the state responsible for undertaking it, and it will spread the Da’wah via Jihad. How eloquent is the saying of Imaam Ghazali when he said; “Indeed the Qur’an and Sultan (authority) are a twin. The Qur’an is a basis, and the Sultan is a guard. Anyting that does not have a basis will be easily destroyed; and anyting that has no guard will be easily lost.”

ACCOUNTING THE RULERS

The Shar’a, which Allah ﷻ revealed and expounded, was not left as just clear thoughts, rather the legislator wanted it to be a tangible reality. Thus, He ﷻ revealed practical rules whose purpose was to preserve its existence in the reality, and prohibit what the Shar’a prohibits, and the method for that is the State. Thus, He ﷻ ordered its establishment to protect the Shar’a. Allah ﷻ put laws for the ruler; He ﷻ ordered him and forbade and
Islam is a deen for all people, which contains within it the khayr (good) for the whole of mankind, and not just for one people to the exclusion of another. Its creed is universal and so is its system. It also contains a method for conveying it to the world, through the presence of a State that applies Islam and conveys it to the world. The Islamic State, in turn, is known that it must exist, so that it can undertake what is incumbent on it. So what is its task? Who will establish the State if it does not exist? Who will correct its course, if it deviated?

As for the task entrusted to it by Allah, it is the establishment of the whole deen. Thus the State is responsible for the application of the deen, whether the individual rules or the collective rules, whether the individual obligations or the collective (sufficiency) ones. It is responsible for establishing the deen, i.e. establishing the ma'roof and removing the munkar practically. Thus, if the Muslim does not pray, the State will order him to pray, otherwise he will be punished. Similarly, if he does not pay Zakah, make Hajj or fast, all of such individual obligations and their likes, the State is obliged to guard over their presence and account those neglecting them. This also applies to the collective obligations. If the State does not secure all the interests which the Ummah require in terms of providing medicine, engineering, education and others, whose existence requires management, coordination and distribution of assignments; if the obligations whose existence is divided among the Ummah, such as Jihaad and Ijtihaad, the establishment of which the Lawgiver entrusted and commanded the Khaleefah with; if there is any negligence from his side in these matters, the Ummah must account him on that and force him to address it. The Lawgiver has determined precise rules in this regard. He prohibited the Muslims to rebel against the Khaleefah, except in case he displayed the bawah (open) kufr.

It is fundamental in the Islamic State that the ruler is the guardian over the affairs of people with Shar'a rules. According to the Shar'a, he is responsible for preventing the munkaraat, whether they occur from individuals or groups. Thus, the Messenger said:

“Nay, by Allah, you have to enjoin the ma'roof and forbid the munkar, and hold at the hand of the tyrant, and force him on the truth and restrict him to the truth.” [Reported by Abu Dawud and Tirmizi]. Nobody can force the unjust ruler on the truth and restrict him to it, except those who have might and power, i.e. a group or party because individuals are not able to do this.

The Sahabah and the Fuqahaa (jurists) in the past knew that the Islamic State was the essential prerequisite for that; through its existence the rules are applied and through its loss the rules disappear. Abu Bakr (may Allah be pleased with him), when he was asked about the fundamental matter (Islam); “How will it continue?” He said: “As long as the leaders are on the correct path.” Shaykh ul Islam Ibn Taymiyyah mentioned on the authority of al-Fadel from ‘Iyad and Ahmad b. Hanbal; “If there was a du’a (call) that Allah would accept, then we would have made it for the ruler (sultan).”
forcing people, whether individuals or groups, to undertake all the obligations which have been ordained by Allah ﷻ. When a certain matter requires force for its performance, he is obliged to use force. Similarly, Allah ﷻ has obliged him to prevent people from committing haraam, and if such a matter requires the use of force to prevent them from committing the haraam, he is obliged to use force. Thus, in principle the State changes the munkar and removes it with the hand ie force. This is because according to the Shar'a, it is responsible for the implementation of Islam and compelling the people to abide by its rules.

However, if the ruler commits a munkar - such as committing injustice, appropriating the wealth of others through false means, withholding people's rights, neglecting the affairs of citizens, failing to do an obligation, contradicting one of the rules of Islam or any other such munkar - it is an obligation on all the Muslims to account him and reject the munkar he did, and work as individuals and groups to make him change it; otherwise they would be sinful if they remained silent and left the munkar without changing it.

Forbidden the munkar and changing it when he commits a munkar is via accounting with the tongue. This is due to what Muslim narrated from Umm Salamah that the Rasool of Allah ﷺ said:

"The best Jihaad is the word of truth spoken to a tyrant ruler." [Reported by Ibn Majah and Nasa'i]. This is also due to the ahadith which prohibit rebellion against him by taking up arms, except in one case which is the exception to that; it is when he displays open kufr (kufr bawah) that has a proof from Allah ﷻ that it is a flagrant kufr in which there is no doubt. That is when he rules with rules of clear kufr and abandons the ruling by what Allah ﷻ has revealed. It is narrated by ‘Awf b. Maalik al-Ashja’i that he heard the Rasool of Allah ﷺ saying:

"Ameers will be appointed over you, and you will find them doing good deeds as well as bad deeds. The one who hates their bad deeds is absolved from blame, the one who disapproves of their bad deeds is also safe, but the one who approves and follows is doomed." Ibn Mas’ud also narrated that the Rasool of Allah ﷺ said:

"No, by Allah, you have to enjoin the murooﬁ and forbid the munkar, and hold the hand of the tyrant, and force him on the truth and to constrain him to the truth." in another narration it says:

"Or Allah will strike the hearts of some of you against others, then He will curse you as He cursed them." [Reported by Abu Dawud]. Similarly, the Rasool of Allah ﷺ made speaking the truth before a tyrant ruler the best Jihaad, when he answered the man who asked him; "Which Jihaad is the best?” He said:

"The best of your Imams are those whom you love and they love you and who you pray for and they pray for you, and the worst of your Imams are those whom you hate and they hate you and you curse them and they curse you.” We asked: “O Rasool of Allah shall we not then challenge them?” He said: "No, as long as they..."
The understanding of these hadiths is that they forbid rebellion against the ruler by the use of arms, except when he rules with the rules of clear kufr for which we have proof from Allah ﷻ that this is a flagrant kufr in which there is no doubt.

All of this is when the Muslim ruler is present and then he fails to do his duty. Or when there is a situation where he rules by clear kufr - even if it is one rule. In such a situation, the Ummah as individuals and groups are obliged to stand in his way and prevent him even by the use of arms. So what about the situation when there is no Muslim ruler in the first place, and there is no dar al-Islam? It is natural then that all the rules entrusted with the ruler will be suspended, and corruption and vice will become widespread; bad morals will become common, and corrupt relationships would emerge; the munkaraat would increase and spread, and the ma’roof would decrease and diminish. The Muslims will become weak, their standing would diminish and their power would wane. They will be like the lion without biting teeth or claws. They will become a picture without a reality; and neither the picture of eating fills a stomach, neither does the picture of the lion terrify.

In such a situation - which is the situation today - the Ummah should establish a Khaleefah who will rule by what Allah ﷻ has revealed, because his presence is fard, but who will undertake the responsibility of establishing the Khaleefah and how would this be done? Here comes the discussion of the obligation of having Islamic groups whose work is to enjoin the ma’roof and forbid the munkar.

continue to establish prayer among you.” [Reported by Muslim]. What is meant by establishing the prayer is ruling by Islam, ie applying the rules of the Shar’ā, by indicating the whole through naming the part (bab tasmīyat al-kull bismil juz’a). Umm Salamah narrated that the Rasool al-Allah ﷺ said;

“…STAY IN PEACE WITH ALLEGIANCE AND OBEDIENCE, AND TELL THEM, YOU ARE PART OF A COMMUNITY AND A PEOPLE WHO ARE TO BECOME MUSLIM. (They said: “Should we not fight them?” He ﷺ said: “No as long as they pray.”) [Reported by Muslim]. ‘Ubadah b. as-Samit said;

Ameers will be appointed over you, and you will find them doing good deeds as well as bad deeds. The one who hates their bad deeds is absolved from blame, the one who disapproves of their bad deeds is also safe, but the one who approves and follows is doomed.” They said: “Should we not fight them?” He ﷺ said: “No as long as they pray.” [Reported by Muslim]. ‘Ubadah b. as-Samit said;

The Rasool of Allah ﷺ invited us so we pledged our Bai’ah to him to hear and obey in weal and woe, in ease and in hardship and in preference over ourselves; that we would not dispute with the people in authority, unless we witness flagrant Kufr of which we have a conclusive proof from Allah. And that we would speak the truth in all circumstances, fearing the blame of nobody in the path of Allah.” [Reported by Muslim]
Indeed, enjoining the *ma’roof* and forbidding the *munkar*, relating to groups is defined after defining the work demanded by the Shar’a from the group. Here we will not be talking about groups which are established to establish partial Shar’a rules, such as the charity associations which are founded to help the poor Muslims, or the associations for guidance and admonition, or associations for building mosques, associations for teaching the Qur’an al-Kareem etc. Rather our discussion deals with the existence of groups which shoulder the responsibility of establishing the whole deen. That is via the establishment of the Khilafah, whose role is to establish Islam in the life of the Muslims. Its concern will be to bring into existence all the *ma’roofaat* that the Shar’a has ordered and remove all the *munkaraat* that the Shar’a has forbidden. It takes its role in life, in terms of applying Islam completely inside the State and carrying it to the world.

The Islamic State has great tasks the Shar’a has entrusted it with, which are realised with the State’s existence and disappear from life and dwindle away with the State’s absence. Thus, the importance of the group that wishes to work to establish the Islamic State comes from the importance of what it wants to achieve. When there is no group in our time working to resume the Islamic way of life via the establishment of the Islamic State, that means that the Muslims have neglected all the obligations entrusted by Allah ﷺ to the Islamic State, which are many, and consequently there is no sin greater than leaving this obligation.

The Muslims who do not work to resume the Islamic way of life, will be sinful when a fornicator commits *zina*; a thief steals; a ruler oppresses the people; women go out into the streets half-naked; the corruption increases; Jihaad stops; the Kuffar control the Muslims; *munkar* becomes widespread and the *ma’roof* becomes limited. This is because all these matters spread when the Muslims neglected the fard Allah ﷺ obliged on...
them, which is the fard of working to establish the righteous Khilafah with which Allah is pleased. In its turn, it puts matters in their correct place, establishes the Shar’a in the life of the Muslims and plants the Imaan in their souls and thus cultivates the fruits of taqwa and ihsan. Hence this collective work is a Shar’e obligation, on which the change of the deteriorated situation and its correction depends. This obligation will rescue the Ummah from the low depths to which she has reached and return her to her former glory and power, where she would assume the highest position amongst the nations, as a guided and guiding Ummah.

What reward is there that a Muslim gets today that is greater than the collective work which leads to saving the Muslims from the situation they are in today. For the Messenger has said;

((لا أن يهدى الله برك رجالة خير لك من أن تكون للك حمٌّ النعم))

“That Allah should guide a man through you is better for you than having the red (best) camels.” [Reported by al-Bukhari]. What is more rewardable than the work to rectify the situation of all the Muslims and save them from destruction, and by this action open the gates from all sides so that people may enter the deen of Allah in crowds. When the Messenger said to the one who asked if there was any action that was equal to Jihaad in the path of Allah;

((لا أجد أي جهد تستطيع إذا خرج المجاهد أن تدخل مستحلك فقتوم ولا تفتر وتصوم ولا نفطر))

“No, I do not find anything equal to it.” Then he asked him; ‘When the Mujaahid goes out to Jihaad are you able to enter your mosque, do qiyaam and not become tired? And fast and not have iftaar (not break the fast)?’ The man said; ‘Who can do that?’” [Reported by Bukhari]. Did not the Messenger say;

((أفضل الجهاد كلمة حق عند سلطان جائر))

“The best Jihaad is the word of truth spoken to a tyrant ruler.”

Did the Messenger not say;

((سيد الشهداء حمزة بن عبد المطلب ورحل قام إلى إمام جائر فامره و خاد فقتله))

“The master of martyrs is Hamzah, and a man who stood up to a tyrant ruler to enjoin (the maa’roof) and forbid (the munkarr) and got killed.” [Reported by al-Haakim]. Is it allowed for the Muslim, while knowing the situation of Muslims today, to leave them to perish? Will he then be:

((مثل الجسد إذا اشتكي منه عضو تداعى له سائر الجسد بالسهر و الحمي))

“…like the body which if one part aches then the rest of the body calls out to it in sleeplessness and fever.”? [Reported by Muslim]. Will he be: “…like the building where one part strengthens another.”? [Reported by Muslim]. So before the Muslim lays either a great reward or a manifest sin. This is the condition of the fard in Islam. It is like the rest of the obligations, the one who does it is rewarded and the one who leaves it is punished.

We do remind again that we are not talking about the da’wah to partial collective actions, which establish a part or two from Islam. Rather we mean the collective work that aims at the establishment of Islam as a whole via the way of working to establish the Khilafah.

**Characteristics of the Required Group**

Indeed, the obligation of the presence of a group or groups that work to resume the Islamic way of life, via the work to establish the Khilafah, is a Shar’e obligation. The noble ayah has demonstrated this;
"And let there arise out of you a group inviting to all that is good (Islam), enjoining the ma'roof and forbidding the munkar. And it is they who are successful." [TMQ 3:104]. In this ayah Allah ﷻ obliged the Muslims, as a collective duty, to have at least one group whose work will be the call to the khayr (Islam) and enjoining the ma'roof (good) and forbidding the munkar (evil).

The imperative command in,

وَلَتَكُنْ

"Let there be" (wal takun), is one of obligation and that is due to the obligation of da'wah and enjoining the ma'roof and forbidding the munkar.

"From amongst you" (minkum), here is partative (tab‘eedh) due to a Shar‘ee indication (qareenah) which is that the obligation of enjoining the ma'roof and forbidding the munkar is a collective obligation, and not within the ability of everyone to undertake it, since it requires knowledge, understanding and wisdom that not everyone has. Therefore, the word,

"ummah" (group) has come to mean a group from amongst the Muslims, not the whole group (jama'ah) of the Muslims. The command is focused on the obligation to have a group from amongst the Muslims. The word ummah has been mentioned in the Qur'an in the meaning, “a group of people” when He ﷻ said about Musa (as);

وَلْمَّا وَرَّدَ مَاءٌ مَّدْيِنَ وَحَدَّ عَلَيْهِ أُمَّةٌ مَّنَ النَّاسِ يَسْتَفْقِونَ

"And when be arrived at the watering (place) of Madyan, he found there ‘ummatur’ (a group of people) watering (their flocks).” [TMQ 28: 23]

What is ordered is not any group but a group from amongst the Muslims, whose work has been described in the noble ayah as being the da’wah to the khayr (Islam) and enjoining the ma’roof and forbidding the munkar. This description includes the ruler because he, in terms of the reality, represents the head of every ma’roof and the head of every munkar.

He either looks after the affairs of people with Islam and with the Shar‘ee rules or he ignores the rules of Islam and neglects them, then he has to be taken to account for this. It is from this perspective that the group takes the description of being political, because its work relates to the rulers: establishing them via the way the Shar‘a demands if they do not exist, or accounting them for their negligence, forcing them to the truth and confining them to it if they had existed and then deviated from the truth. The Messenger ﷺ clarified the linkage between this fard and the ruler, and its importance in many ahadeeth. For instance he ﷺ said;

وَالذِّي نَعْمَى بِهِ لِتَأْمُرُونَ بِالْمَعْرُوفِ وَلَتَنْهَونَ عَنِ الْمُنْكَرِ

أو لِيُشْكِنَ اللَّهُ أَنَّ يَعُتُّلُ عِلْمَهُ عَقَابَ مِنْ عَنْهُ، ثُمَّ لَتَدْعَنَهُ

فَلا يَسْتَجِيبْ لَكُمْ

"By the One in Whose hands my soul rests, you have to enjoin the ma'roof and forbid the munkar, otherwise Allah will be about to send upon you a punishment from Him, then you would pray to Him but He would not answer you.” [Reported by Ahmad and Tirmizi]. He ﷺ also said;

فَأُفْضِلَ الْجِهَادُ الْكَلِمَةُ حَقَّ عَنْ سُلَّمَانِ حَارِثَةَ

"The best Jihaad is the word of truth spoken to a tyrant ruler.” [Reported by Ibn Maajah and Nasa’i]. He ﷺ said;

(فَأَمَّأَرَهُ وَفَعَّلَ فَتَنَّهُ)

"The master of martyrs is Hamza, and a man who stood up to a tyrant ruler to enjoin (the good) and forbid (the evil) and got killed.” [Reported by al-Haakim]. Additionally, the Messenger ﷺ said;

(مروا بالمعرف واغوا عن المنكر قبل أن تدعوا فلا يستجب لكم)
“Enjoin the ma’roof and forbid the munkar before you make Du’aa’, then your Du’aa’ will not be answered.” And when he said;

(الدين النصية)

“The deen is (giving) advice (naseeha).’ We said, ‘To whom O Rasool of Allah?’ He said,

(الله عز وجل ورسول لأئمة المسلمين وعامتهم)

“To Allah ‘azza wa jall, to His Messenger, the leaders of the Muslims to and their masses.” [Reported by Muslim]

The fact that the presence of many rules of the deen are linked with the presence of the Khaleefah makes his presence a Shar’ee obligation and makes the work for establishing him a Shar’ee obligation, and consequently makes the presence of a group working to establish the Khaleefah a Shar’ee obligation. All of this is due to the principle; “That which is necessary to establish a waajib is itself a waajib.” (maa laayatimmul waajib illa bihi fahuwa waajib).

The ayah, which is Madani in origin, has indicated the obligation of having political parties established on the basis of Islam, and it defined the kind or type of their work, which is da’wah, enjoining ma’roof and forbidding munkar. That is because the, “al” (definite article) present in the word, “al-khayr”, “al-ma’roof” and “al-munkar” is a definite article, which means realising the (whole) gender requested in the ayah. In terms of the expression, the generality encompasses all the individuals ordered; as for implementation, it can be achieved by few or many. Hence, it includes all those related to it; individuals, groups and rulers. As for this few or many, it is determined by the Shar’a, and in accordance with what the group has been established to achieve. It is not determined by personal taste, arbitrarily or vaguely. Rather it is a clearly defined, such that if it was abandoned, work should be done to rectify that. Advice should be offered to such a group, so it sees the deviation and avoids it. So this matter is defined by the Shar’a, like any other matter, and not left to the mind, the whims, circumstances or personal benefit (maslahah).

**The Obligation of the Existence of a Political Party or Parties on the Basis of Islam**

The ayah has indicated the obligation of having Islamic political parties and nothing else. It has also clarified the type and general nature of its work. As for determining the ma’roofaat that one must work to establish and defining the munkaraat that one has to work to remove; this is linked to the reality in which the parties find themselves, in terms of adopting the necessary Shar’ee rules to change it. Thus, the group which is established in compliance with this ayah and works to account the rulers, its work and the content of its culture would be linked to the reality in which it works: they will monitor the actions of a ruler and account him for the negligence, by forcing him the truth and confining him to it, and create the awareness in the Ummah and work with the ruler to spread the Islamic da’wah outside. As for the group which is established in compliance with this ayah, where there is no Khaleefah or Khalifah, it must adopt everything related to its work. Thus, it defines the aim demanded by the Shar’a and then defines the method which it must follow and the thoughts it needs, to establish this matter and so on and so forth.

Thus the obligation is to have a political party, whether a State existed or not. As for defining the aim of this group, its work and content of its culture, this is linked with reality.

Since today we live in a situation where the Khaleefah of the Muslims, who rules by what Allah ﷻ has revealed, does not exist; and since the land in which the Muslims live is dar al-kufr, and since the relationships and systems in society today are not on the basis of Islam; and the society is non-islamic, it then becomes inevitable that a group would exist whose work will be focused on transforming the land into dar al-Islam, and the society into an Islamic society, and re-establish the ruling by what Allah ﷻ has revealed i.e. resume the Islamic way of life and carry the da’wah
to the world. This is the objective the group or party must strive towards
realising.

**HOW TO BUILD THE POLITICAL PARTY OR GROUP**

What is the Shar’ee method that the group must follow in order to
achieve the Shar’ee objective?

What are the Shar’ee rules that the group needs to adopt so as to realise
this objective?

What are the Shar’ee criteria and principles that determine the
understanding of the group regarding the great number of Shar’ee rules
necessary to embark in the da’wah on their basis?

How does the group deal with the Shar’ee rule? How does it arrive at
the Shar’ee rule? What are its sources? Does the group take the view that
there is more than one hukm of Allah ﷻ regarding a single issue? What
is the group’s stance regarding Shar’ee rules about which there is ikhtilaaf
(disagreement)?

How does the group deal with the issue of the mind and what is its role
in adopting the Shar’ee rule and in taking the ‘Aqeedah?

How does it deal with the reality? Does the group make it the source of
its thinking or the subject of its thinking?

How does it deal with the question of benefit (maslahah), and is it
defined by the mind or the Shar’ा?

Afterwards, once we have defined the objective of the group, its work,
method, and way of thinking, then we will know what the group must
undertake and be established upon. After that we will know what advice
(naseehah) we have to give if it diverged, and to rectify it if it deviated.

Before we discuss the Shar’ee method the group must follow, we must
remind ourselves of a principle regarding which no one is allowed to be
ignorant. It is the fact that the Shar’ा did not leave a single matter of this
life or the Hereafter, or matters regarding good or bad, whether small or
big, which concern man, except that it has spoken about it and elucidated
its rule. Thus, the Muslim whether he wears or takes off his clothes,
enters the house or mosque or exits from them, deals with others, gets
married, prays, fasts, speaks of or undertakes any action; Allah ﷻ has
clarified the manner in which he should do this and He ﷻ has clarified
its rule, whether it is a command he is obliged to undertake, or a
prohibition he must abstain from, or it is a recommended action that he
preferably does, or it is disliked so he detests it, or it is mubah (permitted)
where he is given a choice. These rules are for all man’s actions, to whose
limits the Muslim must be confined. What is said regarding actions is
said regarding things, but with a different elaboration. Which is that all
tangible things are permitted, except what the Shar’ee rule has excluded.
Hence, there is no action or a thing save Allah ﷻ has revealed for it a rule.
This is following the two Shar’ee principles; “The basis in actions is that
they should be restricted to the Sharee’ah’s rule” (al aslu fil af’alaat
taqayyud bil hukm ash-Shar’ē), and “The basis in things is that they are
permitted as long as there is no evidence of prohibition” (al aslu fil
ashyaa al ibaaha ma lam yarid daleelut tahreem).

**IN ISLAM THERE IS A FIKRAH (THOUGHT) AND TAREEQAH (METHOD)**

When we wish to follow the method which will establish the ruling by
what Allah ﷻ has revealed, we must search for the Shar’ee rules related
to following this method, so that the Muslim proceeds with awareness,
guidance and light from Allah ﷻ. He ﷻ said;

قُلْ إِنَّمَا أَمْرِي ۛ إِلَيْهِ ﴿۱۲۸﴾

“This is my way: I invite unto Allah with awareness, I and whosoever follows me.”

[TMQ 12:108]

One should not say; “It is the nature of the Shar’a to clarify to the
Muslim the rule of a thing and then leave to his mind, his condition and
whatever is required by the benefit (maslahah) to follow the method which
he sees appropriate.” This would mean that Allah ﷻ has ordered the
establishment of the Islamic State and made it fard. So the efforts of the
Ummah must be focused on establishing the fard, however the
method of its establishment is left to the Muslims. That should not be claimed since the Shar’á did not leave the matter (of the method) and did not give people a choice regarding it.

This is incorrect because it contradicts the nature of the Shar’é rules. There is not a Shar’é rule that deals with the solution of a problem without the Shar’á clarifying the practical Shar’é rule relating to it and completing it, by explaining the manner of implementing this rule and applying it in the reality of life.

Thus, the thoughts of Islam and its rules, if they lack a practical method, turn into ideals found in books, minds and imaginations of people, where everyone talks about them for intellectual enjoyment, but which bear no fruit.

Thus, Allah ﷻ clarified in His Shar’á the solutions to the problems of people. Hence He has revealed systems for them, which touch upon all their affairs of life. He ﷻ satisfied all the instincts and organic needs of man with the Islamic ‘Aqeedah, and whatever emanated from it in terms of systems. Thus, Islam is a clarification and a clear message. Thereafter, He ﷻ was not content with that, rather he revealed other Shar’é rules whose purpose was to make these solutions implemented in the reality of life and executed, so that Islam does not remain as a fanciful philosophy or mere admonition and exhortation. That is why the Messenger ﷺ was not only someone who conveyed (the Message) from his Lord, but in addition to that he was a ruler and executer who implemented this message. The Messenger ﷺ was not content just to make clear that Allah ﷻ is the only God to be worshipped, rather he worked to establish this in the reality. Thus, he invited people to Allah ﷻ and the kutla (group) of the Sahabah worked with him in Makkah to establish the Islamic State. Finally he established this entity which, founded upon Imaan, worked to implement Islam and punish anyone who went against the ‘Aqeedah and system. He ﷺ also worked to spread Islam via the method of da’wah and Jihaad. It is for this reason that we have the rules of the Islamic state, rules regarding the work to establish it, the rules of ‘ughaaat (punishments), Jihaad, rules of enjoining the good and forbidding the evil; all of them are from the practical Shar’é rules which the Shar’á has laid down to protect the ‘Aqeedah and the system, to maintain them, and to work to spread them and call for them in order to make them universal.

If it was not for the presence of these Shar’ee rules which clarified the manner of protection, implementation, and spreading the rules of the ‘Aqeedah and system, Islam would have remained static without motion and would not have reached us and then spread. It would have remained as mere admonition and instruction like the Christian religion, which is content just to say; “Thou shalt not commit adultery or covet the wife of your neighbour”, without containing at the same time that which makes this speech applicable in the reality. Islam would then have been destroyed and uprooted by other practical thoughts, which would execute what it could not execute, even if it was done in an incorrect manner. It would have remained in books like other fanciful thoughts for the purpose of historical presentation; like “The Republic”, of Plato.

Since zina (unlawful sexual intercourse) is haraam, what prevents the presence of this prohibited relationship in reality is another Shar’ee rule relating to it, which is the punishment of the one who commits zina, applied by the Islamic State. Thus, the Shar’á clarified the hukm of zina when He ﷻ said:

"And come not near to the zina. Verily, it is a faahisha (a great sin), and an evil way." [TMQ 17:32]. He ﷻ also clarified the rule of the one who commits zina, when He ﷻ said;

"The women and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes." [TMQ 24:2]. The Shar’á assigned the authority that assumes the responsibility of implementing it and maintaining its application, when the Messenger ﷺ said:

(إِدَّرَأُوا الحُدُودَ عَنِ الْمُسْلِمِينَ مَا أَسْتَطَعُوا، فَإِن وَجَدَتْ لِلنَّاسِ)
“Avoid applying the Hudood on Muslims as much as you can. If you find a way off for the Muslim then let him go, for it is better for the Imaam to make a mistake in giving pardon than a mistake in the punishment.” [ Reported by Tirmizi and al-Haakim]. Thus, the Shar’a made the Imaam responsible for undertaking it.

The same goes for the Salah (prayer). The Shar’a has clarified that it is fard and it clarified the rule regarding the punishment of the one who abandons prayer. It also assigned the one who would undertake the implementation of this punishment, which is the Islamic State. In this manner, for every order clarified by Islam, its method of implementation has also been clarified - by another Shar’ee rule - and the Imaam has been granted the authority of implementation in most of the matters.

Upon examination, we find that Islam has a fundamental creed from which other partial beliefs branch out and to which thoughts are related. It also has thoughts that clarify the khayr (good) and sharr (bad), husn (beautiful and worthy) and qubh (ugly and reprehensible), the ma’roof and munkar, the Halaal (permitted) and the Haraaam (prohibited). It also has Shar’ee rules which organise the ‘ibadaat (worships), mu’amalaat (transactions), mat’umaat (foodstuffs), malboosaat (clothing) and akhlaaq (morals). All of these are required to exist in the Islamic society, and in every human society. This gives a distinguished picture of the society that Islam calls to. These beliefs, thoughts and rules can be better called al-fikrah al-islamiyyah (the Islamic thought).

The Shar’ee rules which complete the Islamic thought, and whose aim is to establish it, protect it and propagate it, such as the rules of punishments, rules of Jihaad, rules of the Khilafah, rules of the manner in which the da’wah is carried to establish the Islamic State and the rules of enjoining the ma’roof and forbidding the munkar. These complementary Shar’ee rules can be better called the rules of at-tariqah al-islamiyyah (the Islamic method).

THOSE WHO NEGLECTED AT-TARIQAH (THE METHOD)

What obliges the reference to this classification, that Islam is a fikrah (thought) and tariqah (method) is the negligence that has appeared amongst the Muslims nowadays regarding many of the Shar’ee rules and their abandonment, under the pretext that we are not obliged to follow them today. This is also under the pretext that when the Messenger acted upon them he did so because they suited his situation and conditions. If it had suited our situation and conditions, we would have taken them but if they did not suit our conditions, we take other laws that do agree with them. It is from this viewpoint that one finds people who call for changing of the penal code claiming that it does not suit our current circumstances. They do not see whipping, stoning or cutting as acceptable as it used to be before, under the pretext that they are harsh rules which the West looks upon as barbaric, like the barbarism of the middle ages and they remind them of their religion, in which people were oppressed by tyrannical laws, and so this will drive people away from Islam. Then there is nothing wrong in replacing them by jailing and fines. Similarly, we also find those who call for the suspension of Jihaad. As long as Jihaad exists for the propagation of Islam, it is possible to replace it with other means of advertisement and media. Today’s age is one of exchanging cultures, and since Islam is the definite proof and the clear truth, then you are able through the use of the pen, television and radio, to realise more than what you may achieve by force, which closes the hearts and sows ill will and hatred. One also finds those who advocate the elimination of the Jizyah under the pretext that it sounds disgusting and revolting. There are also those who claim that the Khilafah system is not binding in Islamic Law. They went on to give fatawa, which justify the adoption of modern forms of ruling and called for the abandoning of the old Khilafah system. Since what is important is the application of Islamic systems and not the structure of the government that implements them, since that can take numerous forms.

It is from this standpoint that many proposals have been suggested, related to the method of working to establish the Islamic State, to the point that Muslims came to see the return of Islam through: writing Islamic books, building mosques, setting up charity associations, opening Islamic schools - on the model of the missionary schools, calling people to good morals, armed struggle or working to attain power through participation in government and the democratic game; whilst the method of the Messenger to attain power has been ignored.

In this manner, the Muslims today take the Shar’ee rules relating to the fikrah (thought) in a vague ambiguous manner. Hence they neglected
the Shar’ee rules relating to the tariqah (method). All of this took place because they were affected by the Western thought and stood unable to understand Islam in a clear and legislative manner, and consequently unable to understand its application.

It was due to this that the discussion of the fiqrah (thought) and tariqah (method) arose, so that the Muslims do not neglect the important Shar’ee rules whose purpose is to establish the whole of Islam and implement it in the reality of life. Their neglect of these rules is an abandoning of an important part of Islam, which is a sin that Allah ﷻ will account for.

That is why we resorted to this classification; “the discussion that Islam is a fiqrah (thought) and tariqah (method)”, in order to make it clearer and facilitate the understanding and simplify the application. The Muslims had resorted to such classifications in the past, such as: Islam is an ‘Aqeedah and systems, the social system, economic system, rules of al’imaat (foodstuffs), malboosaat (clothing), ‘ibadaat (worships) or rules of morals. All of these were scattered rules in the time of the Messenger ﷺ. Then the fuqahaa (learned scholars) gathered them and arranged them and gave them chapters in books, so as to make it easier for the Muslim to understand them and apply them, and so on and so forth.

This subject is so that the Muslims do not look upon certain proven and binding Shar’ee rules, and find it acceptable to substitute them and deviate from them, and as a consequence, neglect them and abandon abiding by them.

Accordingly, it is not allowed to replace the Shar’ee punishments with modern punishments, nor replace the Khilafah system with the republican system. Nor is it allowed to exchange the Islamic laws for the western civil laws, or substitute the method of the Messenger ﷺ in attaining power for rational thoughts and rules, however many fatawa may be given for them.

Hence, because the hukm of establishing the Islamic State is a Shar’ee rule, so too the method of establishing it is likewise a Shar’ee rule. That means that the Shar’a has laid down detailed evidences and ordered us to adhere to them and not deviate from them, just like any other Shar’ee rules relating to the rules of the method.

If one looks at the books of Fiqh, he finds the fuqahaa of the Muslims set down fixed chapters and elaborated on the rules of ‘ugubaat (punishments), rules of Jihaad, rules of Imaarah (leadership), and other rules of the method. Only the rules of working to establish the Islamic State, were not discussed by them, since they were not in need of them. This is because the Muslims, in all the different ages, did not require such a study because there was not a day when the Islamic State did not exist. As for today, the efforts of the Muslims must be focused on deducing the rules of the method and adopting them. These should be from the Shar’ee evidences, and not by exchanging them for rational rules, affected by the circumstances and the people’s whims.

When the method is legitimate (by Shar’a), then adherence to the texts and emulation of the Messenger ﷺ must appear in it. When the adherence exists, it is possible to account and advise. The ameer would then be accounted and advised, as any member of the group is accounted and advised. The matter will not be left to the mind, personal ties or life’s experiments. It is not correct to call the way of action as an experiment; rather it submits to the Shar’a alone.

The one who works to establish the Islamic State, it is natural that he asks about the Shar’ee method and its detailed evidences. He will discuss it and call for it. So what are the Shar’ee actions one needs to adhere to, in working to establishing the Islamic State?

In order to know the Shar’ee method, one must understand with precision and depth the reality in which the Muslims live today, so as to put the finger on the fundamental cause, which if treated, would make it possible to treat everything related to it. Hence the treatment would be a radical one. Once the reality has been understood, and the fundamental cause is known, then it is possible to define the Shar’ee objective we are required to realise. After this the group will be able to know the Shar’ee actions it must abide by. This is possible by referring to the period in which the Messenger ﷺ lived, which is similar or close to this reality, in order to take the Shar’ee rules from his ﷺ actions.
The intellectual invasion helped to obliterate the rules of the method

In terms of the reality, we see that Muslims were exposed to a huge intellectual onslaught in which the Western disbelievers succeeded in distanking the Muslims from the correct understanding of Islam. As a result, the Muslims came to interpret Islam in a way that agreed with the western intellectual principles, which emanated from the creed of separating the deen from life. This made it easier for the West to undertake its next step which was the removal of Islam from the life of the Muslims by destroying the Islamic Khilafah and fragmenting it into more than 50 falsely independent states. The West then appointed over each state a ruler who would follow them, and whom they fashioned exactly as they wanted so as to be a guard that protects for them the resources of the country and prevents any sincere work from realising its objectives. They laid down for him systems, using the media apparatus to propagate their thoughts, and set down educational curricula in order to ensure the establishment of new generations from our very own people who would follow them intellectually. All of this and other actions gave the kuffar power over the Muslims, and enabled them to continue alienating Islam from the reality.

It was due to this that the Muslims confused al-Haq (the truth) with al-Batil (the falsehood). Their thoughts became affected by the western thought, and their way of life came to be based on the western model, where benefit started to dominate their viewpoint towards life. Their emotions became a blend of nationalist, patriotic and spiritual emotions, and thus the bond between their peoples was cut. The Muslims submit to the kufir systems and perceive no harm when they have no Islamic State. As a result, Islam was restricted to certain individual Shar’ee rules and some rules relating to personal statute. In other words, the life of the Muslims came to resemble the life of the westerners in terms of the separation of the deen from life, so their attachment to the dunya increased, and their yearning for the heavens diminished.

In consequence of this, the Law of Allah, which does not favor any body, fell upon the Muslims. Thus, their life became distressed with poverty, zuulum (oppression), deprivation and ignorance in the matters of the deen and dunya, the bad morals and corrupt relationships.

As regards this reality, it is incumbent on the group to differentiate between the fundamental illness and its symptoms. The one who does not distinguish that - thus thinking poverty is the cause of all diseases, or it is the bad morals or ignorance etc - he will come to the Muslims with partial work which deals with one of the symptoms of the illness, but not with the main illness. The one who studies the reality deeply with precision, will realise that the absence of the Islamic State is the cause which led to the complete absence of Islam from the life of Muslims; their ruin, the kuffar’s domination over them, and the spread of all these symptoms like ignorance, poverty and injustice. To restore Islam, implemented in the real life of Muslims, the group must realise that it must change the dar al-kufr in which Muslims live today into dar al-Islam, in which Muslims submit to all the rules of Islam without exception. It is necessary also to change the present society from a non-Islamic society into an Islamic society whose members believe in the thoughts of Islam and their emotions unite on it. They rule and refer for judgement to the systems of Islam. Then Islam will be established completely.

In this manner, the objective will have become clear, which is the work to establish dar al-Islam and establish the Islamic State on the Islamic ‘Aqeedah from which its systems emanate and under whose domain the Muslims live an Islamic way of life, built on the adherence to the orders and prohibitions of Allah ﷻ.

After the group has defined its objective, it is then possible to move to the discussion of the Shar’ee method that it must follow, and the Shar’ee actions that it must adhere to, in order to achieve this objective. To understand this, one must refer to the period in which the Messenger ﷺ lived in Makkah, where it was dar al-kufr, and the da’wah of the Messenger ﷺ was forcing its way ahead in order to become public. This is in order the group may glean from it the milestones of the road, its actions and its stages.

The method today is the same as the method of the Rasool ﷺ

Accordingly, the group must study the actions that the Messenger ﷺ undertook which led to the establishment of the first Islamic State in Madinah. Indeed, the steps of the method are taken from the Messenger ﷺ, and the rules of the da’wah are understood from that period, and the
da’wah will force its way ahead with patience and perseverance despite the difficulties, as is the law of the true calls; no one can be saved from it. It is as Waraqah b. Nawfal said to the Messengerﷺ when the revelation started to come down to him:

((لتكذيبه، و لتأذينه، و لتخجلوه، و لتقاتله)) (أو مخرجيهم)

“You will be belied, harmed, expelled and fought. The Messengerﷺ asked him, ‘Will they expel me?’ Waraqah replied: ‘There was not a Messenger that came before who was not banished by his people.’” He said;

وَلَقَدْ كُذِّبْتُ رُسُلٌ مَّن قَبْلَهُنَّ فَصَبَرَوْا عَلَى مَا كُذِّبُوا وَأُوذُوْا حَتَّى أتاهُم نُصْرُنَا وَلَا مُدَّمِّرُ لَكُلِّمَاتِ اللَّهِ وَلَقَدْ جَاءَ مِنْ تَحْكِيمٍ ﴿المُرْسَلِينَ﴾

“Verify, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).” [TMQ 6:34]

The method of work is the same method of the Messengerﷺ. He lived in Makkah while it was dar al-kufr. He undertook deliberate actions that led to the establishment of dar al-Islam in Madinah. The emigration from Makkah to Madinah, where the Islamic State was established, was the point of transition from dar al-kufr to dar al-Islam.

Here arises a question; from what we have said, does it mean that the da’wah today must pass through two stages - the Makkan stage and the Madinan stage - as in the time of the Messengerﷺ?

The answer is that in the time of the Messengerﷺ the da’wah passed through two stages:

1- The Makkan stage in which most of the verses of beliefs, and few verses of rules were revealed to the Messengerﷺ. The Muslim was not legally responsible for more than what was revealed at the time. The Messengerﷺ was commanded to forgive the people and call them with wisdom and beautiful preaching and desist from the use of arms and to have patience when any harm comes his way.

2- A Madinan stage in which the rest of the verses of beliefs were revealed to the Messengerﷺ, and the revelation of the ahkam was completed. The Messengerﷺ was ordered to establish the laws of Islam and apply the ‘uqubaat (punishments), declare Jihaad and open lands and look after the affairs of people. In this stage the Muslim became responsible for the whole of Islam.

Today we are responsible for the whole of Islam, regardless of what was revealed in Makkah or Madinah. The Muslim will be accounted for any negligence regarding any rule. So the muslim is answerable for the rules of divorce, marriage, selling, Jihaad, fasting, Hajj, punishments, testimonies, land, ownership and other such laws which were revealed in Madinah. However there are rules whose implementation has been entrusted with the Khaleefah of the Muslims and no individual is allowed to undertake them, such as the rules of punishments (as a whole), the rules of offensive Jihaad to spread the Da’wah, the rules of State property and the rules of the Khilafah. There are rules not entrusted with the Khaleefah and it is obligatory on the Muslim to adhere to them whatever the circumstances are. He will be accounted if he fails to comply with them; whether they were revealed in Makkah or Madinah. To the point that Islam has made migration obligatory on the Muslim who lives in a country where he is not able to perform the individual rules. He says;

إِنَّ الَّذِينَ نَعَوْهُمُ الْمَلَائِكَةُ طَالِبُهُمْ قَالُوا قَالُوْا فَأُولْئِكَ مَُصَدِّقُونَ فِي الْأَرْضِ قَالُوا أَلَمْ تُنَّ أَرْضَ الْلَّهِ وَاسْعَاءُ فَهُمْ هُمُ الْمُسْتَقِيمُونَ ﴿المُتَّضَعِفِينَ في الأرض قالوا أَلَمْ تَنَّ أَرْضَ اللَّهِ وَاسْعَاءَ فَهُمْ هُمُ الْمُسْتَقِيمُونَ﴾

[Al-Maidah 5:62]
How to establish dar al-Islam (the domain of Islam)

Now we shall go back to defining the actions required by the Shar'a, and the stages that have to be followed for establishing dar al-Islam.

We shall divide the discussion into two sections:

A section which deals with the Messenger’s method of change.

A section which deals with the method of the group or party in working for change, as an emulation of the method of the Messenger ﷺ.

The stage of culturing in his time

When he ﷺ was sent, he began to call the people. Some believed in him and others professed disbelief, until Islam became widely known in Makkah, and the people talked about it. The Messenger ﷺ initially used to visit them in their homes. He called people to Islam publicly in Makkah, in accordance with His ﷺ saying;

“O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn!” [TMQ 74:1-2]. He organised them in a bloc on the basis of this deen secretly, which is why his companions used to pray in the valleys, hiding from their people. For the one who newly embraced Islam, he ﷺ would send someone to teach him the Qur’an; He sent Khabbab b. Arat to teach Zynab bint al-Khattab and her husband Sa’eed the Qur’an, in the house of Sa’eed. It was the very halaqah (circle) at which Sayyiduna ‘Umar embraced Islam. He ﷺ took the house of al-Arqam as the centre of the believing block and as a school for this new da’wah, where he would recite the Qur’an to them and instruct them to memorise it and
understand it. The Prophet ﷺ continued to conceal and hide this matter, and bring into the structure anyone who believed in him. He ﷺ taught him secretly in the house of al-Arqam b. abi al-Arqam until He ﷺ revealed;

"Therefore proclaim openly that which you are commanded." [TMQ 15:94]

At the start, he used to give da’wah to anyone who he noticed had the readiness to accept the call, irrespective of the age or social standing, and regardless of gender or lineage. About forty people - men and women - from different environments and ages joined his group, until Allah ﷻ ordered him to proclaim His ﻓ Caucus. Most of them were youths. Amongst them were the weak, strong, rich and poor.

When those Sahaba matured in the culture, and their ‘aqliyyah (mentality) had been moulded and it had become an Islamic mentality, and their (nafsiiyyah) emotional disposition also became Islamic and when the Messenger ﷺ was satisfied that his block had become a strong block which was able to confront the whole of society, he came out publicly with the bloc when Allah ﷻ ordered him.

The Islamic da’wah was open from the day in which he ﷺ was sent. The people in Makkah used to know that Muhammad ﷺ called people to a new deen and they knew that many had embraced Islam. They also knew that the Muslims were hiding their affiliation to the bloc and their conviction in the new deen. This knowledge implied that the people used to sense the new da’wah and people who believed in it, though they did not know where they gathered, or who the gathering believers were. The Messenger’s ﷺ declaration of Islam was not something new. Rather what was new was the appearance of this believing block.

When the following saying of Allah ﷻ was revealed to the Messenger ﷺ:

"Therefore proclaim openly that which you are commanded." [TMQ 15:94]

At the beginning, the Kuffar did not show much concern for the da’wah of the Messenger ﷺ because they thought his speech was nothing more than the talk of priests and wise men. They thought the people would return to the deen of their fathers. That is why they did not run away from him or condemn him. When he used to pass their gatherings, they would say, “This is the son of ‘Abdul-Muttalib who is spoken to from the sky.” When the Messenger ﷺ confronted and opposed them, where he mentioned their gods and disgraced them, and he insulted their minds and charged their forefathers with misguidance; then they declared him as their enemy and united in their opposition, enmity and belligerence against him.

They wished to diminish his status by disproving him in his claim of prophethood. Thus, they inquired about his miracles in a taunting and mocking manner. They said; “Why doesn’t Muhammad turn as-Safah and al-Marwah into gold?” “Why is a book (in written form) not revealed
from the sky?” “Why does Jibreel not appear in front of them?” “Why does he not give life to the dead?” Furthermore they became more stubborn. The Messenger  continued calling the people to the command of his Lord . They used many ways to make him turn back from his da’wah, torturing his followers, propaganda and boycott, and other such means, which only increased the Messenger’s hold on the rope of Allah  and his zeal for the da’wah.

News about the Messenger and his suffering reached the hearing of the tribes and his da’wah became generally known. Islam was mentioned throughout the peninsula, and the riders spoke about it from one place to another. The Muslims did not have opportunity to mix with the people and speak to them, except in the sacred months when the Messenger  would come down to the Ka’bah and call the arabs to the deen of Allah  and give them the glad tidings of His reward and warn them of His torment and punishment.

THE STAGE OF INTERACTION IN HIS TIME

The clash of the Quraysh with the da’wah was natural, because the Messenger  had made the group (kutla) public and carried it in a bold and challenging manner. The da’wah by its very nature carries a struggle against the Quraysh and the society in Makkah. It called for the tawheed (exclusive unity) and worship of Allah  and rebellion against everything else, and the uprooting of the corrupt regime under which they were living. He used to insult their gods, attack their cheap life and expose their unjust way of living. He attacked them with the Truth, and they attacked him with propaganda and false rumours. He used to call the people explicitly, he did not equivocate, speak leniently or submissively, nor did he flatter them or come to a compromise with them. He  did all this, despite meeting all forms of hurt, rejection, expulsion, rumours and boycott. The Messenger  managed to reach people, and Islam began to spread.

When his uncle and wife died and the Quraysh’s harm against him intensified, he set out for Taa’if, seeking the support and protection and wishing they would embrace Islam, but they rejected him in the worst manner imaginable. He came to the situation where he could not enter Makkah without protection. That day he entered Makkah under the protection of al-Mut’im b. ‘Addi. The Quraysh began to harm the Rasool of Allah  even more, and their rejection intensified. They began to forbid the people from listening to him, but that did not detract him from the da’wah. He began, in the pilgrimage season, to offer himself to the tribes, calling them to Islam and informing them that he was a Prophet sent by Allah , and he asked them to believe in him. His uncle Abu Lahab used to stand up and accuse him of lying, and incite the people so that they did not listen to him. That had an impact on them, such that they would move away from listening to him. Thus, he went to the camp of the tribe of Kinda and he went to Banu Kalb, Banu Hanifah and Banu ‘Amir b. Sa’sa’ah, but not one listened to him. Some of them used to reject him in a disgusting manner. What increased the rejection of the tribes to the Messenger  was that they saw the Quraysh declaring any supporter of the Prophet  as an enemy and helper against it. The people, as individuals and tribes, increasingly rejected the Messenger , such that he was more isolated and the da’wah became more difficult in Makkah and its surroundings. The Makkan society appeared to be steeped in kufr and stubborn opposition. When the affliction on the companions increased, ‘Abdur-Rahman b. ‘Awf with some other companions sought permission from the Messenger  to bear arms. They said: “O Prophet of Allah . We had dignity and power as Mushriks. When we believed, we became humiliated.” The Messenger forbade them from this when he said:

“(إني أمرت بالعفو، فلا تقاتلوا القوم)"

“Verily, I have been ordered to forgive, so do not fight the people.” [Reported by Ibn Abi Haatim, an-Nasa’i and al-Haakim]

In this manner the Messenger  in Makkah had proceeded in two stages:

- The stage of teaching, culturing, and intellectual and spiritual preparation. It is a stage of understanding thoughts and embodying them in individuals, and structuring around them.

- The stage of spreading the da’wah and the struggle. It is a stage of transferring the thoughts to a driving force in society, which pushes it to apply them in the mainstream of life, so that the masses believe in them,
understand them, convey them, and struggle in the path of their application.

As for the first stage, it is a stage of calling people to Islam and culturing them with its thoughts, teaching them its rules, structuring in a block those who are able to do so, on the basis of the Islamic ‘Aqeedah. It is the stage of secret structuring in the da’wah, where the Messenger ﷺ did not slacken from the da’wah, but proceeded to culture those embracing Islam with the thoughts, gather them in dar al-Arqam and mould them into the structure. Each day their Imaan increased and the relationship between them strengthened. Their understanding of the reality, of the task they were to undertake, increased. Thus, they prepared themselves to sacrifice in the path of the da’wah, until this da’wah became firmly implanted in their hearts and minds. Islam flowed within them like the blood that flowed in their veins; they became Islam, walking in the streets. That is why the da’wah could not remain trapped within them despite their hiding, secrecy of their structuring, and their desire to conceal their meetings. They began to discuss with those whom they trusted, and in whom they felt a readiness to accept the da’wah. In this manner, the people felt their da’wah and presence. Thus the da’wah passed the starting point. It became inevitable the da’wah should take off. There were attempts to make it take off and address all the people. With this the first stage came to an end, which is the stage of secret structuring and culturing that builds this structure.

Then another stage began, which is the stage of interaction and struggle. By making the people understand Islam - so they respond and turn to it - it mingles in their hearts, or they reject and attack it - thus clashing with its thoughts. From this clash, the kufr and corruption are defeated, Imaan and goodness are established and the correct thought prevails. Thus interaction started and the struggle took place between one thought and another, between Muslims and Kuffar. It began when the Messenger ﷺ started to spread the da’wah to all the people in a public, bold and challenging manner. The verses started to come down upon the Messenger regarding the da’wah to Tawheed, campaigning against the thoughts of idolatry and polytheism, and criticising the following of the fathers and forefathers without scrutiny. They started to come down regarding the attack on the corrupt transactions; they attacked the corrupt trade and cheating in the weights and scales. The Messenger ﷺ began to speak to the people as groups, and asked them to embrace Islam and support him. The dispute between the Quraysh and the Prophet ﷺ increased. The da’wah started to add collective culturing to the concentrated culturing by halaqaat (circles) in houses, valleys and dar al-Arqam. It transferred from calling those in whom some goodness was perceived, to calling all the people. This collective da’wah and culturing had an effect on the Quraysh. Thus, their hatred intensified and they felt the danger drawing closer to them. They began to take serious steps to oppose the da’wah, after a period in which they paid no attention to Muhammad ﷺ or his da’wah. Thus, the affliction and oppression increased. However, this collective da’wah had an effect on the da’wah itself. It made all the people hear the word of Islam, and the call to the deen of Allah ﷻ spread amongst the people of Makkah. People entered into Islam, both men and women. The collective da’wah had the effect of transferring it to a wider horizon; though this took its carriers to hardship, torture and enduring all types of suffering. The hearts of the leaders of Quraysh flared up in rage when the Messenger ﷺ attacked the injustice, cruelty and enslavement that prevailed in Makkah, and also when he exposed the conditions and actions of the Kuffar. This stage was the most difficult of stages for the Messenger ﷺ and his companions.

If transferring from the cultural stage to the stage of interaction was the most delicate of stages because it requires wisdom, patience and precision in the way of acting, then the stage of interaction was the most difficult of stages. This is because it needs one to be brave, frank and challenging without giving any regard for the results or circumstances. In this stage the Muslims would be tempted away from their deen. The Imaan and the strength in bearing the hardship would appear in this stage, as well as their sincerity at the moment of confrontation.

In this manner the Messenger proceeded with his Sahabah to bear the suffering, injustice and suppression. Amongst them there were those who migrated to Abyssinia, fleeing with their deen, whilst others died under the torture, and others bore the suffering. They continued like this for an adequate enough period of time to change the society of Makkah. However, the severity of the affliction prevented this from happening. The Arabs and many others took the stance of onlookers and did not take a single step towards Imaan, because they tried to avoid angering the Quraysh. The work to transfer the da’wah to the third stage, which is...
the stage of implementation of Islam, moved outside of Makkah, whereby the Messenger ﷺ started seeking the Naurab (support) and protection from the tribes, so that he could clarify to the people what their Lord had revealed to him.

**The Rasool ﷺ offers Islam to the tribes**

When Abu Talib, the uncle of the Messenger ﷺ, and the Messenger’s wife Khadijah (may Allah be pleased with her) both died in the same year, the misfortune for the Messenger ﷺ became greater due to their death. The Quraysh had reached the point of inflicting harm on the Messenger ﷺ, which they never did before the death of his uncle, to the point they threw dust on his head. The Messenger ﷺ used to say;

“Quraysh did not do anything more hateful to me, except after Abu Talib died.” [Sira of Ibn Hisham]. When Abu Talib died, the Messenger ﷺ went to Taa’if seeking the support and protection of its people. He went to a group of people from the Banu Thaqeef, who at that time, were the leaders and chiefs of the Thaqeef. He spoke to them about supporting Islam and standing beside him, against anyone who opposed him from his people. They rejected his offer and transmitted the news of his arrival to his people, even though he asked them to keep this visit secret. He was not able to enter Makkah, except under sanctuary. The Messenger ﷺ used to stand at the doors of the homes of tribes, saying;

“O such and such tribe. I am the Messenger of Allah sent to you.

He orders you that you worship Allah and do not associate partners with Him; and that you should leave anything else from these idols, and believe in me and trust me. Protect me until I can clarify what Allah has sent me with.” [Sira Ibn Hisham]. His uncle Abu Lahab, used to stand behind him, answer back to him and reject whatever he said. None of them accepted. They used to say: “Your people know you better and they do not follow you.” They talked to him and argued, and he talked to them and invited them to Allah ﷺ saying:

((الله ﷺ لم يكونوا هكذا))

“O my Lord! If you had willed, they would not have been like this.”

It was mentioned in the Sira of Ibn Hisham; Az-Zuhri narrated that the Rasool of Allah ﷺ went to Kinda in their place of residence (at Mina) and offered himself to them, and they rejected him. He also narrated that he ﷺ went to the homes of the Banu Kalb and they did not accept his offer; and that he went to the homes of the Banu Hanifah and asked them to give him support and protection, but their response was the ugliest from amongst the Arabs. He also came to Banu ‘Amir b. Sa’sa’ah and invited them to Allah ﷺ, and offered himself to them. One man amongst them, known as Bayharah b. Firas said: “By Allah! If I could take this young man from the Quraysh, I can surely conquer the Arabs.” Then he said:

“What do you think, if we give you bai’ah on your matter, and then Allah makes you victorious, will we have the power after you?” The Messenger ﷺ said:

((الأمر ﷺ يضعه حسب يشاء))

“The power belongs to Allah and He will place it where He wills.” Bayharah replied: “Are we to expose our throats to the Arabs in defence of you, and then when Allah makes you victorious, the power should go to someone else. Then we have no need for your power.”

The Messenger ﷺ remained like this. Whenever the people gathered in the pilgrimage season, he ﷺ would come to them and invite the tribes to Allah ﷺ, and call them to Islam. He ﷺ offered to them himself, and whatever he ﷺ brought from Allah ﷺ of guidance and mercy. No sooner
did he hear of the coming of an Arab person of reputation and prestige, he would turn to and invite him to Allah, and offer what was revealed to him. The tribes whom the Messenger of Allah visited, invited and offered himself to them, though none of them responded, their names are the following:


This list is according to what Ibn Sa'd mentioned in his “at-Tabaqaat” (The Generations).

The Response of the People of Madinah

The Rasool of Allah continued inviting the tribes to Allah and offering himself to them every year - in Majannah, ‘Ukaz and Mina, - to protect him in order to convey the Message of His Lord, and hence for them would be Jannah. Not a single tribe of the Arabs responded to him; he was harmed and vilified until Allah wished to make His deen victorious, support His Prophet and carry out His promise. Thus He led him to this tribe of the Ansar. He ended with a group of them who were shaving their heads. He sat with them, invited them to Allah and recited the Qur’an to them. They responded to Allah and His Messenger and thus rushed and professed Imaan, and believed in the Prophet. Then they went to Madinah and invited their people to Islam; henceforth people started to embrace Islam.

In the pilgrimage season next year, twelve men from the Aws and Khazraj of Madinah who had embraced Islam came and met him in al-'Aqabah; this was the first meeting of al-'Aqabah, where they gave him the pledge of the women (bay’atun nisaa). The Messenger sent with them Mus'ab b. 'Umayr in compliance with their request. He ordered him to recite the Qur’an to them, to teach them Islam and give them understanding of the deen. He was known as al-Muqri’ (The Reciter) and he resided with As'ad b. Zurarah. Then it happened that Usayd b. Hadayr and Sa'd b. Mu'adh professed Imaan. They were both leaders of their people. When the latter embraced Islam he said to his people; “How do you see my position amongst you?” They replied; “We see you as our master and the best in opinion, and on the right path as a leader.” He said; “Your men and women are prohibited from speaking to me until you believe in Allah and His Messenger.” By the time of evening, not a single man or woman remained in the house of Abdul Ash-hal who had not become Muslim.

The Pledge (bay’ah) of al-'Aqabah

Then Mus'ab returned to Makkah. Some of the Muslims of the Ansar went out for hajj with their people, the Mushriks, who were making the pilgrimage. They made a pledge with the Messenger at al-'Aqabah in the middle days of tashreeq (4 days, starting from 10th Dhil-Hijjah). They came to the Prophet and he met them, and they consisted of 73 men and 2 women. He had only his uncle with him. As'ad b. Zurarah said; “Al-'Abbas, the uncle of the Messenger, was the first one to speak. He said; ‘Al-'Abbas, the uncle of the Messenger was the first one to speak. He said; ‘O people of Khazraj. You have called Muhammad to that which you have invited him. Muhammad is the most... not disperse except after you agreed publicly and unanimously, for verily, the best speech is the speech that is honest.’

They said; ‘We have heard what you have said, but speak O Rasool of Allah and choose for yourself and your Lord what you like.’ The Messenger, spoke, he recited the Qur’an and invited the people to Allah and encouraged them to embrace Islam. As regards his Lord, he stipulated that they worship Him and associate none with Him. Then he said;

(أبايعكم على أن تمنعوني مما تمنعون منه نساءكم وأبناءكم)

'I invite your allegiance, on the basis that you protect me as you would protect your women and children.'” [Ibn Hisham]. As'ad b. Zurarah Al-Bara’ b. continues to narrate; “Ma'rur took his hand to give
the pledge and said; ‘Yes, by the One Who sent you in truth a Prophet, we shall protect you as we protect our women and children. Thus we give our allegiance, O Rasool of Allah. By Allah we are men of war and people of arms, which we have inherited, to leader from leader.’

While Al-Bara’ was speaking, Abul-Haythami Ibnul-Tayhan interrupted him and said; ‘O Rasool of Allah, we have ties with other men (meaning the Jews) and if we sever them, perhaps when we have done that and Allah will have given you victory, you will return to your people and leave us?’ The Rasool of Allah ﷺ smiled and said;

((بَلَّ الْدَّمَ الْدَّمِ، وَالْهُدْمُ الْهُدْمِ، أَنَا مَنْكُمْ وَأَشْتَمُّ مَنِينَ، أَحَارِبُ مِنَ (حَارِيْتِيْمُ وَأَسَلَّمُ مِنْ سَالَتِيْمُ))

“No, blood is blood, and blood is only paid for by blood. I am of you and you are of me. I will fight against those whom you fight, and make peace with whom you make peace.”’ [Sira of Ibn Hisham]

As’ad b. Zurarah continued to narrate; “Hence they said, ‘We gave pledge to him ﷺ that we would be ready for any loss to our wealth, or slaughter of our noble ones., Then al-Bara said; ‘Stretch forth your hand, O Rasool of Allah.’ Then all seventy of them placed their hands on the hand of the Prophet ﷺ, and give him the bai’ah. When the people gave the bai’ah and had finished, Shaytan screamed at al-‘Aqabah with the most distant voice and could be heard, ‘O people of al-Akhashib (meaning the Quraysh), would you like that Mohammed and the Sabians (who turned away from their deen) gather on your fight?’ Allah’s Messenger ﷺ said;

((أَخَرَجَوْا لَى مَنْكُمْ أَذْنِيْ عِشْرَ نَقْبَيْ لِيَكُونُوا كَفَلَاءً عَلَى قُوَّمِهِمْ))

‘Bring out to me twelve leaders that they may take charge of their people’s affairs like the Hawariyyoon (disciples) of ‘Isa b. Maryam – And I am responsible for my people.’ They produced the nuqaba (chiefs from both tribes). This is how the bai’ah took place in this atmosphere of pure Imaan. To the point that al-‘Abbas b. ‘Ubadah said to the Messenger ﷺ; ‘By the one who sent you in truth! If you so wish, tomorrow we shall turn against the people of Mina with our swords.’ The Messenger ﷺ said;

((لَمْ نَؤْمِرْ بِذَلَّكَ، وَلَكِنَّ ارْجَعُوا إِلَى رَحَالَكُمْ))

‘We have not been commanded to do this, so go back to your riding camels.’” [Sirah Ibn Hisham]

The hajj season came to an end, and the people left Makkah, which had become enraged when the news about the bai’ah reached them. Ibn Sa’d reported in his “at-Tabaqaat” on the authority of ‘Urwah who narrated from ‘Aishah, that they said; “When the seventy people left Rasool Allah ﷺ, he felt that Allah ﷺ had made for him a protection, and a people of war, readiness and support. However the test increased upon the Muslims. So the companions of the Rasool of Allah ﷺ complained of this, so he ﷺ gave them permission to make Hijrah. Then the Messenger ﷺ informed them that he had been informed of the land they would be migrating to; this was Yathrib (Madinah), and whosoever wanted to leave then let him go there. He ﷺ said;

((رَأَيْتُ فِي النَّمَامِ أَنَّ أُهْلَ أُمَّاحٍ مِمَّنْ كَيْتُ مِنْ أَرْضٍ مَا خَلَفْ، فَذَهَبْ))

‘I saw in my sleep that I was emigrating from Makkah to a land of palm trees. My mind went to al-Yamamah or Hajar, but it appeared to be the town of Yathrib’” [Narrated by al-Bukhari and Muslim]

Indeed, the attempts to attain the Nusrah from the tribes, and the first and second bai’ah, all indicate that the Messenger ﷺ wanted an entity that had power and protection to support this deen. The matter was not restricted just to carrying the da’wah and enduring harm. It went to the point where there should be a power by which the Muslims could defend themselves. Rather it extended much further than this, to the point of establishing the nucleus which would be the cornerstone and main support in establishing the Islamic State, and the application of Islam in society, which would carry the universal message to mankind and carry
We are obliged to emulate the life of the Messenger ﷺ; to proceed as he proceeded. Since the work to establish the Islamic State is an obligation, then following the path followed by the Messenger ﷺ takes the same hukm. This is because the hukm of his explanatory action is of the same hukm of obligation as the explained matter. He ﷺ said:

قُلْ هَكَذَا سَبِيلٌ أُدْعُوُ إِلَيْهِ الَّذِي أَعْلَى بِصِرَاطِهِ أَنَا وَمَن تَبعِي
وَسَيْحَانَ الَّذِينَ أُمِّرْتُ كُونِ ۖ

“Say (O Muhammad ﷺ): ‘This is my way: I invite unto Allah with sure knowledge, I and whosoever follows me.’” [TMQ 12:108]

Therefore, we must divide our work into two roles or stages, as the Messenger ﷺ did:

- The stage of culturing and establishment.
- Stage of interaction and struggle.

In the first stage, we are obliged to do the sort of actions the Messenger ﷺ undertook. This is done by generating the concentrated Islamic culture, in those accepting to carry the burden of the da’wah, and building in them a distinct Islamic personality. This takes place by forming the enlightened Islamic ‘aqliyyah (mentality) and the good Islamic nafsiyyah (disposition). This is achieved through the concentrated halaqaat (circles). Just as the Messenger ﷺ used to do, where he used to call those in whom he felt a readiness to accept the da’wah, regardless of their age, status, gender and origin, and they were brought into the structure on this basis. So we continue to do that until the following become realised in this growing block:

- The maturity in the culture, such that their mentality and disposition are moulded according to Islam. Thus, they become capable of confronting the corruption of society.

- They cannot accept the da’wah to remain trapped within them. Hence they begin to propagate whatever they know. They start this with those in whom they find goodness, and then expand the da’wah.

The Hijrah to Madinah

However the Hijrah to Madinah formed a transition of the da’wah from the stage of discussion and patience, to the stage of implementation after the establishment of the entity, ie the Islamic State. It is movement from dar al-kufr to dar al-Islam, which the Messenger ﷺ established in Madinah. There he ﷺ would convey Islam in a completely different manner, which would be done through a State that rules by Islam, applies it and calls for it with evidence and proof, and carries it by the force that protects the da’wah from the forces of evil and tyranny.

When the Messenger ﷺ arrived at Madinah he was received by a great number of its people. The first thing he ﷺ did was to build a mosque; the mosque was a place of salah (prayer) and consultation, and it was used to manage the affairs of the people and settle the disputes. He ﷺ began to prepare the atmosphere of Madinah for war; he ﷺ set up expeditions for which he appointed leaders and sent them outside Madinah; he ﷺ signed treaties with the Jews. In general, the Messenger ﷺ in Madinah had started to assume the role of a ruler; a head of state.

This is what the Messenger ﷺ did until the dar al-Islam was established; so, from his actions, what are we obliged to follow?

Alongside it is the force that would protect Islam and remove from its way all the material obstacles that stand in the way of its propagation. The Hijrah took place and it involved the abandonment of wealth, homeland, spouse and family. The Hijrah to Madinah was completely different to the Hijrah to Abyssinia.

The Hijrah to Abyssinia was emigration of individuals fleeing for their deen and for the fear of being tortured. Allah ﻪ ﷺ made the Hijrah an escape for the Muslims who had been oppressed in Makkah, so that they may change their circumstances and not be under the hammer (of oppression); rather their souls may take rest and prepare to again carry the da’wah in a strong and active manner. It did not form one of the steps of the method where the muhajiroon would work to carry the da’wah from abroad, and through cooperation with the regimes to whose lands they emigrated to, so as to overthrow the regime in their land of origin.
When these three things exist, as they existed in the first companions of the Messenger ﷺ, then we can move to the second phase or stage. In this stage we are obliged to make the da’wah public, as the Messenger ﷺ did, and we must confront the existing societies and challenge their thoughts, traditions and systems and demonstrate their corruption and clarify the alternative true Islamic thoughts, concepts and systems. We are obliged to call the people, as the Messenger ﷺ called the people, with frankness, courage and force. We do not yield and neither do we surrender. We do not flatter or compromise, and we give no regard for the customs, traditions, religions, ideologies, rulers or the mobs. We must carry the da’wah so that the absolute sovereignty is for the Islamic ideology, regardless of whether the people agree with it or not, and whether it went along with their traditions or contradicted them, and whether the people accepted, rejected or opposed it. We just stick to the ideology and have patience, until the people are changed according to it. Since the leaders will stand as an obstacle to the da’wah, just as they did in the time of the Messenger ﷺ, that will necessitate the group engages in political struggle against them. This will take place by exposing them and their moves, loyalties and conspiracies, and by attacking them just as the Messenger ﷺ did in his own time. See the Qur’an attacking Abu Lahab by name when He  said:

“Perish the two hands of Abu Lahab, and perish be! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames!” [TMQ 111:1-3]. This was despite his honour and status in the tribe of Bani Hashim. Similarly, the Qur’an threatened the chief of Bani Makhzum al-Waleed b. al-Mughira when He  said:

“Leave Me Alone (to deal) with (the creature) whom I created (bare and) alone! And then granted him resources in abundance.” [TMQ 74:11-12]. Until His  said:

“Soon will I cast him into Hell-fire” [TMQ 74:26]; and when He  spoke about him in Sura Nun;

“Violent (and cruel) with all that of doubtful birth” [TMQ 68:13]; and when He  spoke of Abu Jahl;

“Let him beware! If he does not desist, We will drag him by the forelock; A lying, sinful forelock!” [TMQ 96:15-16]

In our conveying of the da’wah, the desire to guide people must appear as it used to appear in the da’wah of the Messenger ﷺ; where he, in this stage strived to explain to the people the ideology of Islam so that it may become their ideology, and so that his aim may become their aim. In other words, we want the people to adopt - through conviction - what we convey to them.

Just as the rejection, obstruction, lies, expulsion, propaganda and boycott happened to the Messenger ﷺ; they happen to us today, as well.

Just as the Sahabah felt the need to carry arms and requested the Messenger ﷺ to give them permission to fight, and he  forbade them by saying;

“As I have been ordered to be forgiving, so do not fight the people.”

In the same way, we must abstain from carrying arms, and using them for the sake of attaining power, before seeking the Nusrah.

Just as the Messenger ﷺ sought the Nusrah to move to the third stage, which is the stage of power and ruling; similarly, we are obliged to seek...
the Nusrah (material support) to achieve the establishment of the ruling through it, as we understand from the action of the Messenger ﷺ.

**Seeking the Nusrah (Material Support)**

Let us consider for a while an important rule from the rules of the method, that is, the seeking of the Nusrah. Let us slowly re-examine it so as to deduce what we need to follow, especially since there are people who are working to establish the Islamic State, but do not give the Nusrah the slightest attention. They do this as if it is a peripheral matter, which carries no weight, or as if its isnad (chain of narration) is weak, and so should not be taken. They did not stop here, but went on to attack this rule and those who engaged in it, even though all the biographies of the Prophet ﷺ addressed this subject, with only a few minor differences in the details, which are not worth mentioning. The authors of the Sirah were not affiliated to any of the groups we know today, but despite this they discussed this subject. The Qur’an itself has mentioned those who;

أُوْلَىَ الْأُمُودَ وَالْمُسْتَمِرُونَ

“gave help” [TMQ 8:72], and called them the,

الأنصار

“Ansaar (Helpers)” [TMQ 9:100]. It is a description of praise and a description of the most prominent aspect by which they were characterised.

The one who examines the Sirah will see the Messenger ﷺ sought the Nusrah from the chiefs who possessed power. He did this despite the ugly response from one tribe to another. He insisted on seeking the Nusrah and repeated this many times, and did not cease in seeking it. In his Tabaqaat, Ibn Sa’d mentioned no less than fifteen tribes (that the Messenger visited). This persistence, if it indicates anything, it indicates in a clear manner that seeking the Nusrah was an order from Allah ﷻ to the Prophet ﷺ to do.

The fact that the Qur’an called those people who responded as, “Ansaar” is another evidence. The Qur’an praised them in more than one place, and Allah ﷻ turned to them with forgiveness. Their status follows directly that of the, “Muhajiroon” (emigrants).

The wording contained in the text regarding the seeking of Nusrah indicates seeking Nusrah is a Shar’ee rule. That is why the Messenger ﷺ used to say;

((يا بني فلان اي رسول الله إليكم، يأمركم أن تعبدوا الله ولا تنشروا به شيناً، وأن تخلعوا ما تعودون من دونه من هذه الأنداد، وأن تؤمنوا بي وتصدقوا بي وتنعوني حتى أبين عن الله ما يعثني به ))

“O so and so tribe. I am the Rasool of Allah sent to you. He orders that you worship Allah and not associate partners with Him . . . and that you believe in me, and put your trust in me, and support me until I clarify to you what Allah ﷻ has sent me with.” [Sirah of Ibn Hisham]. Here is a command from Allah ﷻ and His Messenger ﷺ and we know the command is a Shar’ee rule, for which the appropriate styles should be adopted in order to implement it. It is not, by itself, a mere style (that can be substituted).

Furthermore, the discussions that took place between the Messenger ﷺ and those from whom he sought the Nusrah, as well as the discussions between himself and those who gave him the bai’ah (pledge) in the second meeting in ‘Aqabah; all these indicate clearly that the Messenger ﷺ targeted from this action - which he insisted on pursuing - to establish this deen, and establish the entity which protects, applies and spreads the deen. So how can we neglect it, when through this rule the face of the da’wah changed, and carried it to a dar (homeland) that applies and spreads it. For whose interest is this neglect made?

- The Kuffar understood that behind this work was a pledge and triumph of this deen. Hence we see the tribe of Banu ‘Aamir b. Sa’da’ah understood the matter to be related to power. Look at the Kuffar of Makkah becoming enraged when they heard about the second pledge of
These expressions provide clear indication on the importance of this rule, and prevent turning their meaning to indicate that if one is invited to Islam and he responds, then he has supported the deen. Expressions such as bai’ah, izhaar ud deen (granting victory to the deen); Nasr (support), war; that the notables will be killed; swords will bite them; that this will go against all the arabs; that they should protect him as they protect their women and children; all of these expressions make us understand the manner in which the Messenger ﷺ sought the Nusrah; that he sought it for the purpose of protection, even if this entailed the use of force to convey the deen; and he sought it to establish the State which will protect the deen and its followers, as well as apply its rules and convey its message to the world.

In this context one notices the Messenger ﷺ did the following things:

- He sought the protection and help to protect individuals and protect the da’wah. This is sought even from the Mushriks (polytheists) as happened with his uncle who protected him and supported him, i.e. protected him from any harm coming to him. Just as it happened also when Mut’mi b. ‘Addi helped the Prophet ﷺ when he returned from Taa’if. This protection cannot be used to put pressure on the Muslim who is being helped to compromise his deen. The Messenger ﷺ told his uncle when he asked him to slow down his da’wah;

> By Allah, O uncle! If they had placed the sun in my right hand and the moon on my left, that I should leave this matter, I would not leave it until Allah makes it victorious or I die in its defence.”

[Sirah of Ibn Hisham]

- The Messenger ﷺ used to contact the leaders wishing that they would profess Imaan, in the hope that those behind them would also profess Imaan. He did this in order to make the da’wah easier to spread and
make it more acceptable. This also contributes greatly in the creation of the popular base (qaa’idah sha’biyyah).

- The Messenger ﷺ sought Nusrah and protection from the people of power and he stipulated that they embrace Islam first, as happened at the second pledge of al-Aqabah.

The Nusrah was sought from the people of power. The reality at the time of the Messenger ﷺ was that it would be sought from the leaders who, in addition to having leadership, had popular power. The leader at that time was also the ruler; he was also the military leader, and he was the same person to whose opinion the people would return.

As for today the ruler possesses the power by force and he has lost the popularity. The popularity one may see is mostly not true. Here we are obliged to do what the Messenger ﷺ did, so we must contact those people who are influential in society to open the door for those who are behind them, and to secure the popular base. We must seek the Nusrah from the people of power, like the army officers, in order to reach the power. When the harm to the group members intensifies, there is nothing wrong in seeking the help from their friends and relatives, on condition that this does not put pressure or compromise the Imaan of the individual who is helped. In this manner we would have done what the Messenger ﷺ undertook, taking into account the reality in which we live.

This is the method that the Messenger ﷺ followed, and this is the method we are obliged to follow, emulating the actions of the Messenger ﷺ. By doing this we will bring about the following:

1- Shabab who are well prepared, so Islam is established at their hands. Just as the Messenger ﷺ prepared the Muhajireen who took up the responsibility of carrying the da’wah in Makkah and establishing the State with the Messenger ﷺ, and leading the Ummah after him.

2- The public opinion for the idea, which emanates from the general awareness, ie generating the popular base which does not accept anything other than Islam as a system of ruling and embraces it when it is established, just as the way it happened with the people of Madinah when they came to want Islam and were ready to protect it.

3- The people of power and protection, via whom we seize the power.

When these matters are prepared, then we would have established the matter on the same path which the Messenger ﷺ followed. Allah ﷻ has promised the believers, those who adhere to His Shar’a, with victory, where He ﷻ said;

“(As for) the believers it was incumbent on Us to help (them).” [TMQ 30:47].

He ﷻ said; “Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.” [TMQ 22:40].

He ﷻ said; “Allah has promised those among you who believe, and work righteous deeds, that of a certainty He will cause them to accede to power on earth, as He granted it to those before them; that He will establish in authority their deen which He has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace: they will worship Me (alone) and not ascribe powers to any beside Me.’ [TMQ 24:55]

THE METHOD AND STYLE

The question that arises now is whether what the Messenger ﷺ said or did during his life in Makkah is considered a revelation from Allah ﷻ, and consequently it is an obligation to adhere to it. Or are there actions and sayings which are not from the revelation and do not come under the area that one is obliged to emulate?
It is from this angle that the discussion on method, means and style arises.

Another question also arises, which is: is it correct to judge on the method (which is a set of Shar‘ee rules and not styles) as being subject to experiment? If after trying it, it gives fruit then we judge it to be correct, otherwise it is incorrect?

Regarding the first issue

We say the following: Allah ﷻ ordered the Muslims to follow the Messenger ﷺ and emulate everything he said or did. He ﷻ says;

"Nor does he speak of (his own) desire. It is only an Inspiration that is revealed." [TMQ 53:3-4].

And He ﷻ says;

"And whatsoever (maa) the Messenger (Muhammad ﷺ) gave you, take it, and whatsoever (maa) he forbade you, abstain from it." [TMQ 59:7]. The word “maa” here is from the expressions of generality. Hence there is nothing that Allah’s Messenger ﷺ has brought (ie conveyed to us) that is excluded from following and emulation of the Messenger ﷺ, unless there is a Shar‘ee rule that specifies this generality.

Some evidences have come which exclude from following him in certain sayings and actions of his ﷺ, like:

- The hadith of the Messenger ﷺ;

"You are more knowledgeable about the matters of your dunya.”

Thus, matters of the dunya such as agriculture, manufacturing, inventions and studies in medicine and engineering; none of these come under the wahi (revelation). The Messenger ﷺ has shown us that, in these matters, he is a man like anyone else, and he is not distinguished in this regard; just as he ﷺ clarified this in the incident of pollinating the date palm trees.

- Actions that are proven to be specific to him, and no one shares with him in these. Such as the fact that only he is obliged to pray duha, permitted to continue fasting at night or marry more than four women. This is beside other such issues that have been proven to be specific to the Messenger ﷺ. Therefore it is not allowed to follow the Prophet ﷺ in these matters.

- Actions relating to his natural disposition, which is part of the nature and disposition of human beings to do; such as standing, sitting, walking, eating, drinking etc. There is no dispute that such actions are permitted in respect to the Messenger ﷺ and his Ummah.

- When the Messenger ﷺ used to implement the Shar‘ee rule, he ﷺ used to utilise various styles and use appropriate means. Thus the Shar‘ee rule is the rule of Allah ﷻ and must be implemented. As for the manner in which the Shar‘ee rule is implemented, ie the style and the appropriate means to implement it, this was left to the Messenger ﷺ as a human, as long as it is a good style and a means that does not lead to Haram.

For example, His ﷻ saying;

("Therefore proclaim openly that which you are commanded.” [TMQ 15:94]. It is a Shar‘ee rule that must be implemented. The Shar‘ee did not define a specific manner in which it should be implemented. The Messenger ﷺ proclaimed the matter in compliance with the order of Allah ﷻ, which he could not go against. As for the manner in which the Messenger ﷺ proclaimed the Da‘wah, it was not binding on him. As a consequence, it is not binding on the group that emulates his action in establishing the State. The fact that the Messenger ﷺ had stood on mount of Safa, invited people for dinner, or gone out with the Muslims in two rows circumambulating the Ka‘bah; all of these styles are relating to the implementation of the Sharee‘ah rule, ie they are subsidiary actions relating to the original rule, which is to ‘proclaim’. These styles are
permitted in principle. The matter is left to the group to define the most appropriate styles, without being defined by the Shar'a.

For example, His ﷺ saying:

وَاعْدُوْا لِهِمْ مَا اسْتَطَعْتُمْ مِنْ فَوْضَةٍ وَمِنْ رَيْبَاتِ الْحِيْلِ ۚ أُرْهَبُونَٰ بِهِ

“And make ready against them all you can of power, including the steeds of war to frighten the enemy of Allah and your enemy.” [TMQ 8:60]. His ﷺ statement “prepare” is a Shar’ee rule which has to be adhered to. It is a fard (obligation) and it is forbidden to go against it. The order is the preparation which will realise the aim of the ‘illah (Shar’ee reason), which is to strike fear. As for the means (horses), it is not binding. Any means that leads to the striking of the fear must be utilised. The means by which Jihada is realised are always changing. Therefore, what is required is the effective means in implementing the Shar’ee rule. The means of Jihada and for striking the fear in the hearts of the enemies of Allah and the hypocrites in our time is the use of such things as aeroplanes, tanks and rockets. Thus, the Shar’ee rule is the rule of Allah ﷺ on which the speech of Allah ﷺ is directly applied, since it is the rule of the asl (original rule).

The style (asloob) is a partial hukm, related to the manner of the implementation of the hukm of the asl (original rule). It is mubah (permitted) and left to us to decide the appropriate style.

The means (al-waseela) is the tool through which the Shar’ee rule is implemented. It is in principle permitted and it is left to us to decide the most effective means.

Accordingly, anything that ensued from the Messenger ﷺ; whether it was revealed in Makkah or Madinah; whether it relates to the ‘Aqeedah or systems; regarding the methodology or application of the Shar’ee rules; all of this is considered revelation, which comes under the issue of ta’assi (emulation), excluding the aforementioned exceptions and other examples like them.

The one who studies the path of the da’wah of the Messenger ﷺ in Makkah will see that he ﷺ undertook actions that are regarded as Shar’ee rules, which cannot be contravened but rather adhered to. Likewise he ﷺ undertook actions that actually come under the category of styles. He utilised means by which he implemented the Shar’ee rule demanded of him. One should differentiate between matters whose rule is considered from the rules of the method, and matters that are of styles and means, so that the group knows what is specifically required of it, and what is left to its discretion.

It is not allowed to consider the whole of the method as being from the styles, which are left to the discretion of the group in accordance with the circumstances. This is because such a view will lead to the neglect of the Shar’ee rules relating to the method, and to their replacement by rules from oneself. For further clarification of this we present some examples.

- He ﷺ says;

فَأَصْدَعُ بِمَا نُؤْمِنُ

“Therefore proclaim openly that which you are commanded.” [TMQ 15:94]. This order is from Allah ﷺ to His Messenger ﷺ to give the da’wah openly. This order reveals the presence of two Shar’ee rules. The first is the absence of the open da’wah before the revelation of this ayah; and the second is the initiation of the open Da’wah in compliance with the ayah. The Messenger ﷺ was not given a choice between proclaiming publicly and not proclaiming. Rather, he was obliged to obey the rule of Allah ﷺ regarding the public da’wah. This is the Shar’ee rule, which the Shar’a has clarified. The Messenger ﷺ did not decide to do this of his own accord, so it comes under the area of emulation. His ﷺ saying;

بِمَا نُؤْمِنُ

“with what you have been commanded” indicates that the matter is for Allah ﷺ.

- He ﷺ says;

إِنِّي أَرْسَلْتُكُمْ لِلنَّاسِ ۗ فَلْتُمْ كُنُوا أُمِّيَّةً وَأَيْدِيَمُوا الصَّلَاةَۢ

“Have you not seen those who were told to hold back their hands (from fighting) and
partners with Allah, and that you should discard the idols that you worship besides Him; and you should believe in me and protect me (also in one narration 'support me') until I can convey from Allah what He has sent me with." [Sira of Ibn Hisham]. He clarified in this hadith that the matter is an order from Allah. The Messenger used to follow the revelation in this regard. There is nothing more indicative of this than the Messenger's insistence on seeking the Nusrah, despite the numerous rejections and the harshness and ugliness of the answer of the tribes.

These are examples of ahkam Sharee’ah relating to the method. As for the means and styles with which the Shar’ee rule is implemented, we are not ordered to adhere to them in a specified manner in matter of principle. We rather undertake the most appropriate style and the successful means in implementing the Shar’ee rule.

Thus, the concentrated culturing the Messenger used to undertake with the believers in his da’wah in dar al-‘Arqam, in some of their houses and in the valleys. In respect to us, it is a Shar’ee rule, which must be adhered to. The Messenger did not do it or abstain from it of his own accord because the matter has been left to his discretion; rather it is revelation and it comes under the sphere of emulation. Just as the Messenger had to restrict himself to it, it is incumbent on us to restrict our self to it.

- Similarly, the saying of the Messenger when he used to seek the Nusrah from the tribes;

"O such and such tribe, indeed I am the Messenger of Allah sent to you. He orders that you should worship Allah, and not associate with Allah, and that you should discard the idols that you worship besides Him; and you should believe in me and protect me (also in one narration 'support me') until I can convey from Allah what He has sent me with." [Sira of Ibn Hisham]. He clarified in this hadith that the matter is an order from Allah. The Messenger used to follow the revelation in this regard. There is nothing more indicative of this than the Messenger's insistence on seeking the Nusrah, despite the numerous rejections and the harshness and ugliness of the answer of the tribes.

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Thus, the concentrated culturing the Messenger used to undertake with the believers in his da’wah in dar al-‘Arqam, in some of their houses and in the valleys. In respect to us, it is a Shar’ee rule, which must be adhered to, and the appropriate style is adopted for it. Thus circles or families are chosen as a style in which the thoughts are given in a concentrated manner. A certain weekly time is fixed for them, and the number of people in the halalqah or family is set down together with a certain period of time. All of this is decided in the manner that is suitable for the concentration of thoughts in the minds of the youth of the da’wah who believe in it. All of this has been left to us to decide. We set these things according to what suits the realisation of the Shar’ee rule, which is to bring about the concentrated culture.

The Messenger used to offer himself and his da’wah to the people in the markets of Makkah publicly. When we ourselves do that, we adopt the fitting style, such as giving speeches, or spreading the idea in social gatherings, or on occasions such as people’s festivals and moments of grief or distress. The available means are utilised such as books, magazines, leaflets and cassettes or by live speaking. All of these are permitted means.

Likewise when the Messenger went up to Taif to seek the Nusrah, whether he went on foot or horseback or he used any other means, they
are not within the sphere of emulation. The means have been left to our
discretion without any specification from the Shar'a.

Therefore, we are obliged to know that the method of the Messenger
consists of Shar'ee rules determined by the revelation, which he did not
deviate from, even by a hairbreadth. We are also obliged not to deviate
from them by a hairbreadth. All that changes is the means, forms and
styles that the implementation of the Shar'ee rule necessitates. They are
left to us to decide, just as they were left to the Messenger to decide.

Indeed, establishing the dar al-Islam is a Shar'ee rule. There are those
who think that the method of establishing the State is a matter of style
and that it is left to us define. Hence we can undertake any kind of action
that leads to the establishment of dar al-Islam. We can, for example, help
the poor, call people to morals, build schools and hospitals, call to the
virtuous acts, or fight the rulers or demand to participate in ruling. All of
these are deviation from his emulation when he followed the order of his
Lord in following the method to establish the dar al-Islam. Just as the
Messenger publicly proclaimed the da'wah in compliance with the order
of Allah, we are obliged also to proclaim it; otherwise we will be
from those who deviated. Just as the Messenger restrained his hand
from fighting and did not permit the Muslims to bear arms, likewise we
must also comply with that. Just as the Messenger sought the Nusrah,
we must also seek it in the same manner, despite the different reality. In
general, just as the steps of the method were defined by Allah to His
Messenger, they are also defined to us. Contradicting them or not
following them is considered to be a violation of the Shar'a.

With regards to the method we have not been given a choice. The
Shar'a has defined for us the aim, as well as the method to achieve it. We
have no choice in this matter other than to obey.

Thus, only the Shar'ee texts (Qur'an and Sunnah) have the authority in
defining the steps of the method. We do not leave to the mind,
circumstances or interest (maslahah) any account in defining any of the
steps.

The Shar'ee text is understood according to its linguistic indications and
not according to people's whims and inclinations. Rather our inclinations
follow the Shar'a, and we are obliged to adhere to whatever pleases Allah.

Therefore, it is incumbent on us to understand the method of the
Messenger and stick to it exactly as he proceeded on it, and also to
define the stages of his work and the actions carried out in every stage.

Thus, in the cultural stage, the Messenger undertook actions - such
as contacting individuals, gathering those who believed in him in a secret
place and persevering in their culturing. We adhere to the asl (basis) of
these actions as Shar'ee rules that have come from Allah, and for these
actions we choose the necessary means and styles ourselves.

In the stage of interaction, the Messenger undertook actions - such
as proclaiming the da'wah publicly, hundreds of ayahs were revealed
attacking the creeds and corrupt traditions, attacking the rulers of Quraysh
by name or description, and he offered himself to the tribes. We also adhere
to the asl (basis) of these actions as Shar'ee rules. To the actions of the first stage -which is the cultural stage- we add the actions
of the second stage; where the intellectual and political struggle, adoption
of the Ummah's interests on the basis of Islam, and exposing the plans
of the Kafir colonialists and their henchmen, the agent rulers; exactly as
the Messenger used to do. Then we choose the necessary means and
styles for these actions.

Indeed, the emulation (of the Shar'ee method) to establish the Khilafah
should be from that period in which the Messenger was in Makkah.
When the Messenger started on this method and undertook actions in
the process, he went through humiliation, weakness, violence and harm.
Yet he worked relentlessly with firm resolve. The order of Allah would
come to him and he would strive to implement it. Indeed, the one who
he is far from following the correct path; especially after he has heard His
saying:

"Therefore proclaim openly that which you are commanded." [TMQ 15:94].
Where Allah orders His Messenger to proclaim only in accordance
with His command, and he has seen the Messenger's calling because of
the command of his Lord and not because of his own decision. The
one who he says: 'This method is not binding'. If the method is not
binding then why did the Messenger ﷺ have to take the stance that he
took, where he challenged the kuffar and opposed their gods, leaders,
customs and thoughts? In addition, all of this took place under
the guidance of the Qur'an. He could have flattered the rulers and appealed
them, or gone along with the corrupt traditions of his people, so as to
gain prestige with them. Indeed if he had done that, he would have
disobeyed the command of his Lord. The Qur'an was revealed and the
Messenger ﷺ complied with His command. Allah ﷻ said;

"Arise and warn!" [TMQ 74:2]. He ﷺ attacked the leaders, as explained
previously;

"Perish the two hands of Abu Lahab, and perish be!" [TMQ 111:1]. The
Qur'an defended the Messenger ﷺ with His ﷺ saying;

"You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman." [TMQ
68:2]. It described the condition of the Kuffar;

"They wish that you should compromise with them, so they (too) would compromise
with you" [TMQ 68:9] He ﷺ ordered the Messenger ﷺ to proclaim and
warn the Umm al-Qura, ie Makkah and its surroundings, and He ﷺ forbade him ﷺ and those with him from undertaking the da’wah by using
arms. The Qur'an used to be revealed and the Messenger ﷺ would
proceed according to it. What more proof is needed after this for the one
who says that the method is not binding?

To say that it is not binding means that it is optional. That means that
the Messenger ﷺ could have gone against the order of Allah ﷻ in
everything that was revealed, or in a part. That is because in origin, he was
not bound by what was being revealed. That means we also have a choice,
whether to follow the method of the Messenger ﷺ or any other method.
This view is far from the correct understanding and (correct) emulation
of the action of the Messenger ﷺ and his way of change.

CONFUSING THE METHOD WITH STYLES BY SOME MUSLIMS TODAY

The doubt that crops up in some people’s minds stems from the fact
that the existing situation now is different to that of the time of the
Messenger ﷺ. In the time of the Messenger ﷺ the division of societies
was primitive (tribes and clans). As for today the divisions are more
complex and interlinked. A tribe used to be on the level of a state; its
people were counted by the thousands. Today, they are counted by the
millions or tens of millions. The da’wah used to involve inviting the
kuffar to Imaan. As for today, the da’wah to the Muslims in origin is to
resume the Islamic way of life. In the time of the Messenger ﷺ, the
superpowers such as Rome and Persia did not intervene in the da’wah of
the Messenger ﷺ in Makkah. Today the leaders are tied to the politics of
the superpowers; in fact they are their puppets. It is the superpowers
that plot against Islam and the Muslim, and so on and so forth.

The people who have these doubts say the following; “How can we
adopt the method of the Messenger ﷺ when many issues have changed?
Doing this would be rigidity and inflexibility, and we are not forced to
adhere to it. What is important is to realise the fundamental attributes
of the da’wah, which are the application of Islam via an Islamic state and
realising the ‘ubudiyyah (servitude) to Allah ﷻ.”

To explain the correct understanding of how to look at this issue, we
say that the Shar’ee rule is always revealed relevant to a reality for whose
sake this Shar’ee rule has come. When the reality changes, then the
Shar’ee rule relating to it changes. If the reality does not change, then the
Shar’ee rule stays as it is. Regarding the reality, what one considers is its
fundamental attributes and not its outward forms.

Society consists of a group of people who believe in common
thoughts, from which arise the emotions of acceptance and approval of
whatever agrees with these thoughts, and emotions of displeasure and
anger for that which goes against them. Then a system is established,
which applies these thoughts and forbids their violation. Thus, the people live the life they are convinced of and they are content with.

The reality of society may take different forms. It may be primitive or complex, but every group of people is organised by common thoughts and emotions, who are ruled by a system that is from the same nature of these thoughts, whether the people were in the form of a tribe or a modern state, and whether they are counted by the thousands or millions. Irrespective of these, it is a society, because the attributes that make up a society are present and they did not change.

The Messenger ﷺ worked to bring about an Islamic society, and that happened via the establishment of Islamic thoughts, emotions and systems. He ﷺ followed the Shar’ee method that establishes the Islamic society. All his actions used to be focused in this direction. In Madinah he moulded the believer individuals, who formed the majority of its inhabitants. In their minds, he established fundamental thoughts about Islam, which gave rise to a homogenous set of emotions. When he migrated to them and established the system, the Islamic society was formed. It took a simple form in the beginning, and then it changed to a society that needed organisation and a (state) apparatus.

As for the claim that the superpowers did not intervene (in his ﷺ time) and now they intervene and prevent the establishment of Islam. We answer this by saying that this does not change the method, but it makes following the method more difficult. This requires additional culture and work in the da’wah, which takes into consideration this (new) reality. Thus the block engages in international politics, so as to know the policies of superpowers, and understand what they plot against us and implement via their agents and puppets, such that we can counter it.

As for the claim that the Messenger ﷺ mainly concerned himself with the subject of Imaan, and dealt with only a few rules in Makkah our response is; the fact that he dealt with ahkam, even if they were few, indicates the order to concern oneself with the Shar’ee rules in the da’wah. Furthermore, we have to observe that the work in Makkah was the call to people to enter into Islam. As for today, the da’wah is amongst the Muslims, who have the Islamic ‘Aqeedah, and the Shar’ee rules have all been revealed to them. They have now become responsible, before Allah ﷻ, for the whole of Islam and not just for the Imaan only. Hence, the Muslim who died in Makkah was only responsible for what was revealed until the time of his death. As for the one who dies today, Allah ﷻ will ask him about the whole of Islam. That is why the da’wah needs to be comprehensive and it needs to call for the resumption of the Islamic way of life, because we are not a new call or a new deen.

Similarly, the one who studies the reality of the Muslims today, will see that their problem is not the loss of the Islamic ‘Aqeedah, but the lack of the linkage of the Islamic ‘Aqeedah with the thoughts of life and legislative systems. Hence the ‘Aqeedah has lost its vitality. All of this was due to the effect of the western thought on the Muslims, the thought which the disbelieving western states guard and work to maintain and concentrate, through implanting regimes subservient to them, laying down education curricula and utilising the media to spread this thought.

Therefore, it is imperative that one presents Islam correctly, completely and comprehensively, such that the significance of the ‘Aqeedah and Imaan appears as a fundamental thought from which the rules emanate, and on which the viewpoint about life is determined; and then to present the thoughts about life through this ‘Aqeedah. That is done by asserting the fact that the Creator and al-Mudabbir (Sustainer of all affairs) is Allah ﷺ, and that the judgement only belongs to Him I and to Him will return the affairs of the dunyah and akhirah. When the Imaan and rules have been made incumbent on the Muslim, the power of the truth and its vitality will become clear for him, and also the strength of the kutlah (block) in understanding and calling to Islam, and its ability to generate change.

That is why the da’wah today is a call to Muslims to resume the Islamic way of life, via the establishment of the Islamic State. The basis of this da’wah is the Islamic ‘Aqeedah, which is given in its political sense, by making it controller of all the actions, according to the orders and prohibitions of Allah ﷺ.

Thus, what has changed is the (outer) form. As for the essence it has remained as it is, and has not changed. Hence the rule of working to establish the Islamic State has not changed either, and likewise nor has the method to achieve this changed.
ARE THE SHAR'EE RULES AS AN EXPERIMENT?

As regards the second question:

There are those who describe the work to establish the Islamic State as an experiment, and the path to achieve it is the experimental plan that the da'wah undergoes. Is it correct to speak of this matter in these absolute terms?

The description of the method as an experiment is misplaced. It gives a meaning that is not consistent with the meaning of the term, “the Shar’ee method.”

The method of work in Islam consists of Shar’ee rules that rely on the strength of the daleel (evidence). The group is obliged to adhere to them as it adheres to the Shar’a, and is not allowed to deviate from it as long as it viewed them as Shar’ee rules. Thus, it is not a subject of trial and error (so if it realised the aim then it is a successful attempt, otherwise it is a failure and must be changed), in order to find the experimental method that will realise the objective.

Rather the Shar’ee method is a host of Shar’ee rules -as mentioned previously- whose purpose is to achieve the objective, which is the resumption of the Islamic way of life. These rules depend on the strength of the evidence. Allah is worshipped by adhering to them and being patient on them, as long as they constitute Shar’ee rules on the part of the one who undertakes them. He cannot change them unless it becomes clear to him that there is another evidence, which is stronger, in performing this task.

One must see clearly the emulation of the Messenger in the Shar’ee method. It is according to this criterion that the Shar’ee method differs from that used by those who are working in accordance with secular systems; where people try their understanding and examine the work, and link the correctness and error of an action with success or failure, and with achieving the aim or not.

The nature of secular systems, for their adherents, is that they are not final (solutions) to them. They rather constantly require change and evolution. Any action they undertake can rightly be called an experiment. Indeed, all the western laws are experiments. For them the criterion of whether an action is correct or not, is only if it realises the objective or not. If it produces the result then it is correct, otherwise it is not. This matter is different for the Muslim due to the different nature of Islam, which is a divine methodology from al-‘Aleem (the All-Knowing) and al-Khaabeer (All-Aware). It is correct and complete as long as it depended on the Shar’ee daleel. Its correctness stems from the correctness of the Shar’ee evidence, and the correctness of istidlaal (deduction) and not from its linkage to the result. Therefore, adherence (to the evidence) is the basis, and it is from this basis the evaluation is made. As regards the actions of the method, the result ie assuming the power and establishment, is an aim which must be achieved due to His saying;

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مَكَّمٌ وَعَمَّلُوا الصَّالِحَاتِ لِيَسَتَخْلِفُنَّهمُ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيَكُنَّ لَهُمْ دِيَارٌ ذِي النَّعْمَةِ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيَلَفَّنَّهُمْ مِنْ بَعْدِ حُرُفِهِمْ أَمَانًا يُؤُوْدُونِي لَأَ يُشَرُّ كُونَ بَيْنَيْنَا

“Allah has promised to those among you who believe and work righteous deeds, that of a certainty, He will cause them to assume power on earth, as He granted it to those before them, that He will establish in authority their deed which He has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace. They will worship Me (alone) and not ascribe powers to any beside Me.” [TMQ 24:55]; and due to His saying;

إِنْ تَسْتَرِخُوا اللَّهُ نَسْتَرِخُمُ وَنَشْتَبِئُ أُسْتَرِخَمُ

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.” [TMQ 47:7]. If the result is not obtained, one does not nullify the method or substitute it by something else, and nor does one declare it a failure. Rather the rules of the method should be reviewed and re-examined. No Shar’ee rule is to be abandoned except if the group is sure that it has made a mistake in its understanding. If the group can discern no error, then the group has no option other than to adhere to
the opinion it holds and have sabr (patience) until Allah ﷻ brings it the victory. Or it may be to do with the law of delaying the victory, something from which even the prophets before were not saved. He ﷺ said:

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help." [TMQ 12:110]

Indeed, the work is tedious and hard, requiring huge effort. The means of the group are always going to be far less than the means at the disposal of the regimes they face. The success of the work is not linked to a fixed period of time such that when the time expires without yielding its fruits, it is described as failure. Rather it is linked to the soundness of the idea, the strength of the adherence of those undertaking it, and the general acceptance of the idea by the people. When these requirements are met, then one asks about the victory which the group will achieve by seeking the Naṣr (material support), just as the Messenger ﷺ did. The evaluation that these matters have been definitely achieved is left to Allah ﷻ. The evaluation of the group in this regard is based on probability.

If the factors of victory are realised, then it will come; otherwise it will be delayed. Delay of the victory does not necessarily mean a mistake has been made. It could mean that the level of preparation and readiness is not enough and must increase. The delay may be a test for the shabab of the block or group; does it falter or does it keep to its pledge, or do some individuals give up? In any case the review must be undertaken. In case the group did not find a reason that justifies changing its method, it is not allowed to make changes under the pretext that the victory has been delayed. The group is obliged to examine its means and styles, which are in origin permitted, and choose the most appropriate ones from them. Therefore, delay in the victory does not have to mean failure. Besides, there are no Shar’ee rules that state that the aim should be realised in a specific period of time.

Certainly, one needs to focus on the correctness of the thoughts and rules relating to the method. With these thoughts and rules the shabab and the Ummah will be prepared. If these thoughts and rules are correct, in the view of the group, and the successful means and styles have been selected, then the group must have patience, and it is not allowed to change the thoughts and rules, however much the results may be delayed.

The issue of change relates to the Ummah and not individuals. The mechanics of changing the society is of greater complexity than changing individuals, thus its movement is much slower, and is hardly seen, except by the one who has been granted a penetrating vision and correct patronage. This does not mean that the individual works while thinking the aim will not be achieved at his hands, or that it will be achieved at the hands of future generations; rather the member or members should set out from the standpoint that the state will be established at their hands, and that they will witness it, insa Allah, just as it was established at the hands of the Messenger ﷺ and his companions. It is intended to say the life of an individual may be short or long, and the promise of victory did not come for an individual or individuals, but for the group. It is this believing group to which Allah ﷻ has promised succession (istikhlaf) on the earth. During the work, the individual may die, or the Ameer may die and many may fall along the way, but the promise will remain as long as the group remains on attending to the order of Allah ﷻ. The victory will be realised at their hands whether it took a long time or not. The knowledge of this is with Allah ﷻ, and no one is responsible for this, but the group is responsible only for the adherence (to the method).

Therefore no one should say that the Shar’ee rule is an experiment, such that if the realisation of its aim is delayed, then we will pronounce it a failure and we will abandon it for another experimental action. No one can say this as long as we are sure that it is a Shar’ee rule in accordance with the evidence. As for the means and styles, it is right that they are subjected to trial.
Methods contrary to the Shar’ee method

As compared with what we have mentioned about the method of the Messenger ﷺ and the importance of emulating it and not deviating away from it, we find there are other approaches adopted by Islamic groups or Muslim intellectuals, which relate to this subject. Regardless of who said it, we must concern ourselves with what has been said. We must undertake a quick examination of them, removing the veil from them, so that the Muslim does not continue confused and lost in the maze of these approaches, or harbours doubts about carrying the da’wah. In what follows, we present some of the most important approaches.

Some Muslims say the obligation of working to establish the Khilafah must be restricted to calling the rulers and their entourage

The Mala’a are the chiefs amongst people. The affairs rest in their hands and they are usually around the rulers. If the da’wah succeeded with these people then the societies will easily change to the advantage of Islam, otherwise there will be no change. The matter that leads to such an understanding of restricting the da’wah to the ruling entourage is that the work to establish the Khilafah via the da’wah to ordinary Muslims will result in their humiliation by the ruler. They will be burdened to the extent that they cannot bear, and the Muslim has been forbidden from this, when the Messenger ﷺ said;

لا ينبغي لمسلم أن يذل نفسه ((لا ينبغي لمسلم أن يذل نفسه))

“The Muslim should not humiliate himself.” He was asked: “How can he humiliate himself?” He ﷺ said:

يتبعرض من البلاء لما لا يطبق ((يتعرض من البلاء لما لا يطبق))
"By exposing himself to the affliction he cannot bear." [Reported by Ahmad, Tirmidhi and Ibn Majah]

The one who studies the reality in which calls (for change) arise, he will find they come about in societies that are dominated by injustice, moral depravity, destruction, hardship and adversity. Since all of these aspects are due to not having Imaan in Allah ﷻ and in His right of Sovereignty, that is why in the past, the prophets, from amongst whom is our noble Messenger ﷺ, used to first invite to the Imaan and worship of Allah ﷻ.

Societies generally, whether in the past or today, are led by the rulers and their entourage. The false creedal concepts, and the laws that arise from them, will be according to their interests. They protect these false beliefs in order to protect their interests and position, and they assume the task of defending and protecting these creedal beliefs. This is what prompted a judicious arab bedouin to make such a profound and correct statement when he heard the da’wah of the Messenger ﷺ for the first time; he said; "Indeed, this is a matter disliked by the kings." The people in these societies submit to these rulers and their entourage, so they are affected more than creating an effect. They submit to the system applied on them even if they hate it. They know removing the injustice of the rulers is costly.

When Allah ﷻ sent the Prophets and Messengers, He ﷻ would send them to their peoples to show them the truth and guide them to the right path. The ones who would take it upon themselves to respond and lead the opposition would be the rulers and their arrogant entourage.

The Mala’ are the helpers of the rulers. They are the people of interest, the rich and extravagant. They are the leaders and chiefs of the people, who form the political and intellectual medium of the ruler, and he relies on them and seeks their help. They are the people that Allah ﷻ described as being at the front among those who stand against the prophets of Allah. This is because their hearts have become filled with the love for money and status, and their interests have become linked to their positions. That is why when the da’wah to Allah ﷻ came, they think it conflicts with their interests and positions; so they confront the da’wah and incite the ruler to fight against it and eliminate it. So he gives-in to their advice due to what he bears of evils and sins. Thus a severe confrontation takes place between the prophets of Allah ﷻ and those rulers who are surrounded by the Mala’a. The intellectual and political struggle between the prophets of Allah ﷻ and the rulers and their entourage, would begin in order to win over the people. The prophets undertake the da’wah to the truth by the truth while they were defenceless, weak, having no power other than the power of the true word, which affects the hearts and minds. The rulers and with them their entourage, would oppose them initially with false arguments such as; it is magical speech, they are stories of old, or that the carriers of the truth are possessed or liars, and the believer in this is just a fool and low. When that does not work they resort to torture, expulsion and murder. The battle breaks out from all sides between the prophets and their followers, the rulers and their entourage and those who remained on the religion of their kings. It is a law (of Allah) that the Qur’an mentions frequently.

Thus we see Sayyiduna Nuh (alaihi salaam) calling his people. The first people to oppose him were the entourage. He ﷺ said in Surah al-A’raaf;


[QM 7:59-61]

Here also Sayyiduna Hud (alaihi salaam), calls his people, ‘Aad. The first to reject his da’wah were the leaders of his people. Allah ﷻ says;


[QM 7:68-70]
“And to the (people of) Madyan (We sent) their brother Shu‘ayb. He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him…’” [TMQ 7:85], and Allah ﷻ said:

“Then after them We sent Musa with Our Signs to Fir‘aun and his chiefs, but they wrongly rejected them. So see how was the end of the misbelievers.” [TMQ 7:103]; and Allah ﷻ said:

When Allah ﷻ sent Sayyiduna Musa (alaihi salaam) to Fir‘aun and his entourage, they rejected him and feared those with him, circulated news about him and counselled Fir‘aun to kill him. Allah ﷻ says;

“The leaders of those who were arrogant among his people said: We shall certainly drive you out, O Shu‘ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.” [TMQ 7:88]

When Sayyiduna Salih (alaihi salaam) also called his people Thamud, the first to reject his da‘wah were the leaders of the people. Allah ﷻ says;

Similarly, Sayyiduna Shu‘ayb (alaihi salaam); when he called his people in Madyan, the leaders confronted him with arrogance. Allah ﷻ says;
Whilst the Prophet ﷺ was in prostration, and people from Quraysh were around him, Uqbah b. Abi Mu’ait brought the stomach of a camel and threw it on the back of the Prophet ﷺ, but he did not raise his head. Fatimah came and took it away from his back and made du’a against the one that did that. The Prophet ﷺ said; ‘O Allah! Take the mala’a (chiefs) of Quraysh, Abu Jahl b. Hisham, Utbah b. Rabee’ah and Umayyah b. Khalaf, …” Ibd Mas’ud ﷺ said (in another report); “I saw them killed on the day of Badr and thrown in the well.”

The Sirah of the Messenger ﷺ, which is no exception to the Sirah of the previous Prophets, informs us that what made the da’wah slow down, prevented people from hearing it and believing in it was the severe torture and persecution of the believers. The believer would thus fear for being tortured by his people because of his Imaan. The one who wanted to believe would fear that he would have to endure what those who had already believed had endured. The battle between the believers and those who went against them, led by the mala’a, was fought with alternate success. Then the carpet was swept beneath the feet of the tawaagheet. Then the one who undertook the responsibility of this da’wah will assume the reins of power.

It was mentioned in the sahih of Bukhari on the authority of Ibn Mas’ud ﷺ who said;

"The chiefs of Fir’aun’s people said: ‘Will you leave Musa and his people to spread mischief in the land and to abandon you and your gods?’” [TMQ 7:127],

"But none believed in Musa except the offspring of his people, because of the fear of Fir’aun and his chiefs, lest they should persecute them; and verily, Fir’aun was an arrogant tyrant on the earth, he was indeed one of the musrifoon (those who commit all kinds of great sins).” [TMQ 10:83]

Makkah did not have only one ruler, with his entourage, but there were many Mala’. Those were the people who opposed the da’wah of the Messenger ﷺ and tried to divert the people away from it.

The Prophets were sent to their peoples whilst Muhammad ﷺ in his da’wah was sent to the whole of mankind.

When the entourage of Quraysh displayed the greatest amount of rejection and obstruction, this does not mean that the da’wah was restricted to them. The Messenger ﷺ invited the society without discrimination. His da’wah did not discriminate between the rich and the poor, or between the master and the slave; to the point that the Messenger ﷺ was even mildly rebuked for frowning in the face of Ibn Umm Maktum, who was a poor blind believer. He ﷺ was anxious to invite the leaders with whom he had met, hoping that they would profess Imaan or those behind them would profess Imaan. This mild rebuke by Allah ﷻ of His Messenger ﷺ does not prevent the concern for inviting the leaders; rather it only prevents discrimination. The da’wah to the leaders is the same as the da’wah to the masses, in terms of the request.
The Sirah even mentions that when the Messenger ﷺ used to invite leaders and chiefs, he did not just invite them just because they are chiefs and leaders; rather he used to invite with the aim that those ordinary people behind them would profess Imaan. This is why the da’wah used to include everyone.

Also, there were people who responded to the Islamic da’wah who were not considered leaders of their people; people like Bilal, ’Ammar and his mother and father. The same goes for Suhayb and Salman, who were not from the leaders of Quraysh. The same applies to ’Amir b. Fuhayrah, Umm ‘Abees, Zunayrah, an-Nahdiyyah and her daughter and the slavegirl of Bani Mu’amil. All of them were slaves freed by Abu Bakr (may Allah be pleased with him) and those people were from the early Muslims.

The Messenger ﷺ initially used to invite those in whom he sensed some goodness. Later he invited all the people. The young and the old used to respond to him. The commoner and the nobleman from his people also responded.

There is no restriction in the subject of the da’wah; it rather includes all the people, and conducted by the method followed by the Messenger ﷺ, so that we achieve what the Messenger ﷺ achieved in terms of establishing the dar al- Islam.

**Some Muslims say that ibaadah (ritual worship) is what is required and not the work to establish the Islamic State**

They also say that the Messenger ﷺ called people to the worship of Allah ﷻ and did not call people to the establishment of an Islamic State; or that the central issue is the worship of Allah ﷻ and not the Islamic State; or that it is not important to establish an Islamic State, but it is important to worship Allah ﷻ. These are their views; or something of the same nature.

To respond to this objection we must define the reality of ibaadah and how it is achieved.

Allah ﷻ created mankind to worship Him. Thus, ibaadah is the objective for which Allah ﷻ created the human beings. The meaning of, “Laa Ilaaha illallah” is the following: there is none to be worshipped except Allah ﷻ, and anything other than this is false and must be rejected and man must testify to this. “Muhammad rasoolullah”, means that the worship and obedience should be according to what only Muhammad ﷺ, the Rasool of Allah, has brought and man must testify to this.

Thus, ‘ibaadah (worship) is only for Allah ﷻ and it cannot take place, except as legislated by Allah ﷻ of what was brought only by the Rasool of Allah, and this is an origin that must be realised in every action or statement in our life.

Hence when the Muslim undertakes an action in this life to achieve a need for himself or a value which is in the reality of life, he moves solely for the motive of satisfying his needs and instincts, which can be satisfied in more than one way.

Satisfying this in the Shar’ee way, and restricting oneself to it, and linking that with the belief in Allah ﷻ, makes the action of the Muslim a worship.

Since behind every action there is the satisfaction of a desire or need, and mans needs are related to many areas, it is natural that the actions of man will cover all aspects of life.

Thus, ‘ibaadah is that man should direct his actions according to the orders and prohibitions of Allah ﷻ, and this must be done based on the belief in Allah ﷻ only; this leads to the comprehensiveness of ibaadah which encompasses all of man’s actions.

When you say to a Muslim “worship Allah”, it does not mean that you are only instructing him to pray, pay zakah, make hajj or undertake things the fuqaha (jurists) have placed under the category of ‘ibadaat (worships). It means that he should obey Allah ﷻ in everything He ﷻ has commanded and refrain from everything He ﷻ has forbidden.

Thus, the Imaan in Allah ﷻ is the origin of actions. The worship is for the sake of directing all the actions on the basis of belief in Allah ﷻ. Therefore, the whole deen is ‘ibaadah, and ‘ibaadah means submission. The meaning of submitting ourselves to Allah ﷻ is to worship Him and
That is why part of worshipping and obeying Him is, enjoining the ma’roof and forbidding the munkar, and engaging in Jihaaad in His path against the people of kufr and nifaaq (hypocrisy), establishing Allah’s deen in the life of the Muslims, spreading the da’wah between all people and protecting the Muslims; just as it is also in the prayer, Zakah and qiyaam (nightly devotional prayers).

Worshipping of Allah includes all actions of man, which the Muslim undertakes according to the reality in which he lives. If the reality is that the Muslim does not pray then calling him to pray is a call to worship, and inviting him to fast is an invitation to worship, and inviting him to buy and sell according to the Islamic Shar’aa is an invitation to worship Allah. Since Imaan in Allah is the origin of every worship, then calling people to prayer or fasting must be preceded by provoking the Imaan in the person who is given da’wah, and making this Imaan the impetus for commitment and the controller of actions.

Likewise for calling people to the establishment of Islam and ruling by what Allah has revealed, which are from the orders of Allah and they must be obeyed. They are undertaken by the one who believes in Allah. The invitation to these orders must be preceded by the invitation to believe in Allah. This is what will realise the worship of Allah in this matter.

Since the Muslims today live under kufr systems whose rules are not derived from Allah, and the Muslim cannot live an Islamic way of life under them; then the call to establish the deen represents worshipping of Allah, to which attention should be drawn and efforts spent.

Thus, we are obliged to link our call to Allah’s worship with the problems of this age, which are all reflected in the call to resume the Islamic way of life. Then the worship of Allah will be achieved in the most complete manner. Therefore, the call for the establishment of the Islamic State is a call for the establishment of the deen which is ‘ibaadah, and is a call for ‘ibaadah. This is because it is an order from Allah in whom we believe; the Muslim who ignores this is complacent in the worship of Allah.

Therefore, the manner in which this issue has been presented by those people is wrong, because it seems to imply that working to establish the Khilafah contradicts with ‘ibaadah. Holding such an opinion is an attack on part of the Qur’an by another part, which the Muslims have been forbidden from doing.

Some others say the Sirah of the Messenger has not been verified

This means we are not bound by texts that are not authentic. As a consequence, we are not required to act upon it. They think this is an evidence for their opinion (as opposed to it being an evidence against them) of not emulating the actions of the Messenger in Makkah, when he worked to establish the Khilafah.

In response to this view we say that the Sirah is a compilation of reports and incidents, which require examination and authentication. Since it relates to the actions of the Messenger, it is part of the Wahy (revelation). Hence, the Muslims must be concerned with the Sirah of the Mustafah, just as they are concerned with the Qur’an and Sunnah. His Sirah in Makkah constitutes the actions he undertook whilst he was there, and which led to the establishment of dar al-Islam in Madinah. Neglecting the Sirah will incur sin on those able to verify it for not doing that, and it will incur sin upon Muslims for not encouraging those who had the ability to verify it.

It is very strange indeed, that those who make such a claim are from the people who usually concern themselves with the reporting and checking of ahadith. They put forward this view as if they are exempt from working to establish the deen. They cite this view, thinking that they have scored an important and conclusive point.

Have those Muslims forgotten that they are commanded, like any other Muslim, to work to estabish the Islamic State? This makes it obligatory upon them to study, examine and check the Sirah. If the reality has prompted them to check prophetic ahadith regarding partial Shar’ee matters, an effort for which they are thanked; and they have exerted great effort and spent a lot of time in this path; then how much more
follow.” [TMQ 33:21]. Thus, to give attention and pursue the Sirah is a Shar’ee matter.

The methodology of transmitting the Sirah in the early days used to rely on the narration of reports. The historians began to transmit it verbally. The first generation, which witnessed the actions of the Messenger ﷺ and heard about them, began to narrate them to others. The generation that came after transmitted it from the first generation. Some of them put them in writing in a miscellaneous manner as we can see in the books of ahadith even today. By the advent of the second century we saw some scholars beginning to compile the biographical reports and put them together, and they wrote this down by mentioning the name of the transmitter and the person from whom he transmitted the report, exactly as it was done in the narration of the hadith. Hence, the scholars of hadith and those who scrutinise the isnaad (chain of transmission) were able to know the acceptable and authentic Sirah reports from the ones which were weak and rejected, by knowing the narrators and the chain of transmission. This is what is relied upon when citing something from the Sirah when it is authentic. The issue is not one of establishing a new discipline; rather it requires seeking the accuracy and correctness in the statements and actions of the Messenger ﷺ. However, there are some concerned people who checked the Sirah. The group or party that emulates the example of the Messenger ﷺ in establishing the deen must check the texts that it relies on as evidence for its action.

Furthermore, the books of Sirah, despite their disagreements, agree together (just like the books of hadith and as the Noble Qur’an has indicated) on the stages and actions of the da’wah. The Noble Qur’an has clarified many of the details of the da’wah, in a manner that is sufficient to throw a clear light on the correctness of what has been transmitted about it. The Noble Qur’an has mentioned many things that clarify what is required, and in an accurate manner.

For example, the Messenger ﷺ embarked upon attacking the false creeds and opposing the idols, atheism, Judaism, Magians and the Sabians. The Qur’an has indicated this in many ayaat. The Messenger ﷺ attacked the customs and traditions when he attacked the live burial of girls, a she-camel let loose for free pasture (waseelah), idol sacrifices for twin births in animals, and divining with arrows. He ﷺ opposed the rulers

incumbent is it upon them to spend time and effort once they realised that the issue relates to the establishment of the deen?

The Sirah books are not at a point where all their reports must be neglected, just as they have not reached the point where all their narrations have to be taken.

The field of historiography in which the Sirah writers worked did not depend on the strict accuracy of the methods of the Muhaddithun (compilers of ahadith). Nor were they as strict with regards to establishing the trustworthiness of narrators and transmitters, the correctness of what they transmitted, excessive brevity (contraction) and reluctance in transmission.

This made the scholars of hadith or those involved in verification look at the Sirah writers as complacent. The truth is that the science of hadith requires what the Muhaddithun and scholars of ahadith have investigated in themselves and in their transmissions.

The science of Sirah demands this in one of its aspects, which relates to the biography of the Messenger ﷺ and his companions. As for the other aspect, which does not relate to the Messenger ﷺ and his companions, then the leniency does not impair this knowledge. The incidents are many and numerous and the days pass quickly, the Sirah writer or historiographer is not able to encompass all the incidents if he wishes to rely on the method of the Muhaddithun. Hence, the biography of the Messenger ﷺ is one of the most important things the Muslims should be concerned with, because it contains the reports about the Messenger ﷺ regarding his statements, actions, consent and attributes. All of these things are part of the legislation just like the Qur’an. The Prophetic Sirah is one of the constituents of legislation; that is why it is considered part of the hadith. Whatever has been authentically narrated from the Prophet ﷺ is considered a Shar’ee rule because it is from the Sunnah. Not to mention that following the Messenger ﷺ has been commanded by Allah ﷻ. He said;

"Indeed in the Messenger of Allah [Muhammad ﷺ] you have a good example to
and he mentioned them by name and description, and exposed their plots against the da’wah. The group must adhere to all of these things. Its adherence will be to the origin of the action and its general meaning, and not according to its details, means and forms. Thus, the group will oppose the erroneous thoughts, incorrect concepts and attack the customs and traditions that deviate from Islam in their reality. It will stand up against the rulers, expose their conspiracies, clarify the thoughts and rules of Islam and call the Ummah to adopt them and work together with it to establish it in their life.

The Messengerﷺ faced all of this unarmed and defenceless without taking sides (with any), compliance (with others’ wishes) or accepting any compromise. He refused all the offers of attraction or threat, and remained patient without deviating from the order of his Lord. The Qur’an has informed us of this, so this is a guidance for the group during its work.

The revelation of Allah’s ﷺ order to the Messenger ﷺ;

“وَأَنْصَرْنَاكَ عَلَىٰ النَّاسِ وَأَنْعَمْنَا عَلَيْكَ مِنْ عَمَلٍ كَبِيرٍ”

“So proclaim what you are commanded with” indicates that before the ayah was revealed, the issue of the public proclaiming of the da’wah did not exist, rather it was secret and hidden, which is the stage before the public proclamation.

And His ﷺ saying;

“وَأَنْتَ ذَٰلِكَ الْقَرْئَىْ وَمَنْ حَوَّلَّهَا”

“So that you may warn the mother of towns and what surrounds it” [TMQ 6:92], is a command of extending the da’wah outside of Makkah. The Qur’an’s mention of the Muhajireen and the Ansar is a proof for the existence of Hijrah and Nusrah.

Therefore, the Qur’an is the first guide. The books of hadith are overflowing with the reports of the Muslims during the Makkah period. Bukhari, for example, mentioned under the heading; “How the Prophet ﷺ and his companions were treated by the Mushriks in Makkah.” He cites the hadith of Khabbab b. al-Arat when he came pleading to the Messenger ﷺ to pray to Allah ﷺ to give the Muslims the victory. He also mentions the Messenger’s ﷺ du’a against the chiefs of Quraysh. He also mentions the severe maltreatment he received from his people when he went up to Ta’if. We find the same things narrated in the other books of hadith. Therefore, we do not stand before an order that we have to perform without having its texts.

It is worth mentioning here that the Sirah writers were themselves reliable and trustworthy, which other scholars have testified to.

- Ibn Ishaaq (85-152 AH) wrote a book called, “al-Maghazi” (the military expeditions). Az-Zuhri said about him; “Whosoever wishes to learn about the Maghazi (military expeditions), let him refer to Ibn Ishaq.” Shafi’i said about him: “Whosoever wishes to be an expert in the maghazi, he is totally dependent on Muhammad b. Ishaq.” Bukhari also mentioned him in his Tareekh.

- Ibn Sa’d (168- 230 AH) and his book, “at-Tabaqaat” (the generations). Al-Khateeb al-Baghdadi said of him: “Muhammad b. Sa’d for us is one of the people of trust, and his hadith indicates his truthfulness for he examines most of his narrations.” Ibn Khillilkaan said: “He was honest and trustworthy.” Ibn Hajar said about him: “He was one of the great, reliable huffaz (people who had memorised ahadith) and critics.”

- At-Tabari (224-310 AH) he has a book entitled, “History of the Messengers and Kings” (tareekh ar-rasool wal-mulook) in which he followed the methodology of isnaad (chains of narration). Al-Khateeb al-Baghdadi said about him, “He was knowledgeable about the Sunan (ie hadith), their lines of transmission, the sound hadith from the spurious, the history of people and their news.” For the majority of hadith, he wrote the Tareekh according to the methodology of the Muhaditheen. He has compiled a book of hadith entitled; “Tahzeebul athaar wa tafseel at-thaabat ‘an Rasoolullah ﷺ nimal akhbaar” – “Revision of the reports and elaboration of the proven news about the Rasool of Allah ﷺ” Ibn ‘Asaakir said about it, “It is an amazing book, in which he spoke about every authentic hadith of the Messenger of Allah ﷺ.”

- Similary, Ibn Katheer and az-Zahabi are considered to have great
There are some Muslims who think bearing arms against the rulers today is a method for change that we are obliged to follow.

They cite as evidence the hadith of “evil rulers” whom the Messenger ﷺ has ordered to challenge with arms if they did not establish the rule of Allah ﷻ.

In response to this understanding, whose advocates we respect even though we disagree with them in this opinion, we say; the examination of the manaat of the hukm, (the reality for which the rule was revealed to treat) uncovers the correct understanding. The hadith deals with the ruler - the Imaam in dar al-Islam - who has been given a legitimate Shar’ee, bai’ah. Thus, he became an Imam through the bai’ah of the Muslims. The land that this Imaam ruled was dar al-Islam, ie it was ruled by Islam, and its security was in the hands of the Muslims. The Muslims in this instance are ordered to obey him. If the ruler happened to exceed the bounds with regards to what Allah ﷻ has revealed, and began to openly rule by kufr laws, even if it is one hukm that has not even a semblance of an evidence (shubhat daleel), then the Muslims are commanded to overthrow him by arms. Contemplate the meaning of the following hadith, which is the subject of our discussion, and this will become clear. It has been narrated by ‘Awf b. Maalik al-Ashja’i who said:

“I heard the Rasool of Allah ﷺ say; ‘The best of your leaders are those that you love, and they love you; you pray for them and they pray for you; and the worst of your leaders are those that you curse and they curse you.’ They said; ‘Should not then we fight against them.’ He ﷺ said; ‘No; as long they establish the Salah amongst you.’” [Reported by Muslim]. What is meant by the establishment of the Salah is the application of the Shar’ee rules by way of “baab tasmiyatul kul bi ismil juz’a” (meaning the whole by mentioning a part).

As for the ruler of dar al-kufr, his reality is completely different. He is not the Imaam of the Muslims, though he is their ruler, and he has not been appointed in the lawful manner as the Shar’a stipulates, and he never committed himself to establishing the Islamic rules in their life, even though it was an obligation upon him.

When we look also at our reality, we find that it is not enough to bear arms in the process of change. The issue has gone beyond the changing of the ruler to the issue of ruling by Islam. So who will undertake its responsibilities? It requires statesmen and an Islamic political medium. The issue of ruling by Islam is not easy; such that any military leader can undertake it, however competent he may be militarily, and however sincere he may be to Islam. It requires experience, understanding, pursuance, and a distinguished Shar’ee understanding. The method of the Messenger ﷺ ensures all of this:

- It ensures that the extraordinary Muslim politician and leader is produced, who has years of experience spent in carrying the da’wah before the establishment of the Islamic State. He knows the tricks and deception, and cunning of the Kaafir states such that he is not deceived. He will then be able to protect the state and develop the state to the role befitting its position amidst the other states of the world as a guiding and guided state, and a righteous Khilafah on the way of the Prophethood.

- It will ensure the production of sincere Shabaab who will carry the burden of the da’wah before the establishment of the State, such that they, with others of the Muslims who are concerned about the matters of the da’wah, form the Islamic political medium, and from them will come the walis (governors), Ameer of Jihahad, ambassadors and those who carry the da’wah to the people in other states.

- It will generate the popular base, which will embrace Islam and the state and protect it.

- It will ensure the well trained people of power, whose strength will...
increase when the people stand by their side and not against them, especially when they realise that the ruler, the ruling apparatus with him and the power which he depends on is a force for them, that undertakes what Allah has imposed on them in terms of applying Islam and strengthening the deen.

Furthermore, the armed work requires money, weapons and training. This will overburden the movement, hence it will be tempted to resort to others for assistance. This is the first step to failure. The Muslims have tried out this path, and it caused them much harm. Not to mention that the expression “try out” is itself erroneous.

When we say that carrying weapons is not the Shar’ee method of change, this is not to spare those unjust rulers who do not care about the Muslims at all. Rather, it is to spare some of our sincere brothers in the deen, we wish to unite their efforts in the required Shar’ee work. We remind them of the fact that the Messenger Ḥ forbade his companions in Makkah from using weapons when he said;

(لقد أمرت بالعنف، فلا تقاتلو القوم)

“I have been ordered to forgive, so do not fight.” [Sirah Ibn Hisham]. Furthermore there is the revelation of His saying;

أَلْمَ لَهُمْ قُلُوبٌ قَبِيلَ لَهُمْ كَفُّوا أَيْدِيكُمْ وَأَيْمَأْوَ الْصَّلَاةَ وَأَنَّوَ الزَّكَاةَ فَلَمَّا كَتَبَ عَلَيْهِمْ الْقُتْلَ...

“Have you not seen those who were told to hold back their hands (from fighting) and perform the Salah, and give zakah, but when the fighting was ordained for them...” [TMQ 4:77]

In this manner, we find many corroborative Shar’ee evidences, which confirms following the method of the Messenger Ḥ in the da’wah. Any addition, omission, change, alteration, or modification will have a bad effect on the da’wah, group and the Islamic Ummah. Thus, we have insisted on the importance of the proper study of the Shar’a and the method of the Messenger Ḥ, in order to achieve the best emulation of the Messenger Ḥ. It is for Allah to show us the right way.
The work that a group or party does in enjoining the *ma'roof* and forbidding the *munkar* related to establishing the deen, must be based on the necessary knowledge of the Shar'a. This is because, as we have explained earlier, there is no action without knowledge, and there is no worship of Allah  without knowledge and sincere intention to Allah  

So what are the limits of the required Shar’ee knowledge for this group? What is the culture to develop the group with and on whose basis its Shabab will be built and the Ummah will be prepared?

Enjoining the *ma'roof* and forbidding the *munkar* takes place based on this obligatory Shar’ee knowledge, which the group must adhere to. If it contradicts what the Shar’a required from the group, the group should be advised. If it deviated, it should be corrected. What applies to the group of Shar’ee obligations applies to others. The issue is simply adherence and following, so deviation is not allowed. The advice should come from everyone, and to everyone.

At this stage it is worth mentioning that there is a fixed method for deducing all of the Shar’ee rules, whether they relate to carrying the da’wah, ibadaat (worships), *mu'amalaat* (transactions), *'uqubaat* (punishments), *mat'umaat* (foodstuffs), malboosaat (clothing) or akhlaq (morals) ...

This fixed method has been dictated by Islam and its very nature, and it is not due to the genius or intelligence of Muslims. That is because the Islamic ‘Aqeedah dictates to the Muslim that he does not take, even if it is one hukm, from outside the Shar’a. He should restrict himself to its deduction according to the limits indicated by the texts. Hence Islam requires this methodology which protects this direction, controls its...
understanding such that it is confined solely to the revelation, and in order that its view of the ‘Aqeedah fits completely with its view of Fiqh (jurisprudence) and its conditions are integrated.

This fixed method of *Ijtihaad* is so important that it should take the highest position in the culture of the group or party. It is this method that will lead to the deduction of rules; if the method of deduction is correct it will lead to the presence of correct Shar’ee rules by least amount of doubt, and one would get the reward for it. Otherwise, there is no consideration for any opinion that is not based on the fixed Shar’ee method of deduction, even though someone may falsely call it a Shar’ee opinion. This is because what matters is not the name, but the reality. Hence this is binding.

Today, more than ever, we need to follow this method, which prevents the Muslim from being influenced by the western thought and its method of deduction. It is the disease of this age, by which many have been afflicted from amongst those known as the ‘Ulema. We find their *ijtihaad* and *fatwa* have become far removed from dawa’ib (regulators), where they proceed according to the western whim and not the divine guidance.

Thus, referring to the Shar’a, which has a fixed method, in *Ijtihaad*, is something all the Muslims must gather upon, even if the results of their *ijtihaad* differed. Here we wish to present this method in a general manner. Just as it was the method of the *Salaf* (predecessors), it must also be the method for the khalaf (later generations) and those who come after them, until the coming of The Final Hour.

**Understanding the manaat (reality)**

The method of Islam in understanding the ahkhaam is based upon: the deep understanding of the problem, followed by the retrieval, study and understanding of the shar’ai evidences required for the treatment of the problem, and finally, the deduction of the hukm from these evidences.

Thus, the presence of the group (or hizb) that works for change is related to the reality in which it exists, in respect of the necessity of adopting the Shar’ee rules that are necessary to change that particular reality in which it exists.

Understanding the reality demands that one undertakes thorough study of it.

Understanding the Shar’a requires the defining of the sources of the Shar’ee evidences, and the extraction of the principles of Usool that are the laws according to which deduction takes place. This process of deduction requires a *Mujtahid* who has the ability to apply the rules upon their respective realities and to enforce the rules according to their ‘illab (divine reasons).

Thus, the establishment of any group or party is linked to the reality in which it has emerged. The party aims to change the reality, so it makes it the object of its thought and the object of change. Consequently, the party or group is obliged to study the reality in a deep and precise manner and identify the problems that must be solved. The problems are multitudinous so it is necessary to differentiate between them. One must distinguish between the problems that were the result of other problems, and the problems that caused those results. This requires a distinction to be made between a problem and its apparent appearances; between the main illness and its symptoms. With this type of understanding, one will determine the main illness and the symptoms that resulted from it. After identifying the illness, one must move to identifying the cure.

Here we would like to make an analogy with the skilled doctor; he should not be deceived by the symptoms when diagnosing the main illness. If a man has a disease of his stomach and this leads him to have a reaction, this reaction leads to the appearance of a skin rash with a fever. If the doctor is content just to treat the skin rash and fever by prescribing the appropriate medicine, and if he doesn’t treat the stomach, then his treatment is deficient and he has failed to cure the disease. The doctor must first treat the origin of the problem, which is the disease in the stomach. When this is treated, then the disease will go, together with its symptoms. After that, the doctor will decide whether the symptoms will require treatment or not. They may clear up automatically just by treating the disease that caused them, or some symptoms might remain and they may require treatment. In any case, the treatment of the symptoms will only be a partial job; and so the discussion continues as
before.

The same apply to the reality that we live in today. We know that in reality, there are fundamental problems, which in turn have created many other peripheral problems. One of the fundamental problems that afflicts the Ummah today is that Allah’s %u0627%u0645 sovereignty has no presence in the life of the Muslims. This has resulted in many partial problems such as; poverty (which arises from injustice), ignorance, the spread of immoral acts and the dominance of corrupt relationships. Regarding this Allah %u0627%u0645 clarifies the main cause;

“Whosoever turns away from My Reminder verily, for him is a life of hardship.” [TMQ 20:124]

These partial problems exist because of the presence of this reality. The permanent and radical change cannot take place until this reality is changed first. One cannot eliminate the effects of referring to other than what Allah %u0627%u0645 has revealed, until the work focuses on resuming the Islamic way of life, by making the Islamic ‘Aqeedah a political creed that guides all the Muslims’ actions in life, according to the orders and prohibitions of Allah %u0627%u0645, and pushes them to establish the rule by what Allah %u0627%u0645 has revealed.

Hence, the fundamental problem is not educational, ethical or economic. The fundamental issue is not salvaging the rights of Muslims and strengthening their social, economic or military position. Rather the issue is al-Hakimiyyah (the sovereignty) in its creedal and practical aspects. This sovereignty is only for Allah %u0627%u0645, so in the reality we must regain the confidence of the Muslims in the rules of their Islam. We must restore what has been lost from the ‘Aqeedah in their hearts; the interest in establishing the system that emanates from the ‘Aqeedah in their life; to long for Jannah and yearn for it, and to fear Jahannam and escape from it, and to have concern for the conditions of all the Muslims - and the whole of mankind - through the Islamic ‘Aqeedah.

With such an understanding, the group will define the fundamental problem and know with certainty that when this disease is treated, then all the symptoms will be eliminated. So, the importance of having awareness of the reality is clear.

This is what the Usuli scholars term the Manat (reality). It is imperative that one scrutinises the Manat before starting to bring the Shar’ee evidences.

Gaining awareness of the reality and understanding it is more difficult than understanding the rules that relate to it. It requires precision, because if we make a mistake in understanding the reality - and this misunderstanding is imprinted in our minds - and then start searching for the Shar’ee evidences to treat this reality, we will inevitably bring evidences that treat the erroneous reality imprinted in our minds, not the actual reality in which we live. Hence we will have brought evidences not relevant to the reality.

Understanding the reality necessitates the use of the mind. It is not allowed to make the reality the source of our thinking. There should be no solutions arising from the reality. Rather, the reality should be understood as it is, in its true state.

**UNDERSTANDING THE SHAR’A**

After understanding the reality in its true state by using the mind, the Shar’ee solution deduced from the Shar’ee evidences is brought to the reality. It is not allowed to use the mind in deducing the solution as an arbitrator or a source. Here, the function of the mind is to understand the solution that is present in the Shar’ee evidences.

Understanding the Shar’a requires us to have knowledge about the sources from which the group takes the Shar’a, and knowledge of the juristic principles on which it relies to understand the Shar’a, and with which it wishes to change the bad reality. Accordingly, it would give the correct view of the reality that it wants to take the people to, and it would have knowledge of the method it will follow in the process of Ijtibaad, ie the method of deduction.
Sources of the Shar’a

Since every rule must come from a correct source, the source must be adopted after study and becoming definitely convinced of it. It is well known that the principal sources of Islamic legislation are the Book and the Sunnah, over which there is no disagreement. As for the resultant sources – Ijmã’a (consensus), Qiyas (analogy), Istihsan (juristic preference), Mazhab as-Sahabi (following the opinion of the Sahabah), and Shar’a man Qablena (the Shar’a of those before us) - there is disagreement over all of these. Examining the group’s view of what constitutes an evidence gives an insight into its approach in adopting from the Shar’a.

It is well known that the adoption of the resultant sources depends on definite evidences. Hence, something that decisively proves that they can be depended upon as sources of Shar’ee evidences, must come from the Qur’an and Sunnah. In other words, the two main sources have indicated in a decisive manner the adoption of a particular source. It is not enough to take the Shar’ee sources by Taqleed (imitation). They are from amongst the fundamental things (kulliyaat), and therefore they must be definite, and we know that Taqleed does not lead to certainty.

When the sources of legislation have been determined, then we know the springs from which the group can drink and from which ones it cannot. Defining the sources is of utmost importance, because a single mistake in any one of the sources will lead to mistakes in all the rules coming from that source. Defining the Shar’ee sources should precede the deduction of the Shar’ee rules that are related to the actions of the group. It is unacceptable for a group to carry the message of Islam without first adopting the Shar’ee sources.

It is also not acceptable that all of the resultant sources should be adopted, thinking that this will bring a lot of good. This would rather make the group take the good and the bad, and would lead the group to subjugate the Shar’a to the reality, the mind, desires, emotions or interests. In this situation, the Daleel will be used only to serve these aims whilst it is the opposite that is demanded by the Shar’a.

In principle, the group should set down its sources before giving its opinion on changing the reality. It should not be affected by the reality regarding its sources; rather it should only be affected by the texts and their definite indications, in relation to establishing and disproving the sources. Moreover, the sources that the group establishes for itself will be its Usul without obliging others to abide by them. Rather the group will discuss its opinion with others to convince them through proof and persuasion; especially what it regards as being definite. If the group considered its sources to be binding on others it would create difficulty for itself and for them.

The rules of understanding the Shar’a

After the group has established the sources from which it will obtain the Shar’a, it must move onto understanding how it should use and adopt from them. In other words, it must move towards understanding the principles (qawaa‘id) by whose study one can make deduction of ahkaam from their sources. There is no doubt that when the scholar puts his mind to adopting a Shar’ee rule, he would have in his mind the principles of Usul on which he bases the hukm he adopts. There is no knowledge that does not have an Usul, whether that has been written or not.

The Shar’ee texts contain the ‘aamm (general) and the khaas (specific); the mujmal (unelaborated) and the mufassal (elaborated); mutlaq (absolute) and the muqayyad (restricted); awamir (orders) and nawahi (prohibitions); the naasikh (abrogator) and the mansukh (abrogated); mafhum al-muwaafaqah (conformable meaning) and mafhum al-mukhaalafah (opposite meaning); the mantuq (wording), mafhum (implicit meaning) and ma’qul (rationale) of the text; the khabar al-wahid (solitary report) and when it can be used as proof and when it cannot be used as proof and many things besides these. The group must set out its juristic principle, adopt them, and present them to others.

Most of these principles of Usul that have been mentioned are disputed over. It is well known that each principle has many branches emanating from it. Since they are disputed, they must be taken away from being of disputed status. This is done by the group adopting what it views as correct. After the adoption of the principles of Usul, the branches are understood according to these principles.

After gaining knowledge of the Usul and its principles, the group will
have acquired the ability to understand the Shar'a from its sources. After
that it has no option but to follow the fixed and known method of
Ijtihad. This is what must distinguish the group from others. This is
what the group must do to the people by culturing its shabab with it.
This is the first thing that the group must be established upon.

Indeed, the work of the Mujtahid is like the work of the doctor. The first
thing he does is to listen to the patient and describe his condition.
Then he diagnoses the fundamental illness, which the patient complains
of, after distancing himself from being distracted by the symptoms of
the illness. Then he refers to the knowledge that he gained in his days of
study. He may then review the books that help him to prescribe the
treatment. After that he gives the solution, in this case the medicine. In
other words, he goes to the texts in describing the solution.

If the group that wants change and undertakes the responsibility of
change is an Islamic group, its work for change must be Islamic. The
change should be based on the Shar'ee evidence, and not on personal
opinion, whims, rationally perceived interest, the reality or the
circumstances. Rather, it must be the Shar'a that dictates the hukm Shar'ee
to the group. The love of Islam or the concern for the circumstances of
the Muslims, do not in themselves dictate any rules to the group. The
interests of the Muslims are defined by the Shar'a, because the Shar'a
defines the interests of the Muslims. Here, it becomes necessary to go
into some details that clarify Islam's viewpoint towards maslahah (the
benefit) and when benefit is recognised by the Shar'a.

**AL-MASLAHAH (THE INTEREST)**

The maslahah is an acquisition of a benefit or repulsing of a harm. It is
either decided by the mind, or by the Shar'a. If it is left to the mind to
decide, then the people will find it difficult to determine the true interest,
because the mind is limited. The mind is not able to encompass the
essence of man and his reality, so it cannot decide what is an interest for
him, because it cannot grasp the reality in order to know whether
something is beneficial or harmful. Nobody can comprehend the reality of
man except his Creator. No one can decide what is in man's interest in
a certain manner, except his Creator, who is Allah ﷻ. Yes, it is possible
for man to consider something as beneficial or harmful, but he cannot be
definite. That is why leaving the mind to decide what is beneficial, based
on speculation will lead to danger and to man's peril. For he may think
something is harmful and then it appears to be beneficial, hence he keeps
the good away from himself. He may think something is beneficial, but
later it appears to be harmful, and so he brings harm upon himself. Today
the mind may judge upon something to be harmful, but tomorrow it
decides upon it to be beneficial. Today something may be judged harmful,
while yesterday it was judged beneficial. Giving such (contradictory)
judgements is not allowed. This is something for which secular systems
are well known. Their human legislators wish to bring good for the
people, from themselves. We see them constantly changing and altering
the laws until the development of the system becomes a requirement
for solving problems. This is because in reality, they are not able to arrive
at the correct judgement on things and actions; a judgement that is
correct and final. That is why they accuse people whose system does not
develop as being rigid and static. Consequently we see the Muslims being
affected, in this aspect, by the Kuffar. In defence of their own selves
and their deen, and because they are far away from correctly
understanding the nature of Islam, we see them drifting towards their
enemies by adopting this way of thinking.

The Creator is the only one Who can manage the affairs of man and
solves the problems that arise from his organic needs and instincts, and
enable him to satisfy them in a correct manner. The change should be based
on the Shar'ee evidence, and not on the interests of the Muslims. Here, it becomes
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man except his Creator. No one can decide what is in man's interest in
a certain manner, except his Creator, who is Allah ﷻ. Yes, it is possible
for man to consider something as beneficial or harmful, but he cannot be
The mind gives the same rule on similar and comparable things. That is why analogy is made between two things that have the same resemblance. The mind also differentiates between different things when giving judgement, i.e. it gives different judgements for different things.

This is contrary to the qiyas Shar'ee (Shar'ee analogy), because the Shar'a frequently differentiated between things that are similar, and made similar many things that are different. The Shar'a differentiated between similar things, such as two different times. Thus it gave preference to laylatul qadr (Night of Power) over other nights. It differentiated between similar places, such as the preference of Makkah over Madinah, and the preference of Madinah over other places. Regarding the salah (prayer), the Shar'a differentiated between four rak'aat and three rak'aat when shortening the prayer. Thus, it permitted four rak'aat to be shortened but did not give permission for three rak'aat or two rak'aat to be shortened. The mind cannot make comparison in any of these things. For the emission of the maniy (semen), which is pure, the Shar'a obliged the ghusi (bath) but it ordered wudu (purification) for the emission of the pre-semenal fluid (madhy), which is impure, even though they are both emitted from the same place. It made the 'iddah (waiting period) of the divorced women three menstrual cycles and the 'iddah of the widower four months and ten days, even though the condition of the womb is the same. It made water and dust similar in terms of purification, even though water cleanses and dust dirties. It made death the punishment for the adulterer, the murderer and the apostate even though they are different.

In addition, the Shar'a has clarified rules, over which the mind has no say. Thus, it forbade the sale of gold with gold, if not equally or in credit. It forbade the men from wearing gold but stipulated that the witness be a Muslim in a remarriage after a revocable divorce.

That is why 'Ali (may Allah honour him) said: “If the deen was to be taken by personal opinion, then masah (wiping) of the bottom of the shoe would be preferable to its top.”
These principles must be understood by the group or party that works to resume the Islamic way of life. It must show in its culture how it understands the reality and clarifies it to the people, so that they can understand this reality. It must also define the Shar’ee sources and the Usul principles, and adopt them and the shabab must be cultured with them. This is because the process of shaping their mentality must be based on such principles. This must also be part of the culture of the group. It is also inevitable to adopt an intellectual and Usuli culture, which will preserve the purity of the revelation and clarity of the thought, and remove anything that may not keep the revelation clear. For example, principles such as: ‘It is not renounced that rules change according to the change of the time and place’, and – in its comprehensive meaning - ‘Necessities permit the forbidden things’, and ‘The deen is flexible and evolving’ and ‘Wherever there is an interest, that is the law of Allah.’

Indeed, this is what the group needs to adopt as its own Usul, which will govern its view and understanding of the Shar’a, before adopting the Shar’ee rules related to its work, and the adherence to them must be its guide and light, so as to please its Lord.

There may be many Ijtihaadaat on one issue. Therefore the group must adopt Shar’ee rules that are from the disputed issues based on the strength of their evidences, and must stick to them. After this the group announces its Usul (juristic principles) and Furu’ (the peripheral principles). It also builds its shabab with this culture, and proceeds in life with it and discusses using it. It wins others to adopt it via proof and persuasion as itself adopted it. It works to achieve its objective according to this culture; otherwise it will lose itself intellectually and stumble in its path of work.

Study of the sources and Usul has precedence over the study of Shar’ee rules related to change. The group will face immense hardships and difficulties during its course of work. If it did not adopt an Usul in a disciplined way and based on the strongest evidence, then we will see it wavering quickly and changing what it holds. It may resort to entering the democratic game with the existing corrupt system, which is the actual problem and the main obstacle in the face of the da’wah. They will do this, under the pretext that there is a principle which accords with this orientation; that Islam has something called Shura, which resembles Democracy. They may resort to complying with the previous religions and taking from them, under the pretext that ‘The Shar’a of people before us is a Shar’a for us.’ The thing that made it resort to this change is the difficulty in following the correct Shar’ee method. Or it may take the view that the work, by using the style of associations, enables it to change the reality, so it becomes preoccupied with the style at the expense of the method. Or it may rely on armed struggle and not the Shar’ee rule, because the circumstances have imposed that upon it.

Thus, adopting the Usul and the sources and following the fixed Shar’ee method of Ijtihaad, is what will restrict the group to what Allah ﷺ wants and not what the reality and circumstances impose, or what interest dictates.

In this manner the group, after defining its method of legislative thinking, arrives at defining its method of work. Otherwise it will diverge into many paths, and Allah ﷺ will not show concern for those who diverged into paths where they would perish.

The party or group, after setting out the sources of its culture and controls, must move to define its culture in the light of these sources and the Usul that it has adopted.

In studying the sources and the Usul, the group must ensure its understanding of the Shar’a is not impure or mixed up with other ideas. It must strive to remove anything that does not protect the purity of the revelation and it must strive not to be affected by whims in understanding the Shar’a and not allow the mind to be in control of the legislation. It is not possible to study the culture of the group without studying the sources or the Usul on which it is based.

Based on what we have mentioned previously, the group must then turn to the reality in which the Ummah lives and study it. Thus it studies the thoughts, emotions and the systems that exist in it, to know the extent of the people’s response and acceptance of these thoughts and systems. The Ummah has been attacked by the Kufr thoughts, which the Kaafir portrayed as the energy that she needs to regain her health. The Ummah has been controlled politically by the puppet rulers whom the Kaafir colonialists have imposed over the Muslims, in order to dominate her
resources and prevent any sincere work from threatening their interests or endangering their colonisation. Since the western Kaafir colonialist is aware of the dangers of organised collective work to his own existence and consolidation, he spread thoughts amongst us that drive people away from collective or party work. Instead he encourage people to undertake partial associative actions, which treat the peripheral problems, such as poverty and corrupt morals. The western Kaafir has also shaken the confidence of the Muslims in their deen as the only true solution to the problems of man, when he separated their ‘Aqeedah from their life, forced this separation upon them, and prevented them from working to abolish it. Therefore, the party or group is obliged to study the reality, and the thoughts, emotions and systems present in it, in a deep and precise manner. This is in order to know the land upon which it stands and the nature of this land, and to know after that how to walk upon it, and what it needs in terms of pickaxes and tools to overcome the obstacles, and what it needs in terms of fertilizer and other substances to regain its fertility. So one must understand the reality first. This in itself will form an important part of the culture of the group, because it must be clear to the group and it must clarify it for the shabab and the people so that they are not ignorant of it, and they comprehend afterwards the importance of the solution and its correctness.

After the intellectual, political and social reality in which the Ummah lives has been defined, the group moves to adopting thoughts, opinions, and Shar’ee rules, in light of the Usul (principles of jurisprudence), regulators, and Shar’ee sources that we have mentioned previously. It must clarify to the shabab and the people the method by which it reached these thoughts, opinions and Shar’ee rules. This is because all this will create the conviction, awareness and Islamic personality in the Shabab of the group in a concentrated manner, and in a general manner in the Ummah.
Since the situation of the Ummah requires change, working for change necessitates political work via a political structure that is established on the ideology of Islam. Therefore, it is necessary to study the characteristics and constituent elements of the structure, and of the previous structures in order to understand the reason for their failure and how to avoid it. It is especially important to study the structural aspect. This aspect is part of the subject of styles. In origin the styles are left for the Muslim to choose in respect of their correctness and suitability for the work. This forms one of the topics of the party culture.

- Since the Muslims live in societies where there are mixed thoughts, emotions and systems, the work to establish the Islamic State necessitates addressing the society; its reality, constituents, what affects it, and the way of changing it, so as to bring about the cohesive Islamic society in terms of its thoughts, emotions and systems.

- Since the reality of the individual differs from the reality of the society, consequently the constituent elements of the individual differ from the constituent elements of the society. Accordingly the Shar’ee rule relating to the individual will be different from the Shar’ee rules relating to the society.

- Since the work of the group relates to the changing of society, then the group must adopt in a detailed manner the thoughts and Shar’ee rules related to treating this reality. At the same time the group will direct the individual and the masses to the obligation of adopting whatever rules relate to its work. Whether the adopted rules relate to him as collective duties that he is not excused for if he ignores them; or they relate to him as an individual, like when the group calls him to abide by the transactions, worships and morals that are all established on the Islamic ‘Aqeedah in his daily life.

The culture of the group
- Since the Muslims’ use of the mind is affected by the west, and they are defining interest by using the mind, then to achieve the best emulation (of the Prophet ﷺ) and most exacting adherence (to the Shar’a), the work necessitates that one examines the mind and its elements. This is so as to know the limits of its use, and the manner in which to use it, whether in the ‘Aqeedah, Shar’ee rules or thinking about the reality.

- Since the work relates to establishing the rule by what Allah ﷻ has revealed, and the establishment of dar al-Islam, it necessitates the knowledge of how the Messenger ﷺ proceeded in Makkah and the actions that he did that led to the establishment of the Islamic State in Madinah. After the knowledge has been gained then we must be guided by it. The work necessitates that one also distinguishes between the rules of the method and the rules of the means and styles, so we can emulate the actions of the Messenger ﷺ with precision.

- Since the work is the establishment of the rule by what Allah ﷻ has revealed, and the changing of the existing regimes, then it necessitates that we politically follow up the actions of the rulers and understand their reality and the reality of their ties with others. It is also necessary to know the policy of the super-powers that control their actions and work to expose their plans.

- Since the Muslim lands are subjected to the kufr systems, especially the western culture and its political, economic, social and intellectual systems, then the work to establish the Islamic State requires the study of ideologies, their creeds and the thoughts built upon them and the systems that emanate from them.

- Since the Shar’ee aim is the application of Islam and conveying it to the world, then this necessitates that one studies ruling, the Islamic State, its form, pillars, structure, constitution and that one has a general idea as to what will be applied in the Islamic State. It is also necessary to examine the present ruling structures so as to distinguish us from these structures and not be influenced by them. It is necessary as well to examine the basis on which the State is established.

In this manner, the group should define the topics of its culture so as to act upon them and call people to them in the way necessitated by the work to resume the Islamic way of life and establish the Khilafah. The Khilafah will rule the Muslim and non-muslim citizens with Islam, and then it conveys the Message to the world via Da’wah and Jihaad.

**The Importance of the ‘Aqeedah**

Since the Islamic ‘Aqeedah is the incentive for the work of the group or party, and since establishing the ruling by what Allah ﷻ has revealed is the objective, then it is obligatory that the culture, which has been adopted by the group, is taken in a way that helps towards the objective. The purpose is to create a sense of responsibility, concern, seriousness, blazing passion, zeal and readiness to sacrifice, amongst those who are working. It will also enable the Muslim to bear the hardships and difficulties of the path. It will make the da’wah carrier not wait for the people to thank him. Rather he would fear his Lord ﷻ, and a Day when faces shall frown from worry. He will accept the hardship of the worldly work and being deprived of the joys and pleasures of the dunya, just to attain the good pleasure of his Lord, and to enjoy the bliss and happiness of the Aakhirah. The purpose of making the adoption of the ‘Aqeedah the basis of the culture is to use the ‘Aqeedah as the basis of initiating change in the people, and not the hatred of the injustice that falls upon them, the liberation from ignorance or the improvement of the circumstances. Rather what pushes the Muslim to do the da’wah and makes the other Muslims accept it is the thoughts of the Imaan, and this is the original way in Islam.

Moreover, the thoughts of Imaan (that are taken as the basis for the culture of change) together with the culture, must be given in a manner that aims towards achieving the objective.

- The ‘Aqeedah must be given in manner that aids the realisation of this objective.

- The adopted Shar’ee rules must be given in a manner that shows the aim of giving them.

- The study of the reality must be given in a manner that serves the realisation of the aim as well.
In short, the party culture must be linked with the Islamic ‘Aqeedah. It must be supported by the Shar’ee evidences, and given from the angle that achieves the Shar’ee aim. This is the realisation of the servitude to Allah ﷻ practically, via the establishment of the Islamic State, ie the realisation of the sovereignty of Allah ﷻ. The Shabab of the group must be raised on this understanding.

Since the Islamic ‘Aqeedah is like the head to the body, and the heart to the organs; since it is the foundation of the whole matter, and everything depends upon it, then when it is given it should achieve the following.

- It must lead to making Allah ﷻ the sole object of worship and source of legislation. No one else has this right except Him. He is the only Rabb (Lord). He is the only Khaaliq (Creator). He is the All-Knowing, All-Aware and the Legislator, the only One who manages the affairs. Since man, by his very nature feels weak, limited, needy and dependent, then he will refer to this Ilah (deity) to guide him to the correct path and bring him out from the depths of darkness into the light. Allah ﷻ has sent a Messenger from amongst His servants and has chosen him ﷺ to convey the Message, with which He guides those who follow His Good Pleasure in the paths of peace. He ﷺ has ordered us to follow what he ﷺ has conveyed to us from His Lord. He ﷺ is ma’sum (infallible). Allah ﷻ revealed the Qur’an to him, as a Message to the whole of mankind. As guidance, light, mercy, admonition and healing for what is in the hearts. He ﷺ promised them the everlasting Bliss if they believed and obeyed and he warned them with Jahannam if they rejected. Thus, man has been created to worship Allah ﷻ alone, according to the Message brought by the Messenger of Allah ﷺ.

- It should be clear to the Muslims that Islam ties the human being to Imaan in what came before this life, which is the belief in Allah ﷻ the Creator and Manager of affairs. It also ties him to the Imaan in what comes after life, which is the belief in the ba’ath (resurrection), nushoor (gathering), hisaab (reckoning), thawab (reward) and ‘iqaab (punishment). This should be given in a manner that shows this relationship. The one who severes this relationship and separates it, his words will not be based on a clear proof or authority. Rather they will be words of kufr.

- It must be given in a manner that leads to reviving the Ummah and driving her to carry Islam as a Message to the world.

- Muslims should understand its correctness in confronting the contemporary kufr thoughts. This is achieved by clarifying the falsity of the current thoughts coming from Capitalism, nationalism or patriotism. This is done by establishing an intellectual comparison between Islam and these thoughts, to arrive at a twofold result: firstly the refutation of the other thoughts and everything built upon them, and secondly clarifying that Islam is the only truth that is suitable for the whole world (due to the universal nature of its ‘Aqeedah and system) and then establishing the State in which Islam will be represented. The group works in this field to eliminate the slogans, flashy propaganda and billboards and the false claims placed in the minds of the Muslims by the kaafir colonialists. For example slogans such as: ‘freedom of thought and culture’, ‘Give to Caesar what belongs to Caesar and give to God what belongs to God’, ‘My homeland shall always be on the truth’, ‘Help your brother whether he is oppressor or oppressed’ (according to the pre-Islamic concepts).

The effect of the western thought must be removed from the minds of the Muslims and from their life. This is done by refuting the thoughts based on ideas such as ‘developing the Sharee’ah’, ‘modernising the Sharee’ah’, ‘flexibility of the Sharee’ah in meeting the needs of the age’ (according to the western concept), and ‘separation of deen from life’, ‘there is no politics in the deen’, ‘It is not rejected that rules change according to the change of the time and place.’ In addition to eliminating all of these slogans, the group works to implant the alternative thoughts, which are built upon and emanate from ‘There is no god but Allah and Muhammad is the Messenger of Allah.’

It is known in the Shar’a that the meaning of the words, ‘There is no god but Allah and Muhammad is the Messenger of Allah’, will not be pure in a person as knowledge and action, until every thought or belief other than it is discarded. He ﷺ says;

وَمَنْ يَكْفَرْ بِالْخَيْرَةِ وَيَعْبُدُ يَوْمَ الْئَلَّةِ فَقَدْ اسْتَمَسَّكَ بِالْعَرْوَاةِ الْوَلْتَى

‘Whosoever disbelieves in Taghut and believes in Allah, then he has grasped the
reality in order to convince the people of adopting it. The group would understand the reality using the mind, and explain to the Shabab the intellectual process through which it arrived at its definition of the mind. This would serve as a guide for them regarding how to deal with reality, and how to arrive at a set of intellectual definitions that are explanations of reality and are the Manaat to which the shar’i rules apply. When the group defines the mind, instincts, organic needs, revival, society, and culture and civilisation, it defines them because the group needs to understand their reality, and because many Shar’ee rules are related to these things.

The group proceeds to derive the Shar’ee rules via the Shar’ee evidences. It will deduce those things that relate to the problem or provide solutions for the reality. This requires that the group must conduct the method of istidlaal (deduction) openly for the Shabab and Muslim to see, so that it teaches them about it and builds the correct Islamic method of understanding the Shar’a and deducing its rules in their minds.

The group must strive, when giving this adopted culture to its Shabab, to adhere to the practical aspect, which is the aim. For this culture is not for the purpose of knowledge, increasing information or to make the shabab attain a solid academic level. Rather, it is there to generate an intellectual and political struggle, and to be conveyed as an intellectual leadership in the Ummah to establish an entity that represents her.

The group must endeavour to represent this culture in a practical and precise manner. It should not say one thing and do another. It would anger Allah greatly if the group taught the truth and then acted contrary to it.

Indeed, the group must adopt this culture and build its Shabab and establish them upon it, such that it becomes consolidated in their minds. Thereafter, the group takes the fundamental thoughts of Islam and gives them to the Ummah in a manner that produces the ra’i ‘aamm (public opinion) for the fikrah (idea), which emanates from the wu’i ‘aamm (general awareness) about it. Thus, it takes the thoughts of the ‘Aqeedah and
principle Shar’ee rules to the Ummah, in a manner that unites the Ummah on one objective, which is the sovereignty of the Sharee’ah of Allah ﷺ. In this manner the Ummah will acquire the correct orientation, and that is considered the beginning of the return of her personality, which she had lost a long time ago.

These fundamental thoughts, and principle Shar’ee rules are thoughts that lead to assigning the legislation and worship to Allah ﷺ alone, and assigning the right to be emulated to the Messenger ﷺ alone. These fundamentals make the people yearn for the Paradise and fear the Fire, and make the people understand that the work to establish the Islamic State is one of the most important obligations in Islam, owing to the fact that many fara’i'd depend on it. They make the Ummah understand that they are one Ummah to the exclusion of all other people, and neither race nor regime separates them. The Muslims are one brotherhood and no nationalistic or patriotic bond shall separate them. Neglect of Allah’s Shar’a is what has caused the Muslims’ humiliation and disgrace. The Muslims must adhere to the Shar’a of their Lord; they should not do an action except after knowing the evidence for it.

Such thoughts prepare the fertile ground on which the rules of Islam will grow and bear fruit.

Everything we have mentioned must be included in the culture of this group. Our concern is to develop the sound way—which has been ordered by the Shar’a—to outline the culture, and the basis upon which the culture is adopted.

The group will have the great mass of thoughts, opinions and Shar’ee rules, that are necessary for the group to plunge into the intellectual struggle and political strife, and to generate the concentrated culture in those who will bear the responsibility of the da’wah. These thoughts are also necessary to produce the public opinion in the Ummah. That will make her accept the fikrah (idea) upon which the group is established.

This is the framework to which the group must adhere. If the group succeeded in outlining it, then the group would not be harmed if afterwards it made a mistake in some of the peripheral rules, or it disagreed with other groups or they disagreed with her. This is an inevitable and unavoidable matter.

This is the culture that the group requires to achieve its goal, which is making the sovereignty for the Shar’a of Allah ﷺ and spreading the da’wah to the rest of the world. Indeed, Allah ﷺ is the one who grants the success.
The Shar’a does not require the mere presence of a group. Rather what the Shar’a requires is the establishment of a group whose purpose is to establish this order. The evidences for the existence of the group clarify this for us.

- In His saying;

وَلْتَنَّكُمْ مَنْكَهُمْ أَمْساً يَدْعُونَ إِلَىَّ الْحَرَّمَ وَيَأْمُرُونَ بِالمَعْرُوفِ

وَيَنْهَونَ عَنْ الْمُنكَرِ أَوْ لَا يُسْكَنَ هُمُ السَّلِيمُونَ

“And let there arise out of you a group inviting to all that is good (Islam), enjoining the ma’roof (good) and forbidding the munkar (evil). And it is they who are successful.” [TMQ 3:104]. The Shar’a has obliged the establishment of a political group whose ideology is Islam and that carries the thoughts and Shar’ee rules necessary for the achievement of the aims the group was established for, which are the dominance, establishment and accession to power of Islam. The order is not to have a group for its own sake. It is rather to realise what was commanded, which is the da’wah and enjoining the ma’roof and forbidding the munkar. Also, it is not the da’wah and enjoining the good and forbidding the evil for their own sake. Rather the order is to realise the objective for which the da’wah and enjoining the ma’roof and forbidding the munkar exist; dominance, consolidation and accession to power.

- The Messenger said;

لا يحل لثلاثة نفر يكونون بأرض فلاة إلا أمورا عليهم أحدهم

“It is not allowed for three people to be on any part of the earth
without appointing one of them as ameer (leader).” [Narrated by Ahmad b. Hanbal]. The Shar’a indicated that for any joint action that the Muslims have been ordered to perform they must have an ameer. The obedience to him will be obligatory in the matter he has been made ameer for, and for the people over whom he has been made ameer. The group must comply with the order of the ameer, so that the results of this collective work are achieved according to the Shar’a.

- Since Allah ™ has enjoined upon the Muslims many obligations that are entrusted to the Khaleefah only, then it has become imperative to appoint a Khaleefah in order to realise these obligations. Since the appointment of a Khaleefah and the establishment of the Khilafah cannot be achieved except by a group, then the presence of a group whose aim is to establish the Khaleefah and the Khilafah becomes inevitable. This is based on the principle:

ُما لا يتم الواجب إلا به فهو واجب

‘That which is necessary to establish a wajib is itself a waajib.’

So it becomes clear that the presence of a group is inextricably linked to the presence of the required Shar’ee objective. Thus, it is not a group that merely undertakes the da’wah to Islam. It is not a group that conveys the message just for the sake of conveying. Rather it is a group established for the purpose of establishing Islam in the life of the Muslims, through the establishment of the Islamic State, which is considered the Shar’ee method of applying all the rules of Islam, both individual and collective. Hence a group must exist whose purpose is to realise the aim for which it has been established.

Until the group can be considered to have fulfilled all that is required of it, it must do the following things.

- It must adopt all the thoughts, Shar’ee rules and opinions that are necessary for its work, and it should adhere to them in word, deed and thought. This is because the aim of adoption is to protect the unity of the party. If the group is established and its members have different thoughts and diverse Ijtihaadaat the group will be afflicted with splits and fragmentation, even though they may be united on the aim and on Islam in a general manner. Within it there would be other factions, leading to groups forming within the group. Its da’wah will turn from being a da’wah to others to work with it and establish the fard, into a da’wah to each other. They will start to dispute with each other, with each faction trying to get its view across to the leadership of the group. Hence, the importance of adoption and its legitimacy becomes evident. The unity of the group is necessary by Shar’a. Nothing can maintain its unity in this situation, except the adoption of all the thoughts necessary for the work, and obliging the shabab with this adoption. Accordingly the adoption becomes required in compliance with the principle ‘That which is necessary for a wajib, is itself wajib.’

As long as the thoughts, rules and opinions for the work of the group are all based on the Shar’eeah; and as long as this group has the trust of its shabab it is allowed, in origin, to restrict the shabab in the thoughts regarding the work because it is allowed for a Muslim to leave his opinion and work according to the opinion of others. Thus, in the bay’ah of ‘Uthman b. ‘Affan he accepted to take the pledge of Khaleefah on condition that he left his Ijtihaad for the Ijtihaad of Abu Bakr and Umar ℳ ℳ, even where it differed with his Ijtihaad. The Sahabah accepted this and they gave him the bay’ah. However, this is considered to be permitted and not obligatory as is made evident by the fact that Ali ℳ did not accept to leave his Ijtihaad for the Ijtihaad of Abu Bakr and Umar and not a single Sahabah objected. Also, it has been authentically narrated from ash-Sha’bi that Abu Musa used to leave his opinion for the opinion of ‘Umar. Ahadith have been narrated that Abu Bakr and ‘Umar used to leave their opinion for ‘Ali ℳ. This shows that it is allowed for the Mujtahid to leave his opinion for someone else based on trust in his Ijtihaad. The shabab of this group must adhere to these two concepts and they should have a be intellectual and emotional body.

- Just as the group must adopt the Shar‘eeah rules necessary for its work, it must also adopt the styles to execute these rules. The style is the manner in which the Hukm Shar‘ee is executed. It is a rule which relates to the original rule for which the daleel came. For example: The group is required to culture its shabab in a concentrated manner following the example of the Messenger ℮. This is a Hukm Shar‘ee that must be
adhered to. But in what manner? How should this Hukm Shar’ee be executed? There must be a specific style through which this Hukm Shar’ee can be fulfilled. The style may be through halaqaat (circles) or the usar (families) etc.

So the choice of the style is a rational selection of the most appropriate action through which the Hukm Shar’ee will be executed. It will take the ruling of ihsabah (permissibility) in terms of the basis. The Shar’as have ordered the Hukm Shar’ee, but left the style of its implementation to the Muslim.

Due to the many styles available for a single Hukm Shar’ee, the group is compelled to adopt a specific style and direct its shabab towards it. Then the group would have adopted a style, which will lead to the implementation of the Hukm Shar’ee. Then the style will take the same rule as the work which it falls under. In other words, it becomes binding, like the Hukm Shar’ee that it falls under is binding.

When a group chooses the halaqah system (circles) as a style to bring about the concentrated culturing, it must adopt it as a style that is binding. When adopting the style, the group must realize the aim of this style, which is concentrated culturing. So for the halaqah style, it would adopt everything that will realise this aim. For example; the number of people in the halaqah should be consistent with the aim. If the number increases then this may be at the expense of the concentrated culturing. If the number is less, then there will be too many halaqat and they will form a burden and obstacle to the aim. The number must be conducive to the culturing process, without excess or deficiency. So the fixing of the number is a decision for the mind. Similarly, the time period of the halaqat should be such that the students can maintain their attention in order to understand the thoughts, otherwise the comprehension will be reduced. If the time is too short then the thoughts will not be given in a complete manner. How often should the halaqah take place? Should it be daily, weekly or fortnightly? Halaqah times should not be an obstacle to the practical aspect of the da’wah. The academic aspect, at the expense of the practical aspect, should not preoccupy the Shabah. This is how the appropriate styles are adopted for the execution of the Sharee’ah rules, such that they are in complete harmony with the Hukm Shar’ee that is to be realised. What we have said about styles roughly applies to the means as well. It is allowed for the Ameer to change the means and styles according to the requirements of the work.

- Since the group will be dealing with a wide expanse of land and its reach will extend to many States, then the sheer size and volume of the work necessitates the presence of an administrative system through which the party can pursue the da’wah and realize its aims in all spheres of its work. The administration system will organize and regulate the movement of the da’wah. It will follow the culturing of the shabab and prepare the general atmosphere for the idea. It will organize the intellectual and political struggle. The party will appear to the Unmoh as a body, which committed itself to realise this task. Hence, there must be an organisational structure, which is devoted to realising the aim as best as possible, so it monitors the achievements of the work and maintains them.

So the party must adopt an administrative system or an organisational structure that will enable it to organise the da’wah successfully, thus leading to the attainment of the aim.

The party must adopt an administrative law through which the body and its movement is organised, where the rules regarding the powers of the Ameer, how he runs the party and how he is selected are defined. It explains who will appoint those responsible for the areas and provinces, and what the limits of their powers are. It is the law that will organise the administration concerning every action of the Hizb and specify the mandatory powers of everyone concerned.

All of these rules will take the Hukm of the means and styles that are required for executing the Sharee’ah rules related to the work. It is obligatory to adhere to the adopted administrative styles as long as the Ameer considers them necessary, because obedience to the Ameer is waajib.

- One is obliged to adhere to whatever is adopted, so what will the party do when there is a violation? Will it deal with the violation by rebuking the person or should there be administrative punishments?

The group is obliged to adopt administrative punishments for those
who violate any adopted rule or deviate from the Shar'ee course that has been drawn out. These punishments are legitimate because they are for disobeying the Ameer. Since the Hukm Shar'ee obliges the presence of an Ameer it obliges obedience to him and forbids the disobedience in the matters that he was appointed an Ameer; otherwise, there would be no meaning to having an Ameer for the group.

The Messenger ﷺ said:

“المن أطاع الله ومن بعصى فقد عصى الله”\(^1\)

\(\text{“The one who obeys me is (as if) he has obeyed Allah. And the one who disobeys me is (as if) he disobeyed Allah. The one who obeys the Ameer is (as if) he obeyed me and the one who disobeys the Ameer is (as if) he disobeyed me.”}\) [Reported by Muslim]

The administrative punishments from the Ameer should extend to everyone, even to a junior member in the movement. These punishments are for violations of adoption. The one who violates the adopted Shar’eeah rules or styles, does not adhere to the administrative body or administrative law, or crosses the limits of his powers, should be taken to account.

In this manner the intellectual framework should be accompanied by a disciplined organisational framework, which is dedicated to the precise execution of the thoughts of the work and the rules of the method. Our eyes have seen how many Islamic, and non-Islamic organisations, have failed because they didn’t pay any attention to the structural aspect.

It is natural for the group to be plagued with disagreements if it doesn’t give the concept of adoption due attention; it will proceed haphazardly and go around in circles. It will exceed all bounds with nobody to bring it to account. This will prevent the group from being able to achieve its objective.

It is natural that if the members and people of responsibility are not chosen based on legitimate and consistent conditions, but instead are chosen for reasons such as who they are related to, having a social standing or having an academic post, then the tasks will be badly distributed and the individuals will become interested in attaining particular positions.

It is natural that if there are no administrative laws to which everyone is subjected, then there will be discrimination in accounting and balance and fairness will be lost.

It is natural that if there are no administrative punishments, which do not differentiate between big violations and small violations, then disobedience will continue in the work and mistakes will increase.

Therefore, one has to pay attention to the organisational aspect and the shaping of a party body that is effective in its movement, such that the thoughts of the da’wah and its shabab are organized within it, and its work is facilitated. The structure and composition of the party or group must be in complete harmony with the aim for which the group was established.

No one should think that the structural aspect is secondary; rather it is a very important matter indeed. If the group is not well structured and does not adopt the necessary rules and make them binding, then whatever success the group has will be in danger of being lost.

Moreover, undertaking the party tasks obliges the party or group to bear some financial responsibilities. This is owing to some shabab being specially assigned a duty required by the group, for travel expenses, printing costs or other expenses necessary for carrying the da’wah. These financial costs must be borne by the party body itself, ie its shabab. The one who has given himself to the da’wah, it is easier for him to give that which is less than himself, ie financial support.

The group should be careful not to extend its hand outside the group, whether it be to an individual, to a group or to a government. This is how groups are approached. The enemies of the da’wah exploit the group’s need for money, so they begin by giving seemingly innocent financial assistance to it. Very soon, this assistance becomes assistance for a purpose.
Is it allowed to have more than one movement calling to Islam?

We have tried, in the different sections of this book, to give a complete and integrated vision that can form a program for any movement, party or group. We did not congest it with details; rather we gave the fundamentals that must be adhered to whilst leaving the details to the group and its mujtahideen. Today in this field of work there are many approaches that are not founded on a correct basis. It can be said that many groups have not fulfilled the conditions required by the Shar’ā. They are nothing short of gatherings of Muslims that wish to do partial work. They do not even solve the partial problems, and they fail to have a complete Shar’ee vision. Consequently, they do not carry Islam in a manner that would bring Islam into the daily life of the Islamic Ummah. Such groups are numerous to the extent that in a single country there may be hundreds of groups. They have become like shops and fields in which people exhaust their energies, and they make the people lose the correct direction and work. With the existence of so many of these groups (associations) that attract attention, only a few can be described as having a far-reaching vision of the objectives of Islam and the work to achieve them. If we disregard the groups that are like shops and fields from our appraisal, and instead focus on the large groups that are farsighted and undertake comprehensive work, then we must ask; does the Shar’ā order the existence of one group, which encompasses all that it needs to do and does what is required? Or does the Shar’ā permit more than one group, to work for change within the Shar’ee principles? What is the correct viewpoint regarding partial work, and work that is complete and balanced? What is the correct viewpoint regarding the regional and universal approaches?

The unity, or plurality, of the Islamic work has generated a vast range of opinions, between acceptance and rejection. There are those who oblige the unity of the Islamic work for bringing change, and there are those who permit its plurality. If we refer the peripherals of the
discussion to its foundations, then we will be able to distinguish the Shar'ee evidences from the rational justifications, so that we are able to separate the wheat from the chaff.

If we take a look at the opinion that obliges the unity of the Islamic work, then we shall see that for its protagonists the obligation comes with two points.

Firstly, the unity of the Islamic work is a Shar’ee obligation.

Secondly, the unity of the Islamic work is an organisational necessity.

1- As for it being a Shar’ee obligation, this is because of the following evidences:

a) In origin, the Muslims and the Ummah should be united. This is owing to His saying;

وَلَا تَكُونُوا كَالَّذِينَ تَفَرُّوا وَخَتَمْتُوا مِنْ تَعْبُدٍ مَا جَاهَزْتُمُّ

"And be not as those who were divided and differed among themselves, after the clear proofs had come to them. It is they for whom there is an awful torment." [TMQ 3:105]. And His saying;

إِنَّ الَّذِينَ فَرَّوْا فِي هَذَا وَكَانُوا شَيْعًا لَّسْتُهُمْ فِي حَيَاةٍ

"Verily, those who divided their religion and break up into sects, you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do." [TMQ 6:159].

b) In origin, we have been urged to be united, and forbidden from having differences. This is owing to His saying;

وَإِنَّ هَذِهِ أُمُّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمُ فَأَتُّمُّونِ

"Truly! This, your Ummah is one Ummah, and I am your Lord, therefore worship Me (alone)." [TMQ 21:92]. His saying;

وَإِنَّ هَذِهِ أُمُّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمُ فَأَتُّمُّونِ

"And verily! This, your Ummah is one Ummah, and I am your Lord, so keep your duty to Me." [TMQ 23:52]. And his saying;

(( مثل المؤمنين في توادهم و تراهمهم و تعاطفهم مثل الجسم،

إذا اشتكى منه عضو تداعى له سائر الجسم بالسهير والحمى ))

"The similitude of the believers in their mutual love, compassion and sympathy is like that of a body. If one part of the body hurts then the entire body responds in sleeplessness and fever." [Reported by Bukhari, Muslim and Ahmad].

b) In origin, we have been urged to be united, and forbidden from having differences. This is owing to His saying;

(( دعانا النبي ﷺ يابعنه. فقال فيما أخذ علينا أن بابعة

على السمع و الطاعة في منشتنا و مكرهنا، و عسرا 

و يسرنا، وأثرة علينا، وأن ل لنازع الأمر أهله قال

إلا أن نروا كفرا بواحا عندكم من الله فيه برذان ))

"The Rasool of Allah ﷺ called us and we gave him our bai’ah, so
he said that he would take from us a bai’ah that entails us to hear and obey, willingly or unwillingly, in case of hardship and in evil circumstances; and that we would not dispute with the people in authority, unless we witness a kufr buwah (flagrant act of disbelief) for which we have proof from Allah ﷻ.” [Reported by Muslim]. And his ﷺ saying;

(الجماعة رحمة و الفرقة عذاب)

“The jama’ah is mercy, and division is torment.” [Reported by Imaam Ahmad]. And his ﷺ saying;

(بد الله مع الجماعة)

“The hand of Allah is with the Jama’ah.” [Reported by Tirmizi and Nasa’i].

2- As for the necessity of unity from an organisational and human perspective, the reasons are many:

a) Islamic change is difficult, and dislodging the forces of jahiliyyah from their positions is not an easy matter. Realising the guardianship of Islam in the society - in respect of thought, behaviour and system - obliges us to unite the ranks into a merged entity and not one that is separated.

b) The collusion between states against Islam and the Islamic movement obliges us, as a consequence, to face and oppose them in a united manner. Since the forces in the world that are hostile to Islam are cooperating and uniting their fronts, will it not be better for the forces of Islam in the Islamic world to call each other towards unity, so that they do not become easy prey, and so it is not easy to eliminate or crush them?

If the unity of the Islamic work were not a Shar’ee obligation in respect of the ideology, it would be so in order to protect the future of Islam and guard the Islamic activity against suspension, torture and extermination.

c) The local forces, and parties hostile to Islam are forming strong fronts alongside the Islamic world. These fronts do not cease studying, monitoring, planning and preparing at all sorts of levels. In view of this reality, is it an advantage for the Islamic forces to remain fragmented and scattered; or is it more appropriate that they rise above all the considerations and reasons that stand against their unity and solidarity?

These and other such justifications inevitably leave no room for doubt, reluctance or hesitancy in establishing one worldwide Islamic movement, which can be opposition on the appropriate level of thinking, organisation, planning and preparation.

These are the evidences and the justifications that oblige the unity of the Islamic work and forbid groups. We must proceed according to the method of Islam in Ijtihaad to understand the extent to which these evidences apply to the reality.

Previously, we have mentioned that the reality that the Muslims live today is one of dar al-kufr, and that it is an obligation to change it to dar al-Islam. We have discussed the fact that there must be a group that works to realise this matter, and that it must proceed in the footsteps of the Messenger ﷺ.

Before we discuss the Shar’ee evidences that the protagonists of this opinion relied upon, we must explain the reality of the group that wishes to engage in this work. Is it the Muslim community, or is it part of the Muslim community? In other words, is it a group from the Muslims?

To understand this point we say the following. Allah ﷻ has enjoined on us obligations, which the Muslims must strive to establish. Some of these obligations are individual, meaning the Muslim can undertake them as an individual, and the sin is not removed from his neck until he undertakes them. The performance of some of the other obligations requires a group. From amongst this latter type of obligation is the fard to work for the establishment of the Islamic State. The establishment of the Shar’ a of Allah ﷺ is a fard, which is not within the capability of one individual alone; rather the hands must join together and the will of people must be united to establish it.

This is understood from the principle:
‘That which is necessary to fillfil a waajib is itself a waajib.’

This obligation is from the collective obligations that must be established. Neglecting it will cause the person who does so to be in great sin. However the nature of its establishment does not require all the Muslims; rather in needs those who are sufficient to fulfil the obligation, i.e., a group from amongst the Muslims. The fact that this group works for this fard removes the sin of negligence from its members, but the sin remains on the one who does not work.

This group from amongst the Muslims will undertake the establishment of the fard to realise the objective for which it was established, and it will be accounted on the correctness or error of the thoughts and adopted rules necessary for the work.

This group is not the whole Muslim community, because there are many individual Muslims who do not work with it. Rather they may be working with other groups (a point that we shall explain when we talk about the permissibility of having more than one group) or they may not even be working with any group.

This group is not the Khaleefah and nor can it take his position. The rules pertaining to the Khaleefah do not apply to it, and it does not have the right to carry out any function that is entrusted to the Khaleefah.

Rather, it is only a group from the Muslims, and the Islamic Ummah in her totality is the Muslim community (jama’aatul muslimeen), which includes the groups, individuals and the Khaleefah.

The Muslim community is the Islamic Ummah that has been united and made into brethren by the Islamic ‘Aqeedah, and not by the Shar’ee rules. The Muslims differ in the furu’ (Peripheral matters), without letting this difference affect their brotherhood. If the rules were the criterion of brotherhood, then one Muslim would not have been the brother of another Muslim. Any Muslim individual or group that leaves the Islamic ‘Aqeedah is considered as having left the Islamic Ummah, and it will be considered to be deviating into the fire. This is what is meant in the hadith of the Messenger ﷺ;

((النار لذهب المفارق للجماعة))

“The one who leaves his deen and separates from the jama’ah (community),” [Reported by Bukhari and Muslim], i.e., the Muslim community. This is also what is meant in the hadith of the Messenger ﷺ;

((... و تفرق أمي على ثلاث و سبعين فرقة كلها في النار إلا واحدة قالوا ومن هي يا رسول الله ما أنا عليه وأصحابي))

“My Ummah will divide into seventy three sects. All of them will be in the fire except one.” They said; “Which sect is this O Rasool of Allah?” He ﷺ said: “What I and my Sahabah are upon.” [Reported by Abu Dawud, Tirmizi, Ibn Majah and Ibn Hanbal]

The Muslim community is the Islamic Ummah, which is one Ummah to the exclusion of the rest of the people. The blood and the property of the Muslims is one. They stand by each other, and they are one hand against the rest, even though their understanding and Ijtihadaat may differ. Thus, there is a great difference between the jama’aatul muslimeen (Muslim community) and a group from the Muslims. It is wrong to bring evidences relating to the Muslim community and apply them to a group from the Muslims.

Thus, the saying of Allah ﷻ;

(إن هذَّة أَمْتِكُمْ أَمَّةٌ وَاحِدَةٌ وَأَنَا رَبِّكُمُ فَأَعْلَمُونَ)

“Truly! This, your Ummah is one Ummah, and I am your Lord, therefore worship Me (alone).” [TMQ 21:92]. And His ﷺ saying;

(وَأَنَّ هَذَّةِ أَمْتِكُمْ أَمَّةٌ وَاحِدَةٌ وَأَنَا رَبِّكُمُ فَأَعْلَمُونَ)

“And verily! This your Ummah is one Ummah, and I am your Lord, so keep your duty to me.” [TMQ 23:52]. And his ﷺ saying;
These two ayaat have nothing to do with the subject of groups. Their subject is the beliefs and not the Shar’ee rules. The tafseer of ‘be not as those who were divided and differed among themselves after the clear proofs had come to them’ is that it means the clear beliefs and definite proofs. It is the Jews and Christians that are being mentioned here:

“It is they for whom there is an awful torment.” Imam al-Baydawi says about this verse:

“Be not as those who divided and differed among themselves such as the Jews and Christians, who differed in: Tawheed (divine unity), removing any elements of tanzeeh (anthropormorphism) and the conditions of the Last Day, as defined by:

after the clear proofs had come to them.” The signs and proofs that clarify the truth must be agreed upon. It is most apparent that the prohibition is specific to the division over the Usool (beliefs) and not the furu’ (ahkam), became to his ﷺ saying:

“Whosoever made Ijihaaad and was right, he shall get two rewards and whosoever made a mistake, he will get one reward.” And

“It is they for whom there is an awful torment. ‘is a threat to those who were divided, and a warning to those who emulate them.”

In other words, the group that works to change the reality is distinguished from other groups by Shar’ee rules. It differs from others, and other groups differ with it regarding the Shar’ee rules. It is a Muslim group and its ‘Aqeedah is Islamic. Its disagreement with others is not
over ‘Aqeedah, rather it is to do with rules. That is why this ayah takes a person outside of the deen if he goes against the ‘Aqeedah of the Muslims, and not if he disagrees about rules. Definitely, this ayah has nothing to do with the subject of the plurality of Ijtihadaad.

If it is said that the ayah is ‘aamm (general), and what is considered is the generality of the wording and not the specificity of the cause’, we respond by saying that ‘the generality does not go beyond the subject for which it was revealed’. It is general regarding the contradiction in beliefs and nothing else. This is from one perspective. From another perspective, their understanding contradicts the hadith that permit difference in Ijtihadaad. From a third perspective, their understanding means that separation from them is separation from the deen.

As for the second ayah;

وَلَسْكَنِ اخْتَلَفْواْ فَمِنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ

“But they differed - some of them believed and others disbelieved.” [TMQ 2:253].

Thus, the subject is one of Imaan and Kufr. As for disagreement in the furu’ (rules) there are numerous evidences that permit different understandings within the text and its meaning but not outside it. This matter is known by necessity by the Muslim scholars. It is too simplistic and naive to use the evidences prohibiting disagreement in beliefs as a proof for the prohibition of plurality of groups, as long as these groups are based on the Shar’ee rules.

As for the evidences:

وَإِنَّ الَّذِينَ فَرَقُواْ دِينَهُمْ وَكَانُواْ شِيعَةً لَسْتُمُّ مِنْهُمْ فِي شَيْءٍ إِلَّا أَمَرَّنٌ إِلَيْهِمْ إِلَى اللَّهِ تَمَّ الْبَيْعَ بِمَا كَانُواْ بِهِ يَفْعَلُونَ

“They are the people of Bid’ah (innovation) and they were shi’ah (factions)” ie sects like the people of milal (different religions) and nihal (different creeds), whims and misguidance. Allah ﷻ cleared His Messenger ﯾ from what they were upon. In the reading of Hamzah and al-Kasa’i, that ‘Ali b. Abi Talib said regarding the ayah:

وَإِنَّ الَّذِينَ فَرَقُواْ دِينَهُمْ

‘Verify, those who divided their religion’ ie they abandoned their religion with which they were enjoined, and they are the Jews and Christians;

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‘Verify, those who divided their religion’ ie they abandoned their religion with which they were enjoined, and they are the Jews and Christians;
Muslims. As for the separation and division, it enables Shaytan to get closer to the Muslim, upon which the following saying of the Messenger ﷺ applies:

“Indeed, the wolf only eats the straying sheep.” This implies the punishment. There is nothing in the mantuq (wording) or mafhum (meaning) of these two ahadith that indicates the obligation of uniting the Islamic work to establish the rule of Allah ﷻ.

These are the Shar’ee evidences that are used to prohibit plurality of groups, and none of them apply to what has been cited.

As for the rational justifications that have been mentioned, and the negative effects of having many groups; none of this prevents, prohibits or obliges anything. Rather what prevents, prohibits or obliges is only the Shar’a. The bad reality is understood as it is and its essence is understood precisely. Then we go to the Shar’a to get the evidences, which oblige or prohibit, for treating this reality. Hence, we cannot take any Shar’ee rules from the reality.

**THE PERMISSIBILITY FOR PLURALITY OF GROUPS**

It has been clarified that the evidences used to oblige unity of the Islamic work cannot be considered as evidence. However, this does not mean that the other opinion, which permits the plurality of groups, has become legitimate. This is because the negation of a matter does not prove its opposite. There must be evidences that demonstrate the correctness of the istidlaal (deduction), and precision of the istinbaat (inference). So what are these evidences?

Indeed, the evidences that permit disagreement in the furu’ (rules) and not the Usul (beliefs) are innumerable. The Sunnah has indicated the permissibility of disagreement in furu’. Hence we find the Sahabah disagreeing amongst themselves, as well as the Tabi’in and the scholars of the Salaf (pious predecessors). As for the prohibition of disagreements, it came regarding the disagreements of the Kuffar, which was about the fundamentals of the deen and not in the furu’. For example the

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(The Da’wah to Islam)
disagreements they had over the Prophets, the Day of Resurrection, life, death and their books, until they became sects, parties, and milal and nihal. They went away from the truth revealed by Allah ﷻ to their Prophets, and deviated their Prophets’ followers. He said:

إِفَاضَتْ الأَحْزَابُ مِن بَيْنِهِمْ فَوَلَّ لَدَيْنِ كَفَرُوا

“Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.” [TMQ 19:37] Thus, Allah ﷻ warned us about the disagreements like those of the Kuffar.

The Messenger ﷺ accepted, at the day of the trench, the different understandings of the Sahabah for his words:

(من كان سامعاً مطيعاً فلا يصليان العصر الا بني فريطة)

“Whosoever hears and obeys, let him not pray ‘Asr (prayer) except in Bani Qurayza.” [Sirah Ibn Hisham]

The following things are deduced from this hadith:

1- The Mujtahid will make mistakes and get things right. The fact that he is a mujtahid does not mean he does not make mistakes.

2- The rule deduced by the Mujtahid is considered a Shar’ee rule, even if it was a mistake.

3- The Mujtahid who has made a mistake does not know that he has made a mistake. If he had known then he would not be allowed to remain in his error. Rather his understanding is more weighty, in his view, than the understanding of others.

4- The mujtahid is rewarded by Allah ﷻ, whether he was right or wrong, though the reward is different.

The Imams (the scholars) agreed that the sin is removed from the Mujtahideen regarding the Shar’ee rules that pertain to speculative issues in jurisprudence.

Al-Qurtubi (may Allah have mercy on him) says in his tafseer; “The Sahabah still continued to differ regarding the rules of the incidents, though they remained in harmony.” Al-Baghdadi reported the following saying of ‘Umar b. ‘Abdul-‘Azeez ﷺ in his book ‘Al-Faqeeh wal Mutafaqqih”; “I would have not been pleased if the Ashab (Companions) of Mohammed did not differ, because if they did not differ, there would not have been a permission (for us to differ).”

Many books have been written by great Muslim scholar that clarify the reasons for disagreement.

One of these reasons is that man’s understanding, by his very nature, will differ from one person to another. Their abilities differ and so does their understanding. Hence, different ijtihadaat and istinbaat existed since the age of the Sahabah until our age today, and this will remain until the Day of Judgement. One of these reasons is the fact that the nature of the Shar’a forces the Muslims to differ, and there is a mercy in that.

- The difference in the qira’aat (readings) leads to differences in understanding. Every mujtahid will have an understanding in accordance to his reading. This is like the disagreement regarding the ayah of Wudu (ablution) in regards to whether the feet should be washed or be wiped?

- The ulamaa’ and fuqahaa’ differed on certin ahadith. A hadith may be Sabih (authentic) for one scholar but not for another, depending upon the method employed by the scholar in accepting or rejecting ahadith. For instance let’s take the example of the Mursal hadith. The Muhadditun (hadith experts), Usuliyyoon (scholars of the foundations of jurisprudence) and Fuqahaa’ (jurists) from the a’immah of this Unmah, have differed on the use of Mursal hadith as proof. Some used it as proof whilst others did not, considering it a Munqati’ hadith (ie an hadith that had a break in the chain of transmission.)

- The conflict of evidences is another reason for difference. For example, some texts prohibited the use of something that is najas (impurity) or something that is haraam for medical purposes, as in the hadith,
And divorced women shall wait (as regards their marriage) for three Qur’a.

[TMQ 2:228]. The word (quru’) in Arabic can mean either pure or the time of menstruation. But which meaning is intended? This was one of the reasons for the disagreement of the Fuqahaa’ (jurists) regarding this subject.

This is regarding the Sharee’ah in general. But does any of what has been mentioned apply to the subject under discussion? In other words, does the permissibility of disagreement in the Shar’ee rules, which is accepted by the Shar’a, allow the plurality of movements, groups or parties working for change? Or does this subject have its own specific evidences which exclude it from the original rule?

The group or party is established on a Shar’ee understanding of texts that have the propensity to be understood in different ways, just like any other Shar’ee understanding is, except for that concerning the definite rules. The Shar’ee rules adopted by the group are Shar’ee rules that have been deduced, and are liable to be correct or mistaken. It is not allowed for a Muslim who sees many errors in a group to work with it. Rather he should advise it and search for the group that will relieve him of the sin in front of Allah through him working with it. As we have mentioned, the nature of people, their scholars, the Shar’a and Arabic language all indicate that it is permissible to have multiple understandings. This is what justifies the presence of more than one group. There is no harm in this, as long as it is not more than disagreement in understanding. In that case the work with the group or party that is closest to the truth becomes an obligation.

In addition there is the ayah:

“And let there arise out of you a group inviting to all that is khayr (Islam), enjoining the ma’roof (good) and forbidding the munkar (evil). And it is they who are successful.” [TMQ 3:104]

The order in this ayah is focussed on the obligation of establishing at
least one group whose work will be the following; calling to the Khayr (Islam), enjoining the ma’roof (good) and forbidding the munkar (evil). The ayah does not mean the presence of one group. Otherwise He ﷺ would have said: ‘Ummah waahidah (one Ummah).’ Rather what has been ordered is the type of group whose work will be da’wah, enjoining the ma’roof and forbidding the munkar. This fard is a fard of sufficiency and its obligation is realised by the presence of one group. As for when more than one group exists, because of the different understandings of the work to be done, there is nothing wrong with that. This type of expression has been repeated in hundreds of ayat and hadiths. For example the hadith;

“Whosoever amongst you sees a munkar, let him change it with his hand...” It does not mean one munkar, but the type of munkar.

Abu al-A’la al-Mawdudi (may Allah have mercy on him) mentioned the following in his book ‘Islamic concepts regarding religion and state’ under the chapter on: The obligation of enjoining the ma’roof and forbidding the munkar; “What is apparent from the partitive in the ayah;

‘And let there arise out of you a group inviting to all that is khair (Islam).’ It does not mean that the Muslims are ordered to have a group that will undertake the obligation of da’wah to Islam, enjoining the ma’roof and forbidding the munkar, whilst it is not an obligation on the rest of the Muslims to undertake this task in origin. Rather its meaning is the obligation that the Ummah should not be at any time without –at least–one group that will guard the light coming from the lamp of truth and goodness, and struggle against the darkness of evil and dangers of falsehood. When no such group exists amongst the Muslims, then it is impossible for the Ummah to be saved from the curse and severe punishment of Allah ﷺ, let alone be the best Ummah brought forth for mankind.”

Based on what we have mentioned previously:

- We must know very well that whatever the Shar’a approves is a mercy. If it turned into an affliction then that is because of the misunderstanding of the Muslims and nothing else. Look at the exalted Fiqh of two great Imaams of this Ummah; it has been mentioned in ‘Shuzuur az-Zahab’ (Fragments of gold) that the students of Shafi’i came to him one day complaining how he visits Imaam Ahmad b. Hanbal, while they dispute with his students because of their differences in opinions. Shafi’i said;

“They say; ‘Ahmad visits you and you visit him’,

I say; ‘The virtues do not separate from his home.

If he visits me, then thanks to him, and if I visit him, this is because of his grace.

In both situations the grace is for him.’"

A similar thing happened with the students of Imaam Ahmad and him. So Imaam Ahmad told them;

“If we differ in lineage, then a knowledge which we have put in the position of a father unites us; If the water of the seas differ, we are all fresh (water) that streams out from one vessel.”

- Whosoever wishes to unite all the Muslims on one action, besides his negligence of the reality of Shar’a and the reality of people, we say to him what Imaam Malik said to Harun ar-Rasheed when Harun ar-Rasheed wanted to adopt Malik’s understanding and mazhab (school of thought) and make it binding on the people and forbid them from (following) the understanding of others; “Do not make narrow for the Muslims that which Allah ﷺ has made wide for them.”

- When the Kaafir states and the regimes under their control see a group or groups working seriously to establish the rule of Allah ﷺ, in addition to using harsh measures against them and spreading rumours, they try to derail these groups or cause them to fail by establishing groups which are under their control. If we assume that having more than one group is not allowed, this means the group must unite with all the other groups, and thus include the good and the bad. But what is required is the
opposite, where we have to throw away the bad, and keep the good that benefits the people.

- Since this suggestion, (the obligation of uniting the Islamic work and prohibiting the plurality of groups) contradicts the reality of the Shar’a, human beings and the language in which the revelation was sent down. Then this is an impossible suggestion to realise. Discussing it will remain a distraction from what is more important, which is the work to establish the Khilafah. The statement that Allah ﷺ does not help the Muslims, unless they unite, is a baseless judgement that is unacceptable. Rather, Allah ﷺ does not help the Muslims unless they adhere to the Shar’a and hold fast to the rope of Allah ﷺ and fulfill His command. Allah ﷺ will help them even if they are few. For the one person committed to the truth counts as many, while the many people who are on the falsehood are like the scum (of the sea).

It remains to mention a word on this subject, that the presence of the Khaleefah and the Islamic State is the most important aspect that unites the Muslims; there is no unification without it. The understandings will remain different, but we are ordered to obey the Khaleefah. The Imaam adopts, and by his adoption he settles the dispute, but he does not prevent the dispute or remove it. His order must be obeyed openly and secretly by the Muslims. As for the Amer of a party, his order is obeyed within the party and he settles the dispute between the members of the party and not the Muslims at large.

**Should the Movement Be Regional or Global?**

There are some Muslims who suggest that the Islamic movement should be universal, because Islam is a universal deen, and Muhammad ﷺ was sent to the whole of mankind. Besides that, in reality the Islamic movement faces universal movements. Moreover the enormity of the tasks required by the Islamic change imposes the need for universality. People who hold this view cite the following Qur’anic proofs;

> “Thus We have made you a just nation, that you be witnesses over mankind and the Messenger be a witness over you.” [TMQ 2:143]. And

> “Say (O Muhammad ﷺ): ‘O mankind! Verily, I am sent to you all as the Messenger of Allah.’” [TMQ 7:158]. And also

> “And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most men know not.” [TMQ 34:28]. Hence we find the Messenger ﷺ directed his da’wah to the whole world, to every force, camp or King. Thus, he wrote to Najashi (the King of Abysinnia), Heraclius (the emperor of Rome), Muqawqis (the emperor of the Copts) and Kisra (the emperor of Persia). It is not allowed for the Islamic effort to remain isolated like the work in a single shop or a single field and to let the Islamic effort remain a cry coming from only one valley.

Indeed, Islam as a deen is universal in its ‘Aqeedah and system.

Allah ﷺ is the Creator of everything, the Manager of affairs, the Most Knowledgeable and Most Informed, to whom the weak and needy human being, who has been created from a worthless fluid (semen), must turn. Thus, Allah ﷺ is the Creator of man and he is the Rabb (Lord) of every human being. Man’s existence is linked to the purpose of his creation, which is worship. His existence is also linked with that which comes after life, the Resurrection, Paradise, Hellfire, requital for Iman, Kufr, obedience and disobedience. The truth of the ‘Aqeedah must be transmitted and conveyed to everyone;

> “So that those who were destroyed (for their rejection of Iman) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence.” [TMQ 8:42]

The system that Allah ﷺ revealed to His Messenger that emanates from the Islamic ‘Aqeedah, is the system for man as a man, irrespective
of his colour, race or position.

Indeed, Islam is a universal deen. It obliges that the seed of establishing the Islamic State be a universal seed. Consequently, Islam obliges the group to prepare itself to take up this task. That is why, in origin, the group must not look at its work in a narrow manner or restrict itself to the country in which it works. It must not accept patchwork or gradual proposals, which accept the truth in parts only and deprive the truth of its radicalism. Rather, the group should see that it must save mankind from the stupidity of kufr, and the falsehood of shirk, whatever forms they may take to the truth, which can only be one. In the past people used to look upon idols as benefiting them and that benefit and harm was in their hands. Today people look upon certain thoughts as bringing benefit and containing good, while seeing others as causing harm. The group should look at the matter and adopt its culture on this basis. Its work and path are drawn on this basis, so if it followed it without deviation and remained patient on what may confront it and did not falter, compromise or be pliant, then Allah ﷻ will have prepared it (practically and theoretically) to undertake this task universally, which will be after establishing the Islamic State. The group, in terms of thought, is universal, and in terms of work, it cannot go beyond the fact that it is a group that works in a particular place to establish the Khilafah State. Consequently, it is the Khilafah State that will undertake this great task.

One point remains to be mentioned. It is the fact that the Muslim lands are intentionally divided into many states and the Muslims in these lands generally live in similar atmospheres, though there are differences in some partial issues that do not change the method or prevent the expansion of one organised work to more than one country. This expansion gives strength to the group and increases its awareness and more effective. It also makes the establishment of the Khilafah State in one area liable to expansion and spread. This helps the group to undertake the task that will follow the establishment of the State. It will prepare the State to enter the stage of global struggle. In both these situations, the group would rely on the Help of Allah ﷻ.

** SHOULD THE WORK BE PARTIAL OR COMPREHENSIVE AND BALANCED?**

There are also Muslim activists who put forward the idea of integration and balance required in the present Islamic work, whilst others suggest the partial approach or the excessive approach.

The integral approach means the impermissibility of restricting it to one aspect or partial thing to the exclusion of other parts and aspects. Part of the characteristics of the Islamic methodology is that it has a system of worship, an economic system, a social system, a political system and a military system. The first Islamic work in the time of the Prophethood was also complete. Thus, the Rasool of Allah ﷺ adhered to and followed the Islamic work in all its aspects. Whether in the field or in moral instruction, he was a Murabbi (educator), in the field of education he was a teacher, in the field of Jihaad he was a leader, and in planning he was a guide. The Islamic work obliges us to follow the footsteps of the Rasool ﷺ in all times and places, and there is no choice in whether to follow his way or not.

In contrast to this is the partial approach in the Islamic work, which is to restrict oneself to one aspect of the Islamic work. They adhere to this only, and do not overstep it. They only believe in this partial work and reject everything else. Partial work causes plurality and fragmentation in the work, and scatters the efforts of the people. The Qur’an rejected the partial work for the Children of Israel. He ﷺ says;

> “Do you believe in a part of the scripture and reject a part? Then what is the recompense of those who do so among you, except disgrace in this life, and on the Day of Resurrection they shall be consigned to the most grievous torment.” [TMQ 2:85].

The protagonists also add that the challenge of Jahilliyah and its solidarity obliges integration in the Islamic work.

This group of Muslim activists thinks that there should be a balance in giving every part of the integrated Islamic work its due weight and measure, otherwise it will lead to deficiency in some things and
excessiveness in others. This balance requires the consideration of the logic of priorities.

In short, the idea of integration deals with Islam as a whole. Thus the group’s work must be characterised by comprehensiveness. Balance obliges that one be concerned with every aspect, according to values and measures suitable for each one. There should be no increase in it, otherwise this will lead to exaggeration, neither should there be deficiency, otherwise this will lead to defects.

The laws of integration and balance control the nature of things and actions. They are laws that are observed by the Muslim and the non-Muslim. He feels the importance of their presence in his life, and he works to realise them, so that the results come as intended.

However one must notice that judgement on the integration of things and achieving their balance depends on the mind, as opposed to judgement on actions, which relies on the Shar’a.

That is because the mind comprehends the reality of things and the elements that make up the reality and fixed ratios. This is the area of the people of expertise, and the following hadith of the Messenger ﷺ applies to it;

\((أنتم أعلم بأمر دنياكم)\)

“You are more knowledgeable about the affairs of your dunya.” [Reported by Muslim].

So the farmer, doctor, engines and mechanic, each one of them is expert in his field and its rules. Each one tries to achieve this law (of integration and balance).

As for the actions, they are determined by Allah ﷻ, and the following hadith of the Messenger ﷺ applies to them;

\((كل عمل ليس عليه أمرنا فهو رد)\)

“Every action which is not based on our matter (deen) is rejected.” [Reported by Bukhari and Muslim]. The following Shar’ee principle also applies to them:

\(الحسن ما حسن الشرع، و القبيح ما قبيح الشرع\)

‘In origin, actions are adhered to according the Shar’ee rule.’ That is because judging upon actions as hasan (good) or qubh (reprehensible) is subject to man’s consideration of this action and not from the action itself. The Muslim will judge upon his actions according to the thoughts he believes in. If the action is according to the orders and prohibitions of Allah ﷻ then it is hasan (good), otherwise it is qabeeh (reprehensible). The Shar’ee principle states: ‘The hasan is what the Share’ah has defined as hasan and qubh is what the Shar’a has defined as qubh.’

Therefore, when the Muslim wishes to realise integration and balance in things, he depends upon his mind like any other human being. As for when he wishes to realise it in actions, it must be according to the Shar’ee rule.

There is another issue that is, the law of integration and balance takes into consideration the size of the work required by the Shar’a without being exceeded. This requires the following details;

Islam is complete. All Muslims, ie the Islamic Ummah, undertake the whole of Islam.

The Islamic Ummah consists of individuals, groups and the Khaleefah.

Each one of these has been entrusted with rules specific to them.

Thus, the individual Muslim undertakes what the Shar’a requires of him as an individual. The group undertakes what is required from it as a group. The Khaleefah undertakes what he has been ordered to undertake as a Khaleefah.

If the Muslims, as individuals, undertook all that they are required to undertake, just like the jama’ah (group/s) and the Khaleefah, then the completeness and comprehensiveness of the work will have been realised. Any shortcoming (in the individual, group or Khaleefah) regarding the
obligations will make the one with the shortcoming deficient in regards to what was required from him and he will be sinful.

Complete Islam cannot exist completely without the presence of a Khaleefah. The fact that many of the rules of the deen depend upon his presence makes his presence an obligation, and the work to establish a Khaleefah an obligation. Consequently, having a group that works to establish the Khaleefah is a Shar’ee obligation. Thus, the group undertakes everything required to establish the deen through the establishment of the Khilafah State. This is what is known as the work to resume the Islamic way of life. This is the totality required from it by Shar’a, and it is not the whole of the deen, which it cannot deal with, neither is it entrusted to undertake it. Rather it is prohibited by the Shar’ from undertaking the implementation of many rules, like the Hudood for example. Thus the group does not take up the role of the Khaleefah; it rather works to establish the Khaleefah so that he can undertake what is required of him;

"The Ameer for the people is a Shepherd and he is responsible for his flock." [Reported by Muslim]

"...Indeed Allah will ask about what He has entrusted them with." [Reported by Muslim]

Here we would like to draw attention to the fact that the Muslim believes in Islam completely and calls to it in general. However, he adopts in detail what he needs in order to perform what is required of him by the Shar’a, and what is required of him from the group that he works with. He will be accounted for any deficiency in these details by Allah . Similarly, the Khaleefah will undertake what is required by the Shar’a as an individual. So he prays, fasts, makes Hajj, gives zakah and looks after his parents, and he abstains from adultery, usury, lying and deception. He also undertakes what the Shar’a requires from him as Khaleefah. So, he passes laws, declares Jihaad, protects the Muslims, rules by what Allah has revealed and applies the Hudood. Allah will account him for any deficiency in any of these.

This is the reality on which the Shar’ee rules apply. It must be clear for the group so that it can distinguish between what is required from it and what is not required. Hence what is required from the Khaleefah is not required from the group. If the group defined its reality, it will be able to define the magnitude of what is required from it, and hence will be accounted for it. This is from the angle of integration.

After the group has defined what is required from it, it will lose the required balance if it restricted itself to one aspect of what is required, to the exclusion of another aspect, or it only concentrated on one aspect, and gave it more attention than it deserves at the expense of another aspect, or if it did not consider the priorities in its work. However we must remember that it is the Shar’a and not the mind that decides what the priorities are. Thus the work of the group is political, and it is established on an ideology which it wishes to implement upon the Islamic Ummah. The ‘Aqeedah takes the prime position in the da’wah, because it is the basis upon which every branch is established, and to which all the Shar’ee rules are related. Concentrating on the establishment of the Khilafah must have a wide scope, because many rules are dependent on it, and that is why it is known as the ‘Crown of the Furood (obligations).’

Therefore, if the group strives to realise its integration and balance outside this viewpoint, then it has charged itself with what Allah has not charged it with. It will continue to complain of deficiency and imbalance as it complains of plurality. It will become a group that complains and weeps, and loses its way because it has lost its compass of direction.

If the characteristics of the Islamic methodology are that it has a system of worship, economic system, social system, political system and military system, then what is the group’s linkage with all these systems?

The group has been established to establish the Rule of Allah . When the Rule of Allah has been established, then the various Islamic systems have been established.
In the economic system, there are Shar’ee rules relating to land and ownership, and other rules relating to manufacture, and domestic and foreign trade. The Legislator has entrusted all of these rules and other such rules to the Khaleefah. It is the Khaleefah and not the group that assumes the responsibility of looking after them.

In the political system, the State is established on principles and pillars laid down by the Shar’a, such as the Khaleefah, the mu’awineen (assisstants) to the unaab (governors), gudaab (judges), administrative system and the majlis al-Ummah (Council of the Ummah). The Khaleefah has his mandatory powers and so do the mu’awineen (assisstants) and the unaab (governors). The army has its tasks, and the administrative system has its area. What has the group got to do with any of these things?

The Islamic armies and their preparation are to realise the aim for which they exist, which is to convey the Islamic da’wah to the world. The preparation has to be on the global level and not just on the tactical level, where the Muslim learns how to disassemble his machine gun, use it and throw a grenade. It is well known that there are weapons that an individual possesses, and weapons that only states can possess. This necessitates that the training be of a sophisticated level using tanks, artillery, aeroplanes, nuclear power, and outer space. Laboratories, arms factories, airports, and training centres should also be established; and many other things beside what we have mentioned. So what has the group got to do with any of these things? The Messenger ﷺ, when he used to prepare and train his Sahabah, did not do that as someone responsible for a group; rather he did that as a ruler of a State. The emulation of the Messenger ﷺ should not go beyond this view.

It is not the duty of the group to assume the responsibility for these systems. Rather the group has to establish the Khaleefah who, in his role, realises these systems because that is his responsibility. If the Ummah neglected the establishment of the Khaleefah, and tried to undertake his tasks, then it has distorted the Shar’a.

The group is obliged to adopt intellectually the systems which it wishes the people to be ruled by when Allah ﷻ grants them the ability to do this. Thus the group sets out the structure of the Islamic system and the constitution of the State. It gives a general picture of the rules of Islam to the people, so that they can see its ability to solve their problems. They then proceed towards achieving the worship of Allah ﷻ, by implementing the pure Sharee’ah rules and enjoying their blessing.

As for the small part (of Islam) mentioned by those who hold an opinion about carrying only a small part; if they are charitable or ethical societies, or societies that are established on a single Shar’ee rule, such as taking care of the Qur’an, then such associations are acceptable, as long as their members come together on a Shar’ee rule. However, if they claim that through this work they want to establish the deen, then we say to them they have deviated from the planned Shar’ee method, and their partial work becomes rejected.

The group that works to restore the ruling by what Allah ﷻ has revealed should fulfill what is necessary for it, namely: it should not take the rules of the Khaleefah, or the rules of the individual for itself, and not consider itself to be the whole Muslim community but rather a group from the Muslim community, and define its objective as the establishment of Allah’s ﷻ rule and the resumption of the Islamic way of life. It should adopt then everything it needs in the work to achieve its objective, so it should adopt the correct understanding of the Islamic ‘Aqeedah and the thoughts that relate to it, and prepare its shabab properly with the ‘Aqeedah it adopts. It should also adopt the method that will help it to achieve the objective, the constitution with which the people would be ruled, and also the thoughts that help to show clearly the fallacy of the false thoughts prevalent amongst Muslims, corrected the erroneous concepts. It should also demand that the individual who works with the group should fulfill his individual requirements so as to become a pious Muslim individual. So he should fulfill the requirements in things such as the beliefs, worships, societal transactions and morals. It should focus its work on establishing the Islamic society, whose relationships are based on Islam, and guarded by the Khilafah State. Then it should monitor the actions of the rulers and their masters so as to know what is planned for the Muslims. The group should expose this to the people, and in its place it should adopt what is good for the Ummah; the Shar’ee rules. It should work to practically seize the power from those Taghut who treat the Muslims ruthlessly. If all this has been done then this group would have fulfilled all that is necessary for it.
We want to look at, treat and demonstrate the corruption of the idea of gradualism in the adoption of Islam, and the ideas that result from this idea, such as the permission for Muslims to participate in the current systems. The view that Democracy is from Islam is an attempt to make Islam more acceptable to the mind. This is because these thoughts have a strong relationship with the work of some groups in bringing change.

So what is gradualism? What does it include according to those who hold this view? What are its justifications? What is the Shar’ee rule regarding it?

When the Muslims reached the abyss of spiritual weakness, material and intellectual backwardness and political decline, their thoughts came to reflect their bad situation. Those who adhered to Islam came to have thoughts that did not reflect the truth of Islam and its viewpoint towards life, rather they reflected a misunderstanding and a lack of comprehension of the facts of Islam and its view of life. The Kaafir colonialist, who came to control the affairs of the Muslims, was able to change them as he wished, and implant its own concepts and criteria amongst the Muslims. He planted his own thoughts, which bore fruits of different tastes; nice in the mouths of his enemies and sweet to their tongues. The round was to their benefit. The reason for this was not Islam, but rather its people, who had lost the clear adherence and the correct understanding. The Muslims tried to oppose this with an understanding that was affected by the reality and subject to their interests. However they were twisted attempts and lame steps that ended up in rapid failure and horrible surrender. Kufr continued to indulge itself freely in our lands without anyone to stop it or prevent it doing so. So how did the Kaafir colonialist attack Islam? And what was the response of the Muslims?
The Kaafir colonialist attacked Islam by accusing it of not being able to keep up with the times and provide solutions for the new problems. The Muslims responded by attempting to produce solutions from Islam that complied with the views of the capitalist system. Since the basis of the capitalist system completely contradicts the basis of Islam, they tried to reconcile the two contradictions. So they attempted to bring erroneous interpretations that produced erroneous concepts and criteria. These were then falsely attributed to the Shar’a. The aim was to harmonise Islam and Capitalism and give the impression that Islam is able to keep up with the age. The result of this was that these solutions were adopted on the basis that they were Islamic thoughts, principles and criteria, and that Islam is understood by using them; even though adopting such thoughts meant leaving Islam and following the Capitalist system. Every call to reconciliation or every call that is affected by this idea is an invitation to adopt Kufr and abandon Islam. It also means carrying and inviting the Muslims to adopt the thoughts of kufr and abandon the true Islamic da’wah.

Therefore, when the Muslims during the declined periods tried to revive the Ummah with these thoughts, it made matters worse, and they were not able to take the Ummah out from the abyss that they were in, because they had descended into it themselves.

Hence, we began to hear mouths talking, whether intentionally or unintentionally, about the Islamic Shar’ee’ah, in an insolent way. They claimed that it is unreasonable, fourteen hundred years after the Messenger ﷺ was sent, to arbitrate with the same previous mentality. In their view, we must modernise in a way that proceeds with the circumstances and takes Islam to leadership again. They said it must be given the image of modernity. It must have the modern thoughts grafted on to it so that the hearts are habituated to it again. It should come out of its obscurity, and away from the accusations of the people. Thus, its old image was no longer acceptable.

Some Muslims came with thoughts from this perspective. For them they formed intellectual principles, defined their course and gave their new direction in life. These are what we called the thoughts of the declined age, which appeared during the prevalence of the corrupt western revival in our lands. At the time when those Muslims thought that keeping up with the times, and benefiting from the western revived thought, was necessitated by the Shar’a so that Islam can stay on the level of the age.

So many thoughts, that served this orientation appeared, for example; ‘religion is flexible and evolving’, ‘take and then demand’, ‘accept what agrees with the Shar’a or that which does not contradict the Shar’a’, ‘committing the lesser of two harms or evils’, ‘if you cannot take the whole of it, don’t throw away most of it’, ‘gradualism in taking Islam’, ‘it is not rejected that rules change with the time and place’, ‘wherever there is an interest, that is the Shar’a of Allah.’ These thoughts and their like became the intellectual standpoint or principle that they called the modern Islamic revival. Their most important protagonist was the freemason Jamal ud-deen al-Afghani and his freemason student Muhammad Abduh, who was known as the Shaykhul Islam.

These things were said by people with bad intentions and evil designs in mind, so as to separate the Muslims from the source of their strength and cause weakness in them, that would prevent them from establishing the command of Allah ﷻ once again.

Other people said these things out of good intentions and sound aims, thinking that these will be the healing balm for all the ailments of the Muslims today, in respect of the fall and decline of the Ummah.

The effect of such thoughts, whether uttered with good intentions or not, is the same. However, we warn the Muslims of the Kuffar’s plots against this deen and advise them to discard these thoughts, whose futility has been proven in the reality. They do not yield any good, and nor do they ward off any evil. Indeed, Allah ﷻ has made made us the richest of people. In Islam there is everything we need, without the need for anything else. The nature of Islam itself obliges the method by which it should be taken. The Islamic deen has been revealed by Allah ﷻ to treat life’s affairs. The Muslim has only to make Ijtihaad in the revealed Shar’ee texts, and not outside them, to know the Hukm of Allah ﷻ. The intellectual principles necessary for his life must be regulated by their Shar’ee evidences, because they are Shar’ee rules, which have detailed evidences. This method of Ijtihaad is fixed and the same; it is not allowed to alter it in any way. From this point, the basis of our revival starts,
It is important to mention some of the regulated Shar’ee thoughts and principles that must control the minds of the Muslims, in order to guide their direction and determine their orientation, so that they work in accordance with them. For example; ‘wherever the Shar’a lies, that is the interest and not the opposite’, ‘the basis of actions is that they are restricted to the Shar’ee rule’, ‘the basis of things is that they are permitted as long as there is no evidence of prohibition’, ‘the hasan (good) is what the Sharee’ah has said is hasan (good) and the qabeh (reprehensible) is what the Shar’ah has said is qabeh (reprehensible)’, ‘the good is whatever pleases Allah ﷺ and bad is whatever angers Him’, ‘there is no rule before the revelation of the Shar’a’, ‘whosoever turns away from the Zikr of Allah ﷺ will have a narrow difficult life’, ‘the Islamic Ummah is one Ummah to the exclusion of all other people’, ‘Islam does not accept patriotism, nationalism, socialism or Democracy’, ‘Islam is a unique way of life that differs completely from other ways of life.’

Familiarising ourselves with just some of the Shar’ee texts indicates clearly the importance of adhering to what the Salaf us-Salih (pious predecessors) used to follow and not to deviate from it to ibtida’ (innovation). This is because every innovation in the deen is reprehensible.

The Messenger ﷺ said:

\[\text{وَفَقَدْ تَرَكَتُ فِي كَمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضْلَوْا أَبْدًا، أَمْرًاَ،} \]
\[\text{بَيْنَا، كَتَابَ اَللّٰهِ وَسَنَةَ نَبِيِّهِ} \]

“If I have left you with something, which if you hold onto, you will never go astray. A clear matter; (which is the) Book of Allah and the Sunnah of His Prophet.” [Sirah of Ibn Hisham]. The word ‘never’ includes us.

And he ﷺ said:

\[\text{وَتَفْترَقُ أمْيَةٌ عَلَى ثَلَاثٍ وَسَبعِينَ فَوْقَةٌ كُلْلَها فِي النَّارِ إِلَّا} \]

“My Ummah will be divided into 73 sects. All of them will go to the Hellfire except one. They (the Sahabah) asked; ‘And who are they O Rasool of Allah?’ He ﷺ said: ‘I, and what my Sahabah are upon today.’” [Reported by Abu Dawud, at-Tirmizi, Ibn Majah and Ibn Hanbal]

He ﷺ said;

\[\text{إِنَّمَا كَانَ كَتِبًا عَلَى الْمُخْلِصِينَ إِنْ هُمْ بِهِ يُؤْمِنُونَ} \]

“The best people are my generation, then those who came after, then those who came after them...” [Reported by Muslim]

He ﷺ said;

\[\text{هُمَا مَا كَانَ لِلَّهِ} \]

“...Verily he among you who lives [long] will see great controversy. Beware of newly invented matters, for every invented matter is an innovation and every innovation is in the Fire... Keep yourselves to my Sunnah and to the Sunnah of the rightly guided
Khulafa’ – cling to them stubbornly.” [Reported by Abu Dawud and At-Tirmizi]

And he ﷺ said;

((كل عمل ليس عليه أمرنا فهو رد))

“Any action that is not according to our matter (deen) is rejected.” [Reported by Bukhari and Muslim]

These ahadith invite us to follow the good and warn us against innovation. The order of goodness indicates that the adherence weakens the further away one is from the time of the Messenger ﷺ. This gives the sense that the more distant the time is, the stronger and more stringent our adherence needs to be, and the more we need to investigate the truth, and the more we need to be sincere. This is because we have been ordered to cling to the Sunnah of the Messenger ﷺ and the sunnah of the righteous and guided Khulafa’, and remain on what the Messenger ﷺ and his Sahabah remained upon. So we must not innovate in the deen, or go into the newly invented matters, because the one who does this is rejected. So what is the way to ensure all of this in our days?

- We must preserve the Islamic ‘Aqeedah clearly and purely in our hearts; it should not be affected by any obscure elements.

- We should drink from the pure and clear sources of Islam.

- We need to protect the regulated method of deducing rules, which prevents people’s whims and personal opinions from infiltrating the Shar’ee rule.

- We should make Islam the most important thing in our life; more important than ourselves, our children, family, interests and desires, such that the Word of Allah ﷻ is the highest in ourselves, and that we do not put anything ahead of Allah ﷻ and His Messenger ﷺ and that we are in the same condition as the Muslims were in the time of the Salaf as-Saalib (pious predecessors).

- We should discard all the thoughts and filth of Kufr from our minds and keep its excitement and glitter away from us. Just as the Sahabah (May Allah be pleased with them) discarded the filth of Jahiliyyah at the door of Islam and entered it pure and God-fearing.

All this requires that we go back to the beginning. Nothing will be better for the latter period of this Ummah than what was good for it in the beginning. This is a necessity no Muslim can do without, in every stage of his life. According to their closeness to or distance from this, their condition be determined as strong or weak.

After this introduction we can ask; What is gradualism? What does it include according to those who hold this view? What are the justifications given for it? And what is the Shar’a’s position regarding it?

Gradualism means achieving the required Shar’ee rule in stages, and not all at one time. This is what they call marhaliyyah. The Muslim first implements or calls for a non-Shar’ee rule, which is closer to the Shar’ee rule than the previous one in his view. Then he gradually implements or calls for, a change from a non-Shar’ee rule that is closer than the previous one, to what the hukm Shar’ee is in his view. Then he gradually implements or calls for a change from a non-Shar’ee hukm to another non-Shar’ee hukm that is closer to the Shar’ee hukm, until he reaches, according to his opinion, to the hukm Shar’ee.

This also means the implementation of some Sharee’ah rules and keeping silent over the implementation of other, non-Shar’ee rules, until with time he reaches to the complete application of the Shar’a.

This kind of gradualism is not restricted by a fixed number of stages. Nor is it subject to regulatory principles for those who advocate it. A single rule may take one, two, three or more stages. In this kind of gradualism, the situations and circumstances have a clear effect in defining the number of stages. They may be few or many, and the time period of each stage may be long or short.

The idea of gradualism may include thoughts related to the ‘Aqeedah, for example the acceptance of the statement that Socialism is from Islam, or that Democracy is from Islam. It may include Shar’ee rules, such accepting a woman wears a dress that reaches little below the knees,
waiting in a following stage, that she wears according to the Shar’ee rule. It may be related to the system, such as calling for participation in ruling, even though it is Haram according to the Shar’a; even according to the acknowledgement of those who advocate gradualism. However, for them the demand is not intended to be for itself, but rather to achieve the ruling by Islam, which is the origin and the obligation, in a following stage. It may be by the work to establish certain Islamic rules, and remain silent over others in the hope that they will increase, and become dominant and then take the lead, and so on and so forth. Or it may be related to the da’wah when he calls people to all of this. So the one convinced of gradualism adheres to this style and attempts to call others according to this idea. The one who calls to such an idea may be so God-fearing that in terms of adherence, he does not accept any negligence on his part, but he accepts it for others, because of his concern for others, so that they do not reject the da’wah to the rules of Islam, and so that they may be on something better than being on nothing at all.

The justifications of those who advocate gradualism or marhaliyyah, and its refutation

The people who espouse this approach rely on justifications that they say support their understanding regarding thought and the Islamic da’wah. With this aim in mind, they cited justifications as proof for whatever they wanted. They were not subservient to the text and its indications. Rather they subjected the text to whatever they desired, as we shall see shortly. The following are some of the justifications.

1- Their view that Allah ﷻ did not forbid usury all at once. Rather its prohibition was in phases and stages. He ﷻ said;

And that which you gave in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people’s property, has no increase with Allah, but that which you give in zakah, seeking Allah’s Countenance, then there - they shall have manifold increase.” [TMQ 30:39]
which is in selling (trade), and the other, in which there is no harm; that is the gift of a person who wants in return for it more or multiple.”

- As for the second ayah;

\\[\text{"Eat not Riba (usury) doubled and multiplied." [TMQ 3:130]. It was revealed to prohibit the taking of multiple usury, which was the reality in the time of Jahiliyyah. There is nothing to indicate any restriction in the prohibition of usury.}\\]

The Mufassirun (scholars of Tafseer) have stated that it was in Surah Baqarah that the prohibition of usury came, and it was the first Surah to be revealed in Madinah. Sura Aali 'Imraan, in which the prohibition of multiple usury came, was revealed after Baqarah. Therefore, it negates any notion that Allah permitted 'little' interest. Therefore, what was mentioned in the verse in Aali 'Imran was not by way of gradualism, but it came as a mention of the normal practice of the Kuffar when dealing with usury. Thus, the hukm regarding the prohibition of Riba was revealed in the beginning.

- As for the third ayah;

\\[\text{"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward)." [TMQ 2:278]. This does not mean that the Muslims were allowed to take small amounts of usury and then they were forbidden from this. On the contrary, this verse was revealed regarding some people who had embraced Islam and had usury due from people to whom they had lent money with interest. They had already taken some of it and some remained. So Allah 'Azza wa Jalla forgave them for what they had taken, and forbade them from taking the rest.}\\]

This understanding is supported by the saying of Allah ﷻ;

\\[\text{"O ye who believe! There is no sin in what a man has given in charity the equal of a date from a tayyeb (halal) earning – and Allah does not accept except tayyeb – Allah receives it in His right hand, then grows it for its giver the way one of you grows his little horse until it becomes like the mountain." [Narrated by al-Bukhari]}. And Ibn 'Abbas said;\\]

\\[\text{"Whoever gave in charity the equal of a date from a tayyeb (halal) earning – and Allah does not accept except tayyeb – Allah receives it in His right hand, then grows it for its giver the way one of you grows his little horse until it becomes like the mountain."}\\]

\\[\text{"And that which you gave in gift (to others)" [TMQ 30:39], means if a man gives something as a gift wishing to get something better, that person will have no increase with Allah ﷻ and nor will he be rewarded. However, he will not be sinful. It was with this meaning that the ayah was revealed (as reported by al-Qurtubi). Ibn Kathir (may Allah have mercy on him) said about this ayah; that the one who gives a present and wishes a return from people more than what he gave; then this person will not have the reward from Allah ﷻ. This is how it was explained by Ibn 'Abbas, Mujahid, ad-Dahhak, Qatadah, 'Ikramah, Muhammad b. Ka'b and ash-Sha'bi. This type of action is mubah (permitted).}\\]

Ibn 'Abbas said; "Riba (usury) is two types; one (Riba) that is invalid,
“But if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).” [TMQ 2:279]. Likewise the saying of the Messenger ﷺ:

(أُلْهَيْشَانَوْا ﻟِّإِنْ رَبِّكَ ظَاهِرَةً مَوْضُوعً كَلِهِ. ﻭأُوْلَىٰ أَبْتَدَأْتُهُ ﺑَهِ رِبا
العُبَاسِ ﺑَنِ ﺍًءِبُدِّ ﻓِيْلِثِ) ﰄ١٢٣٤٥٦٧٨٩

“Verily the Riba of Jahiliyyah is terminated – all of it; and the first Riba I terminate is the Riba of al-Abbas b. Abdul Muttalib.”

[Sirah of Ibn Hisham]

As for the fourth ayah;

واَخْتَهُمْ ﺑِرَاءَاءَ وَأُؤُداً ﻋَنَّهَا ﻭَأَكْلَهُمْ ﺑِرَاءَاءَ ﺑِنَاءً ﺑَالْأَطْلِيٰٰ

“(They like to) devour that which is forbidden.” [TMQ 5:42]. It does not mean Riba in the Shar’ee definition.

Thus, usury was haram from the beginning of the legislation. There is nothing to indicate that it was forbidden in stages. The multitude of evidences mentioned regarding this subject, were for certain incidents. There is nothing in these to indicate gradualism.

2- Their opinion that Allah ‘Azza wa jall forbade alcohol in stages:

He ﷺ said:

وَكُلْمَةً عَنِ النَّحْرِ وَالْمَيْسِرِ ﻓِيْهِمَا إِنْمَآ ﻋِيْلَمُ ﺑِكَرٌ وَمَنْتَفِعٌ

From the total of these verses, those who believe in gradualism say that alcohol was permitted in the beginning, as evidenced by the first ayah. Then the permission was restricted by Allah’s saying:

لاَ تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ ﻋَسَارُوا

“O you who believe! Approach not as-Salah (the prayer) when you are in a drunken state, until you know (the meaning) of what you utter.” [TMQ 4:43]. He ﷺ said;

٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠١٢.png
The prohibition in the second ayah is focused on the Salah and not alcohol. The ayah is to do with Salah. The one who scrutinises the Fiqh of this ayah will see that it does not forbid the Muslims from drinking at prayer, rather it prohibited praying in a state of intoxication, so that the Muslims know what they are saying. After the revelation of this ayah, if the smell of alcohol emitted from the mouth of the Muslim and he prayed, or he carried with him a waterskin of alcohol, or drank a certain amount of alcohol that did not affect his thinking, then there was nothing wrong with that.

Allah ﷻ derided alcohol in the first ayah, because it brings harm. In the second ayah, prayer in the state of intoxication was prohibited. In the third ayah, alcohol was prohibited. This cannot be said to be gradualism, since no one permitted the drinking of alcohol after its prohibition ie after the revelation of the ayah of Surah al-Ma’idah, whether in the time of the Messenger ﷺ, Sahabah, and Tabi’in or those who came after them. The books of Fiqh of the great scholars and mujtahideen of this Ummah did not discuss gradualism in the prohibition of alcohol. The Islamic conquests took place in full swing, and the lands were opened up. The people used to enter the deen in hordes. The Muslims who conquered these lands did not give attention to the newness of the converts who had just embraced Islam, and nor were they silent about the drinking of alcohol. The Muslims who went to the lands did not wait until the converts had also passed the same stages as passed by the prohibition of alcohol, even though they may have needed gradualism; though that is of no significance. Our great early scholars were not familiar with the discussion of gradualism. Rather it is a new discussion, brought about by the severe reality and the difficult circumstances, from the views of some so-called scholars who wished to make it a way of thinking; not only regarding some particular rules but for the whole deen. The Messenger’s ﷺ hadith was right when it stated;
“Verily he among you who lives [long] will see great controversy, so you must keep to my Sunnah and to the sunnah of the rightly-guided Khulafaa’ - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is in Hell-fire.” [Reported by Abu Dawud and At-Tirmizi]

The question that the advocates of gradualism use as a way out is; is it allowed to take the previous Hukm under the pretext that rules came gradually?

The definite answer is; no. This is because the rule that prohibits alcohol is definite. The Shar’a does not permit us to go back to the previous rule, since we would have done what the Shar’a has ordered us not to do. This was the position of the Salaf (the early generations) and the Khulaf (those who came after). Alcohol today has the same Hukm. It does not change at all and the sin is not removed from the one who drinks it.

3- Their view that the Shar’a dealt with the problem of slavery gradually. This opinion is not valid, because Allah ‘azza wa jalla did not forbid the presence of slaves, rather He ﷽ created a way out from it. If they came back into existence, then the rules will return and slaves will exist for the second time.

4- Their opinion that the Qur’an was revealed in parts and piecemeal; it was not revealed all at once, which indicates the presence of gradualism. The answer to this is that Allah ‘Azza wa jalla used to reveal the rules according to the incidents and events to strengthen the hearts on them. The first thing that was revealed was the Imaan. The Paradise and Hellfire were discussed first, and then the halal and haram came. This does not constitute taking part of what was revealed and leaving another part. The Muslims were responsible within the limits of what was revealed. Their responsibility did not go beyond this. When the Imaan was revealed, but the rules were not, the Muslims were responsible for the whole of Islam, but according to the details explained by the Sharee’ah texts at the time. Thus, the Muslims are responsible for the individual Shar’ee rules in all circumstances, whether the Islamic State existed or not. As for the Shar’ee rules entrusted with the Islamic State, they relate to the State. This is the detail that binds the Muslims, and nothing else. And so, we can say there is no turning back.

Now, after having examined what the meaning of gradualism is, and what it includes and what its justifications are, we move to explaining the correct Shar’ee opinion, with the Shar’ee way of thinking.

I say the correct opinion, and not the opinion that is closest to being correct, because the idea of gradualism is not from the Shar’a, and it is not allowed to be attributed to the Shar’a. The issue does not relate to gradualism and whether it is a Shar’ee rule or not, as much as it relates to a way of thinking not at all approved of by the Shar’a.

That is because Islam has a nature that is radically different from anything else. The nature of the Islamic system is that it is established on exclusively following the wahy (revelation); while the man-made system is based on human innovation and experience which, however strong, will remain deficient in setting down the correct solutions for mans’ problems.

When the Muslim adheres to the Shar’a, he must make the basis of his adherence the Imaan in Allah ﷽, otherwise his adherence will not be accepted. When he calls others to Islam, he must make the basis of his da’wah the Imaan in Allah ﷽, otherwise his da’wah will not be accepted. The matter is primarily concerned with Imaan, and then to the correct adherence.

So that the Muslim can change himself, and change the systems in a correct and sound manner, he must concern himself with the spiritual basis, by first establishing it, and then nurturing it. It will then be easier for him to adhere to Islam, regardless of whether it agrees or does not agree with the reality, nature and the desires of the people. Not relying on the spiritual basis will cause the Muslim to fall into sin, even though it did not lead him to kufr. The fact that Islam has a spiritual basis, ie Imaan in Allah ﷽, does not indicate if this hukm is near to or far from the truth. Rather, if we look at this hukm in light of the basis, then we will see how close to or far away from this basis it is.

Now let us ask those who advocate the idea of gradualism; Where is the spiritual basis in this call? Where is Allah’s ﷽ order to be found in it?
Didn't Allah order the Muslims to make Hijrah from the place where they are not able to undertake what He made obligatory on them? Didn't He forbid them to reside there when He said;

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) they (angels) say (to them): 'In what condition were you?' They reply: 'We were weak and oppressed on earth.' They (angels) say: 'Was not the earth of Allah spacious enough for you to emigrate therein?'" [TMQ 4:97] Ibn Katheer has transmitted an Ijma' (consensus) on the prohibition of residing in a place where the Muslim is not able to establish his deen.

Didn't the Messenger start his da'wah with 'Laa ilaaha illallah Muhammadur rasoolullah', and challenge the people with it? It was also his last statement, without any change. Did he call to something less than that at the beginning, and then go on with it gradually? Or was it his first and last Call?

Didn't Abu Bakr fight against those who withheld the payment of Zakah, and not delay his response to them or please them? He made his well-known statement; "By Allah, if they withhold from me the rope of a camel, which they used to give to the Rasool of Allah, I would fight them." This was his response even though the Muslims witnessed widespread movements of apostasy and rebellion at the time.

Didn't the Messenger say to Bani ‘Aamir b. Sa’sa’ah, when he sought the Nusrah from them;

"The matter (authority) is for Allah; He places it wherever he wishes."? [Siraht of Ibn Hisham]. This was even though he desperately needed someone to support the da’wah. This is what he said when they asked if they could take the power after him. Couldn’t he have accepted their request, and then after they had professed belief changed their request? Isn’t it the true da’wah and divine order that has made him honest in what he says without any flattery or compromise, so that those who were to live might live after a clear evidence, and those who were to be destroyed might be destroyed after a clear evidence?

Didn’t the Messenger say to his uncle Abu Taalib, when the latter asked him to lighten the call, and not place an unbearable burden on him;

"By Allah O uncle! If they had put the sun in my right hand and the moon on my left, so that I may leave this matter; I will not leave it until Allah made it prevail or I die in the attempt."? [Siraht Ibn Hisham]. This text from the Messenger shows that he did not accept to compromise in the slightest, and he gave the best example for his da’wah. He did not compromise or flatter. He did not go along, acquiesce with, or court those in authority. Rather his da’wah was explicit and bold, because that generates the true thoughts with which the falsehood is defeated and destroyed.
they entered into Islam completely and abstained from usury, fornication, alcohol and everything Allah ﷻ prohibited them from doing. They used to implement the Shar’ee rules regarding the non-Muslims, whether they were individual ones, collective ones, personal one or ones of sufficiency.

Did the original books of Islamic Fiqh deal with this subject? Did our early trustworthy jurists and Mujtahideen make any mention of gradualism, though it is known that our jurists discussed in detail the kulliyat (total) and juz’iyat (branches) of the Sharee’ah?

The Sharee’ah in its totality indicates that the obligation of the da’wah be exemplified by honesty and keeping on the straight path;

“All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness.” [TMQ 18:1]. Allah ﷻ informed us that the Kuffar wish that we compromise and be compliant with them. They want us to relinquish the truth, and accept a quarter or a half of the solution. They want to start by trying to make us do kufr, as in His ﷻ saying;

“They wish for you to compromise with them, so they (too) would compromise.”

If we return to the Qur’an and examine its ayaat, we will find that the command in it is decisive, and that gradualism is from the foreign western thoughts, having been interpolated by so-called scholars through lies and falsehood.

Whenever an ayah was revealed, the Messenger ﷺ and the Muslims with him, rushed to implement it without the slightest delay. The implementation of any hukm that was revealed became obligatory, simply
because it had been revealed. After the revelation of His ﷻ saying:

اليوم أُمِلَّت لَكمُ دينكمُ واتّمِتُ عليكمُ نعْمَتِي ورضيتُ ﻟكمُ الإسلامَ ديناً

"This day, I have perfected your deen for you, completed My favour upon you, and have chosen for you Islam as your deen." [TMQ 5:3], the Muslims became obliged to apply the whole of Islam, whether it is in beliefs, 'ibadaat, akhlaq, mu'amalaat, and whether the rules relate to ruling, economy, social system or foreign policy, in times of peace and war.

- His ﷻ saying;

وما آتائكمُ الرّسولُ ﷺ فحُذوهُ وما نُهاكمُ عنهُ فانهوا واتّقو الله

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain from it." [TMQ 59:7], ie take and act upon whatever is brought by the Messenger ﷺ, and refrain and keep away from everything he has forbidden you. This is because the 'maa' in the ayah has come in the 'aamm (general) form. Thus it includes the obligation to act upon all the obligations, and refrain and keep away from all the prohibitions. The order to take or leave that is mentioned in the ayah is an obligation and this is due to the Qureena (indication) at the end of the ayah, which ordered Taqwa and warned of a severe punishment for the one who does not act upon this ayah.

-His ﷻ saying;

وأَنْ أَحْكَمَ بِمَا أَنْزَلَ اللَّهُ وَلاَ تَنْفِقُوا أَمْوَاهُمْ وَاحْدَثُوهُمْ

"And judge (O Muhammad ﷺ) between them by that which Allah has revealed and follow not their vain desires, and beware of them lest they turn you far away from some of that which Allah has sent down to you." [TMQ 5:49]. This ayah also gives a decisive order to the Messenger ﷺ and the Muslims after him to rule by all the rules revealed by Allah ﷻ, whether it is a command or a prohibition. It also forbids the Messenger and the Muslims after him from following the whims of the people, and submitting to their wishes. Likewise it warns the Messenger ﷺ and the Muslims to be aware in case people try to turn them away from applying some of what Allah ﷻ has revealed.

- Allah ﷻ said;

ومّثَمَّ يَحْكُمُ بِمَا أَنْزَلَ اللَّهُ فَأُوْلَٰئِكُ هُمُ الْكَافِرُونَ

"And whosoever does not judge by whatever (maa) Allah has revealed, such are the Kaafirun (disbelievers)." [TMQ 5:44]

- And He ﷻ said;

ومّثَمَّ يَحْكُمُ بِمَا أَنْزَلَ اللَّهُ فَأُوْلَٰئِكُ هُمُ الْظَّالِمُونَ

"And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors)." [TMQ 5:45]

- And He ﷻ said;

ومّثَمَّ يَحْكُمُ بِمَا أَنْزَلَ اللَّهُ فَأُوْلَٰئِكُ هُمُ الْفَاسِقُونَ

"And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)." [TMQ 5:47]

In these ayaat, Allah ﷻ described those who do not rule by what Allah ﷻ revealed as being disbelievers, oppressors and transgressors. This is because the 'maa' mentioned here came in the 'aamm (general) form, so it includes all the Shar'ee rules revealed by Allah ﷻ, whether they are commands or prohibitions.

From everything has been mentioned, it certainly becomes clear with no ambiguity, that it is obligatory on the Muslims, whether as individuals, groups or the State, to apply the rules of Islam completely without any delay, procrastination or gradualism. There is no excuse for the individual, group or State for not implementing the rules.
Gradual implementation completely contradicts the rules of Islam. The one who applies some of the rules and leaves some, is considered sinful in the sight of Allah ﷻ, whether it is an individual, group or state.

The waajib (obligated) remains a waajib and it is obligatory to act upon it, and the haraam remains haraam and it is obligatory to stay away from it. When the delegation of Thaqeef asked the Messenger ﷺ to leave al-Lat for three years without breaking it, or to exempt them from praying on condition that they embrace Islam, he ﷺ did not accept it from them and he rejected it completely. He ﷺ insisted on destroying the idols without any delay, and insisted that they pray without any delay.

Allah ﷻ has described the ruler who does not apply all the rules of Islam, or the one who applies some of them only, as a kaafir. This is if he does not believe in the suitability of Islam or does not believe in the suitability of the rules he has abandoned. He is described as an oppressor and transgressor, if he does not implement all the rules of Islam or he implements some of them whilst believing that Islam is suitable for implementation.

The Messenger ﷺ has made it obligatory to fight the ruler and unsheathe the sword to his face if he displayed any kufr buwab (explicit disbelief) for which we have a burhaan (clear proof) from Allah ﷻ. In other words, if he ruled by the rules of kufr, and there is no doubt that they are kufr rules; and this is regardless of whether they are few or many. This is owing to the hadith of ‘Ubadah b. Saamit:

)) وأن لا ننارع الأمر أهله قال: إن أن تروا كفواً بوحاً عندكم من الله فيه برهاان((

“that we would not dispute with the people in authority, unless you witness fragrant kufr for which you have a burhaan (conclusive proof) from Allah.” [Reported by Muslim]

Therefore there is no complacence or gradualism in the implementation of the rules of Islam, since there is no difference between one waajib and another waajib, or between one haraam and another haraam, or between one hukm and another hukm. The rules of Allah ﷻ are all the same.
and the harshness of the circumstances. So he feels elevated with his Imaan above (the reality) and makes it the departure point of the da’wah and the final point. All this will be reflected, in terms of the correct restriction and right adherence (to the Shar’ee rules), on those whom we invite. This will happen without the need for gradualism.

The call to gradualism is a call to other than Islam, and this is haraam. This makes the non-Muslim, or the deficient Muslim who is invited on this basis, hesitant in accepting what is presented to him. The responsibility of this hesitancy lays on the one who calls for gradualism. This is because Islam has not been presented to him, and because his presentation is far away from the spiritual basis that is based on the Imaan in Allah ﷻ, the Creator and Manager of all affairs, and on whose basis the Shar’ee rule is adopted or rejected. This makes the hujjah (proof) of Allah ﷻ against those Muslims who call for gradualism; not against the ones whom they invited.

The call for gradualism includes interference and domination over the legislation, when it allows people to make partial implementation, under the pretext that they are not strong enough to make complete and immediate application. We are ordered not to put anything in front of Allah and His Messenger, or deviate away from them. The one who solves the problems of man is His Lord, the All-Knowing, the All-Informed, Who knows what He has created. How can the Muslim allow himself, when he calls for gradualism, to interfere in this process of legislation? The correct position is that the task of the da’ee (carrier of the da’wah) is restricted to executing and conveying the solution; not legislating it.

The call to gradualism provides the da’ee with a corrupt way of thinking, on whose basis he invites the people. When the person that he calls to gradualism is affected by it, it will corrupt his way of thinking, which must be changed just as the erroneous thoughts have to be changed. This is if we know that the way of thinking comes at the beginning of the transformation process, since it is more important than the changing of thoughts. We cannot ensure a credible change of the Ummah until we change her way of thinking, even in a general manner. This corrupt method by which he thinks and calls people will take the place of the correct method.
When the Kaafir West managed to impose its way of life as the way that people should follow, the Muslims lived through intellectual, social, economic and political conditions that were the envy of none. The Muslims lived according to thoughts that contradicted their ‘Aqeedah. Hence, they lost the correct orientation and their personality when they tried to reconcile their thoughts, that emanate from their ‘Aqeedah, with the western thoughts about life, which emanate from a foreign thought that the Ummah did not accept. This falsehood penetrated their minds owing to their ignorance, and inability to take matters from their foundations. They reconciled the irreconcilable, between Islam and that which contradicted it. They made perceived benefit the goal of the Sharee’ah. They were content to accept any interpretation and justify any fabrication. Owing to this, the economic and social life of the people became full of contradictions. The political forces were intent on concentrating these foreign thoughts at the expense of the original thought of the Muslims.

It was in the shade of this very bad situation that Islamic groups and parties started to emerge, in order to face these hordes of erroneous thoughts and concepts, deviant emotions, and political circumstances shaped by the foreigner.

The party or group was supposed to have the antidote or the healing balm. They were supposed to draw out the straight line that the people should follow under its guidance, alongside the crooked line whose fire will burn the people. They were supposed to say to the people:

وَأَنَّ هَذَا سَبِيلَكُمُ الَّذِي نَزَعْنَا فِي نَفْسِكُمُ ۛ وَلَا تَتَّبَعُوا السَّلَكَ الْخَاطِئَ
“And Verily, this is my Straight path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [TMQ 6:153]

The group or party was supposed to have qualities that would enable it to achieve the aim. These qualities are the clarity of thought, the will to achieve the aim, preparing an aware collection of people, preparing the Ummah and adherence to the rules of the method.

In terms of the idea, it is supposed to assume the highest position in the group. In the view of the group, the idea is the truth, which all the people should turn to, and it is the guidance that lights the path for mankind. It is the gifted mercy from Allah ™ to His servants. It is the light that takes mankind out of the darkness of desire. It is the one that fits man, agrees with his natural disposition, convinces his mind and gives his heart tranquillity. It is the one that gives happiness to life and creates hope. It has the depth and comprehensiveness that makes it capable of answering all of man's questions about the life that he lives, and links him properly with what is before life and what is to come after it. It links him correctly with his Creator, such that he understands his objective and brings him happiness until the end.

The group or party that believes in this idea, also believes that when it is not prevalent, that munkar and falsehood will spread freely; whims will be followed, oppression will occur, and darkness will spread. A narrow difficult life will leave the people sleepless, so you will never see them contented. Neither will their nature be at ease or their minds in a state of contemplation.

The foremost issue that the group must be concerned with is to arrive at the Fikrah (idea), which will form its spirit and reason for its existence. It will look after it, preserve its purity, and remove anything that is not from it. It will not allow it to be mixed with foreign thoughts and it will not decide its position regarding other calls and ideas proposed on a foreign basis. Perhaps the purity of the idea requires clarity of vision for the group. The clarity of vision will be by understanding the Shar’ee rule via a correct deduction, and the rule should be based on the Islamic ‘Aqeedah.

When the idea loses its clarity, purity, crystallisation and distinctness, it would have lost its special character, and it will no longer be the light, guidance or the gifted mercy. It would have lost its reason for existence and become like the other movements; defeated in the face of the reality, which could affect it instead of it affecting the reality, and reshaping it instead of it reshaping the reality into what it should be.

The more the idea is crystallised in the minds of its people, the more the method of delivering it practically is crystallised. The clarity of the objective comes from the clarity of the idea. The method for achieving the objective consists of regulated Sharee’ah rules, like any other Shar’ee rules.

The ideological group or party adheres to the ideology in every situation. That is because the ideological Fikrah prevents the one who has conviction in it and calls for it from taking anything from any other source unless the Fikrah approved it. Since it is a fundamental idea, it begins with the study of matters from their basis and it gives a distinct answer to the meaning of man's existence in this universe. Every peripheral thought is taken from this fundamental thought and emanates from it. Then man's thoughts about life, concepts about things and judgement on actions will all be of the same type as the fundamental thought.

The structure of Islam is complete and has nothing missing even if it is a single brick. Everything in it is in complete harmony with everything else because it emanates from one constant intellectual basis that agrees with the norms of life and nature of creation.

So whosoever believes in Islam, the halaal and haram will become the criteria of his actions and his viewpoint towards things, and not benefit. This is because the concept of benefit is in harmony with the idea that man is the one who legislates and not Allah ™. Happiness for the Muslim is when he attains the Good pleasure of Allah ™, and not the greatest amount of enjoyment. His life becomes one of servitude to Allah ™ and surrender to His command, and not a life based on the idea of freedoms, which would make him free from any constraints. Whoever accepts the basis must accept whatever originates from it. Whoever wishes to change, must start with the basis and observe the harmony between the peripheral thoughts and the basis. This is the ideological
emanates from it. Otherwise, the character of the group would be lost in
the grip of reconciliation, which Allah ﷺ and His servants do not
approve of.

In order to preserve the idea in terms of clarity, purity, distinctness
and crystallisation, it must be removed from the effect of the reality, and
from surrendering to its circumstances, and it should be placed far away
from any fabrication, alteration and bargaining.

Just as the da'wah carrier wishes to change the society according to
his vision, society has its own erroneous concepts and thoughts, political
conditions and social order. This puts pressure on the da'wah carrier and
on the group that he works with for change.

 ALERTNESS TO DEVIATION OR COMPROMISE

Thus, when the group is established on the ideological Fikrah and
comes to the reality, the winds will blow upon it and try to pull it out from
its roots. The regimes treatment of this group will be different to their
put forward partial thoughts, which do not harm the regimes at all. Rather
they may fill the gaps and deficiencies created by the regimes themselves.

However, the radical da'wah based on the ideological Fikrah deals with
matters from their basis, and not by accepting patchwork solutions or
going along with the situation. Neither does it accept half solutions or
reform problems created by the regimes. It will not accept to leave the
da'wah that is for complete change. Nor will it accept to deal with
peripheral matters whilst leaving the basis on which these peripheral
matters are founded. It is natural that a group or party such as this would
be confronted in an unprecedented manner. The more the group adhered
to the radical change the more the regimes will be hostile towards it and
the greater the confrontation will be.

The severity of the confrontation may be reflected on the da'wah
carrier such that he will not be able to bear it. So he will put pressure on
his group so that it lightens the force of the call. He may find it difficult
for himself, and his resolve may weaken when he finds himself rejected
by the people and left alone. He might whisper to himself and try to
cease from engaging in the da'wah when his worldly interests clash with

How can ‘Laa ilaah illallah muhammadur rasoolullah’, which means
legislation is only for Allah ﷺ, be in harmony with the view that we
should participate with others, or others should participate with us, in
legislation?

How can ‘Laa ilaah illallah muhammadur rasoolullah’, which is
established on humility, subservience and worship to the Lord of the
worlds, be in harmony with the idea of freedom that is present in the
western systems, when it makes man the sovereign in everything? He
does not submit to a God, except according to how much this agrees with
his whims, desires and benefit.

Indeed, guarding the Islamic ‘Aqeedah means guarding whatever
the new situations that arise from working with the group. So he may begin to apply pressure on his group and call them to turn away from demanding change towards demanding reform. If the group responded to the requests, he would remain with the group. In this case he has managed to work for his deen and the dunya, and please both Allah ﷻ and the King; or at least according to his claim. If the group rejected his pressure and insisted on its radical and fundamental work, he will turn away from it. Here the group will face two dangers; an internal danger from its Shabab whose determination has weakened before the heavy blows, and an external danger from the regimes that do not tolerate people of such radical views.

The battle of bargaining would start between the group and the regimes. Offers would start to be heaped on the group. The policy of the carrot and stick will start to be enacted. It is well known that bargaining takes place in the matters of trading; when the group enters into the bargaining (process) it has become a trade, with the selling of responsibilities and humiliation of nations taking place. Otherwise it will be burnt by the fire of the regime and seared by its flames.

Therefore, the correct ideological Fikrah requires an ideological group or party whose leadership and members are concerned about the Shar’ā such that it is the master. They are also concerned for the clarity, purity, patience, sacrifice, altruism, and self-denial. They are devoid of any temptation for their own fortunes, so that they don’t become deviated and their determination is not weakened. In order that the group proceeds in a assured manner that protects its work and makes it free from change, or people playing games with the group, it must link every idea or Shar’ee rule tightly to the Islamic ‘Aqeedah. Even if there is a clash between the individual selfish benefits of the da’wah carriers, and the steadfastness and patience on carrying the da’wah, to achieve its goals, then the preference is for the interest of the da’wah. This linkage would then be an insurmountable barrier against the whispers of Shaytan and the whispers of the nafs (soul) that call towards evil.

In order that the party’s ship is saved from sinking into the mire that is the awful reality, it must have regulating principles that define the thoughts and way of thinking. That will bind the group to what it has deduced. It is not allowed to deviate from these principles any time, under the pretext of interpretation or justification.

Thus, good direction, good emulation and good understanding will lead to purifying the group and those working within it from any defects or blemishes that may have touched them, and it will purify their souls and strengthen their Imaan.

On this path none can remain steadfast on its hardship except the believers who are of firm resolve. The trials that those undertaking the work have sustained, will purify them, like the fire purifies gold.

If the group lost its regulating principles, then the group will suffer from withdrawal (from the work), alteration, retreat and inconsistency. Ambiguity in the method and objective, and a lack of crystallisation will drive the group to alter things when it finds the work difficult, or it will lead it to justify things or explain things away when the group is asked to provide evidence.

When the group yields to compromise and accepts the truth in parts, not completely, and abandons the radical approach and fundamental work, it loses the only strength it possessed. It will not be a unique group, or draw the attention of people to its unique and distinct character. It would have failed in the intellectual struggle, and the victory will be for its enemy, even if it kept on calling for Islam and proposing Islam as the solution. This is because its approach has become distorted; to the benefit of the system. By doing this, it would have become an obstacle in the face of change, instead of being the opposite. This is what Allah ﷻ has warned us of when He ﷻ said to His Messenger ﷺ and his Ummah after him:

وَأَخْرِجْنِهِمْ مِنْ دَارِهِمْ بِمَن يَتَرَكْنِهِمْ مِنْ دَارِهِمْ ﷺ ﴿٥٥﴾

“And beware of them lest they deviate you from any of that (teaching) which Allah has sent down to you.” [TMQ 5:49]. Also what Sayyiduna’Umar ﷺ said to his judge Shurayh: “Let no man distract you from it.”

The sharpest weapon that the group possesses is its Fikrah. If it is able to preserve it and keep away from the sphere of compromise, remain steadfast on it in spite of the circumstances, and follow the footsteps of
the Messenger ﷺ, it will manage to prepare, after some time, what the Messenger ﷺ prepared; that is a believing group and the Ummah to accept the rule by what Allah ﷻ has revealed. After preparing that it would be able to reverse the balance in favour of the da’wah, and to establish the State.

The thoughts of Islam are an endowment to the people of the true da’wah that demands of them to confront the pressures with the thoughts of Islam that are in harmony with the original fundamental idea. It is not fitting for the group to face the pressures with the mentality of, ‘Take and demand’, ‘propose what suits the reality’, ‘propose only some of the demand’, ‘acceptance of half’ solutions’. The group was established to change such thoughts, and not to work by using them. This is the mode of thinking of the west with which they invaded our minds. This radically differs from the nature of Islam, which rejects all of this and works to uproot it and works to concentrate Islam and its method in thinking. So the one who wants to create change and works for it, must start with himself first.

After presenting what the group must be characterised with, in respect of insisting on the purity and clarity of the Fikrah and maintaining it, we present two of the thoughts proposed by the Kaafir West. They are ideas that the loyal regimes have committed to, and use to push the Muslims. Unfortunately some groups that are working for Islam, and the Muslim writers who always promote the western thoughts have seized these ideas quickly. These two ideas are the following: The first is the idea that Democracy is from Islam and that it is Shura itself. One writer called it: ‘shurocrasy’, through the reconciliation of words and intellectual falsification. The second idea is participating in kufr rule, which has been advocated by some Muslims and movements. In order that we proceed in this study according to the principles mentioned in the beginning of this discussion, we will study the reality in which Democracy is applied, the reality of Democracy, and whether there is a reality in the Shar’a that resembles the reality of Democracy, so as to validate its acceptance.

**Democracy**

The West is built on the idea of the separation of the deen from life. According to this idea or basis, The West banished every effect of the deen from the people’s lives. Its concepts about life began to be judged by this basis. In accordance with this, westerners developed thoughts from this basis, of the same type as this fundamental thought. Thus, the idea of Democracy made man the master over himself instead of making that mastery for Allah ﷻ. Thus, the idea of benefit became the criterion for their actions, and their definition of happiness became to attain the greatest amount of pleasure possible. It was the idea of sanctification of the individual, which led to the idea of sanctification of freedoms. The West established a society based on these thoughts, and at the same time, were opposed to any thought that contradicted it. The result of these thoughts was that the western people experienced misery, instead of the happiness they sought. This is natural, since man is deficient, thus is not able to legislate for himself or for others. The society in which selfishness prevails and freedoms dominate, such a society can only be animalistic, where the law of the jungle reigns supreme.

Then The West gave free reign to the mind. They went to discover and invent things, thus it made huge scientific and technological breakthroughs. It managed to get hold of the means of power that enabled it to dominate the world by the logic of power and not logic of truth. Then it started to impose itself on the world, first materially and then intellectually. In other words, after controlling the country, it used to establish rulers who would serve its interests and impose the systems that suited it. The media and education curricula were established to create propaganda for The West, its thought and its way of life. It tried to convince them that the reason for its power is its viewpoint about life.

Then it divided the world in a manner that suited its interests. So you have states that are industrialised, producers, powerful, dominant and colonialist, which The West describes as progressive and advanced. Other states are poor, consumers, weak and controlled, and The West calls them backward. It worked to concentrate this division, and prevented any change in the circumstances of these states or disagreement with the status quo.

Then it gave free reign to the freedoms in its country and made the people there enjoy political stability. It enabled the people to ensure their basic needs and enjoy some of the luxuries, in a disparate manner. At the
same time it prohibited the poor countries from advancing, when it withheld science from them, which would provide them with the material power. It prevented them from establishing primary industries, so they stay in dire need of them. It impoverished such countries and made them a market for its goods. It deprived their people from having political stability and security. That is because the rich industrial nations struggled amongst themselves to colonise the poor nations. This struggle is no longer direct, where wars are declared on each other. Rather the struggle takes place by making the people fight amongst each other, or by initiating revolutions and disturbances in the country that it does not control. Thus the security and stability is disturbed, and hatred flares up between the people. Not to mention inciting racism, tribalism and nationalism amongst the people of a country themselves.

Likewise the western state has provided for its people social security such as medicine, education, unemployment benefit and pensions in old age, while people have been forbidden that in other nations.

It has also established, by way of diversifying its means of colonisation, world bodies such as the International Court of Justice, United Nations Security Council, World Bank and the Amnesty International. It established forces of different nationalities to intervene in stopping struggles taking place between other nations or to protect aid given to poor nations. It established organisations and bodies to intervene in a covert manner in the affairs of poor nations and to buy allegiance, such as Save The Children aid organisation and Medicins Sans Frontiers (doctors without frontiers).

Indeed, the idea of separating the deen from life and the notion of benefit, which arises from it, has led to the idea of colonisation in the west. However, this colonisation does not appear in its primitive image, as it was in the past. Rather, its thoughts, means and styles have developed and have become a hidden colonialism. On the surface it is a mercy, but inside it is torture. In this way, The West began to falsify the facts and appear as if it is the ideal example that the people should aspire to emulate, and it is the qiblah towards which the Muslims should turn their faces. There can be no greater deception and hypocrisy than to claim that the favour they have comes from Democracy and the idea of freedoms. They are the refuge and help to the one who wants to live in the like of their paradise. They, at the same time, concealed the true nature of colonialism; exploiting peoples and usurping their resources, impoverishing them, keeping them backwards technically and economically, and keeping them as a permanent market for its resources and trade, and the reason of its control over the world. The story of The West and its colonialism is long; we just mentioned a brief account of it that benefits our discussion.

Yes, The West has twisted the facts, turned matters upside down and obscured the true perception of people with things that they wanted them to see. So false general thoughts have been established in life, in which the concept of might is right, is prevalent. This slogan is based on the principle: ‘the argument of the strong is strong and the argument of the weak is weak.’

The role of the ideological group or party comes here, to return matters to their original state, correct the viewpoint and stop the deception. If the group is affected by this reality, then it will lose the correct perception and it will propose the solutions its enemies are proposing. However, if it reached the true understanding of the reality and referred to the Shar’eeah in the correct manner in order to find the solution, then it will bring the true solution to the people, and become able to take the people away from the injustice of the western thought to the justice of Islam.

From this introduction, we can see that the reason The West has the sole power is because it gave complete freedom to the intellect in science and technology, whilst at the same time it prevented other peoples from possessing the means of material power. Indeed, the excessive wealth that they have is due to colonialism, spilling the blood of different peoples, and the plundering of their resources; it is not due to Democracy.

As for what Democracy is and what the results of its implementation; that is another story.

The idea of ‘separating religion from life’ came about in The West after the suffering that was caused by the Church’s interference in life’s affairs of people. The interference took place in the name of religion, though their religion was actually innocent of this. This is because in the
Christian religion, there is no legislation for worldly matters. The clergy, in the name of religion, were legislating oppressive laws that led to certain reactions; the first reaction was to reject religion altogether. The other reaction was to recognize the religion, but that it had to be separated from life. On the basis of the first idea, thoughts were established that gave rise to regimes known as the Socialist States, which collapsed after some decades had passed and the people had suffered under their implementation. On the basis of the second idea, thoughts were established that gave rise to regimes known as the Capitalist States, which are on the way to ruin. This is indicated by the thought and the reality.

The idea of ‘separating religion from life’ has given man the right to legislate and prevented religion from having that right. Though they recognize the existence of God they turned it into an individual notion that has nothing to do with society and has no effect on it. For them, there is nothing wrong if the deity is Allah, Jesus, Buddha or any other person. There is nothing wrong with having a belief that is not from any religion. But all the time man is the only one who manages the affairs. For them, this idea is not open to negotiation or interpretation. Man in their view is the one who manages his affairs, administers them and organizes the satisfaction of his instincts. It was owing to this that the idea of Democracy was born, an idea which means, ‘the rule of the people, by the people and for the people.’

‘The rule of the people’ means the people are their own masters, i.e. they are the ones who enact laws i.e. they are the ones who legislate.

‘By the people’ means that people are the ones who rule by what they have legislated.

And ‘for the people’ means that it is the people who are ruled by what they have legislated.

This, in their view translates into three authorities.

1 - The legislative authority. It is the authority that legislates laws and canons, amends them, abolishes them and monitors their execution.

2 - The executive authority. It is the body that executes the general law or the general will of the people and the laws legislated by the legislative authority.

3 - The judicial authority. It is the body that judges everything presented before it according to the laws and canons issued by the legislative authority.

These are the fundamental characteristics of Democracy. It is possible to say that every system that distinguishes itself by these basic attributes is a democratic system. Any system that lacks a single attribute from these is not called a democratic system. The most prominent of these characteristics is the concept of the sovereignty of people. It is considered the primary support of the democratic thought and backbone of the democratic systems.

So, is there Democracy in Islam? Is this reality of Democracy present in Islam? If this reality of Democracy is present in Islam, then we can say that ‘Democracy is from Islam’ and ‘the Righteous Khulafah were the first to apply Democracy’ and that ‘Democracy is our lost property, which has been returned to us.’ If this reality is not present, then it is not from Islam at all. Consequently we must know Islam’s opinion regarding Democracy.

Indeed, the idea of Democracy is one that is in harmony with the idea of its basis, which is the separation of religion from life. It is born from it, and it takes the same rule. This is because it is a branch of a rejected basis, and the one who believes in it is considered a kaafir. It is known that the idea of separating religion from life contradicts the fundamental idea of the Muslims, which is ‘Laa ilaaha illallah muhammadur rasoolullah.’ The idea that emanates from and is in harmony with the ‘Aqeedah of the Muslims is:

قُلْ الْحُكَّمُ إِلَّاَ لِلَّهِ أَمَّرَ أُمَّةٍ أَنْ تَعْبُدُوا إِلَّا هُنَّ وَلَسْنَا كَذَّابِيٓنَّ كَذَّابِيۡنَّ

"Indeed, the Hukm is only for Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not.” [TMQ 12:40]. His saying;
What is Taghut?

Islam has determined that referring for judgment to anyone other than Allah ﷻ constitutes referring to the Taghut. He ﷻ said;

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment in their disputes to the Taghut while they have been ordered to reject them. But Shaytan wishes to lead them far astray." [TMQ 4:60]

The rule of Taghut is the rule of Jahiliyyah. It is every rule that contradicts the rule of Allah ﷻ and His Messenger ﷺ. Ibn al-Qayyim says in his book, A 'laam al-muwaqqi'een; "Taghut is everything with which the servant exceeds the bounds, in terms of something that is worshipped, someone followed or obeyed. Thus, the Taghut of every people is the one whom they refer to for judgment other than Allah and His Messenger, or the one they worship other than Allah, or follow without a proof from Allah, or obey in what they do not know as being from the obedience to Allah."

The Qur'an considers the Imaan of the one who refers to Taghut as a claim or pretense and not a reality. Also the Qur'an has made Taghut a rival to Imaan when He ﷻ said;

"Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold." [TMQ 2:256]

Thus, the Islamic Ummah must be a witness over mankind after the
is true or false, without any obstacle or monitoring. He can violate or criticize any opinion that goes against his understanding or whims.

Personal freedom allows individuals to run their personal affairs without any consideration for values, ethical constraints or spiritual restrictions.

This idea of freedoms, which are basic requirements of Democracy, has caused the values of those who advocate it to decline to a level lower than that of animals.

The freedom of belief has made religion lose its importance in capitalist societies. It belittled religion greatly when it permitted individuals to change their religion the way they pleased. The people have become devoid of compassion, and they have come to live like wolves, where the strong subjugate the weak.

Freedom of opinion has permitted the people to say what they like and to call for whatever they want. So, every false, strange and crazy opinion is to be found in their societies; they are devoid of the truth any criteria for it. You also come to hear any common person blaspheme against the Messenger ﷺ, without any law to prevent him from this; like Salman Rushdi, who uses freedom of belief as a pretext and hides under freedom of speech.

As for freedom of ownership and its criteria of benefit, it has created the monstrosity of Capitalism, which has taken colonialism as a method to control people’s future, and to seize their resources, exploit their wealth, and spill the blood of their peoples. This is to compete with others for the Haraaam earning, to trade with the blood of the Muslims, to fuel civil wars and wars between nations so as to sell their products and those of their military industries, which have made huge profits. These capitalist states have stripped themselves of any spiritual, ethical or humanitarian values. Rather they use religion, if compelled, to cover their interests and claim to have ethical and humanitarian values to conceal their ugly face and putrid smell.

The freedoms in the West

By resorting to the idea of separating religion from life, The West has given the right of legislation to itself. It takes the view that man must live his life as he pleases and not as others would like; in accordance with his own whims and not the will of others. They took the view that man cannot practice this right until he enjoys his freedom. This has led his freedom to be represented as the freedoms of belief, ownership, opinion and personal freedom. It considered this idea of freedoms as sacred. These freedoms have specific technical meanings.

Freedom of belief allows the individual to believe in the religion he chooses. Or it allows him to move from one creed to another, even if it was a daily occurrence. It permitted him to reject religions altogether.

Freedom of ownership allows the individual to own whatever he wants and through any means he wants. He also has the right to dispose of with his wealth in any manner he wishes. If he wants to give it as a gift to his dog and prevent his inheritors from it, then nobody can stop him from doing so.

Freedom of opinion allows him to say whatever he wants, whether it

Worship Allah (alone), and avoid (or keep away from) Taghut.” [TMQ 16:36]
As for personal freedom, it has transformed societies in the democratic countries into declined animalistic societies. They have descended to a level of disgusting licentiousness that even the animals have not reached. Their legislation has permitted abnormal and erroneous sexual relations. You see amongst them practices that you do not see even amongst animals. They practice group sex and incest with their mothers, daughters and sisters. They practice sex even with animals. Hence diseases appear amongst them that never existed before. The break up of the family can be seen in their societies and the mutual respect between the members of a single family has been lost. Personal freedom is the freedom to do away with all restrictions; allowing any kind of values and the freedom to destroy the family. It is in the name of freedom that all the grave sins are committed and all the prohibitions are permitted.

So the freedom of fornication, homosexuality, lesbianism, nudity, and alcohol, and the pursuit of every action no matter how low or despicable it may be, is all done with the utmost freedom without any pressure or compulsion.

These are the effects of Democracy. They are the product of man's whims and not from Allah ﷻ, and they are not derived from the revelation that comes from the heavens. They have nothing to do with any religion whatsoever. If we return to the thing that established Democracy in the minds of its advocates and thinkers, and the circumstances into which it was born, it will become very clear that it was founded on a kufr basis and it was established as a response to sayings such as those of Louis XV; “We did not receive the crown except from God”, and Louis XIV; “The authority of the kings derives from the delegation of God. God is its exclusive source and not the people. Kings are not accountable for how they practice their authority, except before God.” The intellectuals described the theory of the social contract of Jean Jacque Russo as, ‘the Bible of the French secular revolution.’

From all of this the complete contradiction of Islam with Democracy becomes clear to us, in regards to the source from which it came, the creed from which it emanated, the basis on which it is founded and the thoughts and systems it has brought.

- The source from which it has come is man. He is the ruler who is referred to in issuing judgments on actions and things, in respect of them being lu'an (pretty/worthy of doing) or qubh (reprehensible). This is nothing but following one's whims and desires. The roots of its creation lie with the philosophers of Europe.

As for Islam, it is opposite to that. It is from Allah ﷻ. He revealed it to His Prophet Muhammad, His Servant and Messenger ﷺ. The ruler in Islam refers to the Shar’ā in issuing rules and not to the mind. The role of the mind is restricted to understanding the Sharee’ah texts.

- As for the creed from which Democracy emanates, it is the creed of separating religion from life, which is the creed based on the compromise solution. This creed did not reject religion but abolished its role in life and State, and consequently gave man the right to lay down his own system. It was on the basis of its creed that its civilisation was founded and its intellectual direction was defined.

As for Islam it is contrary to this. It is based on the Islamic ‘Aqeedah that obliges all of life's affairs, and the State to be directed according to the orders and prohibitions of Allah ﷻ. In other words, life proceeds according to the Sharee’ah rules that emanate from the Islamic ‘Aqeedah. It was on the basis of its ‘Aqeedah that its civilisation was founded and its intellectual direction was defined.

- The basis on which Democracy is founded is that sovereignty is for the people. The people are the source of the powers. Based on this, the democratic systems created three powers; the legislative, executive and judicial powers, so as to practically express its sovereignty and authority.

As for Islam, sovereignty lies with the Shar’ā, and the Ummah does not possess the right of legislation. However, Islam has obliged the Muslims to execute the orders and prohibitions of Allah ﷻ, and it manifested this through the establishment of the Khilafah State as defined by the Sharee’ah texts.

- Democracy came with systems and thoughts based on benefit and the following of whims, whilst the legislation of Islam is based on following the texts and deducing the Shar’eeah rules from them, i.e. it is based on the adherence to and following of guidance.
The statement that Democracy has some good elements from which Islam can benefit is baseless and is not based upon evidence. We have seen some of the effects of Democracy; it has created an evil situation that contains no goodness. The best Ummah brought forth to mankind does not need to take anything from Democracy. Is there a deficiency in Islam, which needs to be compensated for by making such a claim?

**Science and Technology are not a Result of the Western Civilisation**

There is a view that the scientific and technological advancement found in The West is the fruit of Democracy. Those who advocate such a view do not know the facts of this matter. This is because inventions based on scientific experiments are things that Allah ﷻ has enabled the human mind to achieve and they are not linked to a viewpoint. We see this with capitalists, communists and Muslims, and with anyone who allows his mind to proceed freely. No religion or ideology has any effect in this, except from the perspective of whether the ideology allows sciences and permits the use of the mind, or it stands in the way as the church did before? It is well known that the Islamic ideology not only permits the examination and understanding of things, but also obliges it in terms of preparing the material power that is necessary for the sovereignty of the ideology.

The West has presented to us its evil goods, such as Democracy, which the Shar’ā has forbidden us to adopt, but has forbidden us from taking its other goods, such as the sciences and inventions, that the Shar’ā does not prohibit us from taking. This is because they allow us to obtain the means of power that we require. The West's actions indicate that it is aware of what it is doing. So should some of the Islamic groups accept to remain blind to this?

This shows that the one who says Democracy is from Islam is a person who does not understand Islam and neither does he understand Democracy.

**Democracy is not Shura**

One does not know whether to laugh or cry when one hears the statement of one of those people claiming to have knowledge, whilst saying that Islam begins with Democracy and ends with dictatorship. They cite as proof the saying of Allah ﷻ;

وَكُلٌّ عَلَى اللَّهِ ﷺ

“And consult them in their affairs. Then when you have taken a decision, put your trust in Allah.” [TMQ 3:159]

One idea relevant to our subject still remains to be discussed, which is their view that Islam approved of Democracy when the Qur’an and the Sunnah alluded to the subject of Shura. They say: Democracy is nothing but Shura. Just as Democracy is built on taking the opinion of people, Islam has also ordered us to take other people’s opinions. He ﷻ said;

وَكُلٌّ عَلَى اللَّهِ ﷺ

“And consult them in their affairs.” [TMQ 3:159]; and He ﷻ also said;

وَمَنْ أَقْرَرَ بِمَا أَوْصِيَهُمْ بِبَيْنَ يَدَيْهِمْ

“And who conduct their affairs by mutual consultation.” [TMQ 42:38]; and the Messenger ﷺ in his practical, political and military life, used to constantly consult his companions and adopt their opinions. Since this is the command of the Qur’ān and the reality of what the Messenger ﷺ did, then Muslims should follow it. In addition they say, that the difference between Shura and Democracy is only semantic. Different names are not a problem as long as the meanings are the same.

We know that those who call for Democracy are of various types and groups. From amongst them you have the evil deceiver, and also the sincere one who is ignorant of the reality of Democracy. The sincere groups are required to keep far away from such ideas, otherwise they will be like the one who worships Allah ﷻ out of ignorance, and it will lead him to commit sin. It is the nature of a sincere person to repent, restrain himself and reflect.

Such people once said that Socialism is from Islam and that the Messenger ﷺ is their Imaam. Now that the putrid smell of Socialism has disappeared, how will they respond now? The same applies to
Democracy, which is in its final pangs of death. So what hope do the advocates of this call have? Such an idea is not for the benefit of Islam but for the benefit of Democracy. Instead of exposing its falsehood, they adopt it as their highest thought. They carry it to the people instead of crushing it under their feet.

The realisation of Allah's command is by making the Word of Allah the highest, and making the deen exclusively for Allah. This can only be achieved by a group that is guided in its understanding and aware in its establishment, and enlightened in its creed, deep in its understanding of the Sharee’ah rules and that rejects the alien thoughts and the foreign definitions. It does not accept to bow to the reality or fall under the influence of the circumstances.

The Messenger was the good ear that received the last revelation from the heavens to the earth, then the Muslims are obliged to take charge of the prophethood in the best manner; holding onto the Qur'an and biting onto the Sunnah with their teeth, as they have been ordered. Then they will be on what the Messenger and his Sahabah were on. Numerous evidences have come proving this point.

Since the Muslims, through the conveying of the da’wah, came into contact with the other nations to whom they offered the pure deen, the deen of ration and fitrah (nature), the other nations used to offer in response, even if only in defence, their religion to the Muslims.
Sometimes some Muslims used to be affected by their ideas without realising. This used to have a negative effect on their understanding and on the da'wah. However, after a while the Ulama’ began to alert the Muslims; those Ulama’, whom Allah ﷺ has made as minarets and milestones, by which the truth is recognised. Hence they removed from the deen that which had become mixed with it, and was not originally part of it. They prevented fabrication and invalidated deception, so the deen returned shining. So the Muslims were moving between good and bad, until the evil of our times today. So how do we rescue ourselves from this?

Our situation today demands that we return to the causes at the goodness of the beginning of the matter, so that we can return Islam to its first course.

So that we can purify Islam from every doubtful thing, reject every fabrication and invalidate any deception, we must first free ourselves from this corrupt mentality that we have inherited from The West. That mentality, which makes us measure the affairs of the da’wah with the criteria of benefit, whims and desires; where whatever agrees with our whims and desires, we take, and whatever conflicts with them, we leave. Then we interpret the Shar‘ee texts in a manner that agrees with our views. After that we quote texts to show the correctness of the view we have taken. The correct Islamic mentality is based on the fact that the command is only for Allah ﷺ. It is not allowed when trying to understand the rule of Allah ﷺ, to involve our tastes or inclinations in that process. Nor should we allow our desires to dominate it. Just as we should not be fearful of our enemies, the people’s alienation, the rulers’ rejection of the deen, and the circumstances and surrounding conditions. It is also like using the absence of benefit as a justification for the da’wah carriers to lighten the conveyance and ease matters for the Muslims. Allah ﷺ is the All-Knowing, All-Informed. He knows the nature of mankind and what they need, and what they are able to do, the reality in which they live, who the enemies are and how they should be dealt with, and more than all that.

The only correct method of Ijtihaad, as we have explained previously, is based on first understanding the reality that one wants to treat, and then solving the problem with the Shar‘ee texts according to their indications.

This leads to gaining knowledge of Allah’s ﷺ rule, purely on this reality. In other words, when we proceed according to this method it is like saying this is the hukm for the reality in which we live, including its surrounding conditions and circumstances, difficulty and hardship, and the interest that we aimed to achieve in it. Regarding this matter, Allah ﷺ says;

 بأنيْ آيَا الْذِّينَ آمَنُوا لا يَفْتَرِوا بَيْنَ يَدِيْ الله وَرَسُوْلِهِ وَأَقْفُوا

the reality in which we live, including its surrounding conditions and circumstances, difficulty and hardship, and the interest that we aimed to achieve in it. Regarding this matter, Allah ﷺ says;

“O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All-Knowing.” [TMQ 49:1]

The difference between those two mentalities is what led to this wide difference in understanding the rules, by which the Muslims wished their situations to be solved.

However, the mentality that has been influenced by the western thought, has been responsible for the suspension of some definite texts, and their abandonment for the sake of others for which there is no evidence, under the pretext of the circumstances, surrounding conditions, benefit and preventing the harm. The rule regarding usury for example, is a definite prohibition with an explicit expression that is not open to
interpretation and devoid of any ta'leel (reasoning). The reality, circumstances, surrounding conditions, and the ideas of acquiring benefits, and repelling harms, have come to affect their thinking and made them come out with different rules regarding the permissibility of dealing with interest.

Some groups have been established on this mentality, and they have come out with rules that have no support in the Shar’ah. Rather they contradict the Shar’ah in a severe way. That is why they claimed that Democracy was from Islam, while it is the opposite of that as we have explained previously. They also claimed that participating in Ibāḥīhī regimes is permitted according to the Shar’ah, and it is the only path available to the Islamic movement working to establish the Rule of Allah ﷻ. Even though this completely contradicts the verses of the Qur’ān and the Sunnah of His Messenger ﷺ.

When we explained the corrupt idea of gradualism in applying Islam, or calling for it, we actually explained at the same time the corruption of the thoughts that relate to it, such as participation in a kufr ruling system. However, we are forced to pause here a little to refute the doubts related to this issue, so that no excuse remains for the one who advocates such ideas.

We also know, that as long as the mentality of these groups in understanding the Shar’ah is not rectified, then advice will be of no use. This is because if we were able to convince them of the corruption of power sharing, and they still had this mentality, we will see them searching for an alternative to it using this mentality. Therefore, we must be very careful with this type of mentality that the Shar’ah does not approve of. This kind of mentality is the soil in which these misguided thoughts grow.

Today, what does power sharing mean, and what are the justifications presented by its advocates?

Sharing means that the Muslims participate in ruling that is not on the basis of Islam, and rule with other than the rules of Islam. That is done by playing the game of Democracy and entering parliament for the sake of carrying them and their opinion into power, and with time assume the power exclusively. This will be through gradualism or stages, which according to their view, Islam approves of.

The justifications that permit power-sharing in their view, are rational and by Shar’ah. As for the rational justifications they are as follows:

* The historical picture of Islam assuming power does not seem to be possible today. This is because all the regions of the Islamic world are under the control of powerful central authorities, supported by various international powers that possess awesome material and non-material forces (respect, influence etc). They are monitoring the movements of those who are working for Islam, and attempting to contain them and prevent their success. That is why, in their view, making analogy to the past is non-existent.

* The Islamic da’wah used to be organised to include all the Muslims, it used to be the community of the Muslims, while the current jama’ah only includes a group from the Muslims. This is what places the current jama’ah in a difficult position, since there is a broad base of Muslims who are not subject to its leadership. The Ibāḥī regimes derive many diverse benefits from this. That is why the modern Islamic movement places itself on the party path, followed by modern parties, if it wants to reach power.

The methodology of the modern political parties is based on styles through which they reach power. These styles are either through the democratic game or via the military coup or a popular armed revolt.

The doors have been closed in the face of the modern Islamic movement such that it cannot obtain a military force from within the armies of their countries that enables it to stage a military coup. The door of popular revolt has also been shut under the shadow of the current despotic regimes. It is only the third option that remains for the modern Islamic movement, which is the path of the political party work, which leads to participation in non-Islamic ruling.

They add: In the process of achieving this great objective, which the Islamic movement was established to achieve, it is not possible to argue against the objective using partial matters that conflict with it (the
could be shallow Patriotism, narrow Nationalism or ideological Capitalism or Communism. It is well known that the ideological thought is stronger than any other thought, and overthrowing it requires great effort. The difference in thoughts may make the work more difficult or easy, but it will not change the method. Whether the form of the system is tribalistic as it was in the time of the Messenger ﷺ, or it is a simple or complex State as it is in our day, does not change the rules of the method, though it may obstruct or facilitate the work. Whether the system aiming for change depends upon armies or armed tribes for its protection and consolidation there is a force that it depends on. The work of the Messenger ﷺ was focused on seeking the Nusrah from this type of force to establish the Islamic State. When the Messenger ﷺ worked to establish a new society, he concentrated on the constituent elements of society. Thus he produced people who had strong Imaan, the da’wah and its carriers and accept the state to be established amongst them (the Ansaar). Hence the seeking of the Nusrah is the method to reach power. The Messenger ﷺ persisted with this method, despite the obstacles and difficulties he faced during seeking of the Nusrah. The one who studies the work of the Messenger ﷺ in Makkah finds that the method of change deals with the basic pillars. He finds that his method did not change by the change of the time and place, and nor did it change from region to region. This is because the differences in the characteristics of the different regions and societies relates to the form and not the essence. The nature of these characteristics is what makes the work difficult or easy.

The view that allows us not to take the method of the Messenger ﷺ, and the rules of the Sharee’ah, as long as many things have changed, is incorrect and does not indicate that a deep study of the reality that they wish to change has taken place. That is because, what is important about the reality is its fundamental characteristics and not its variable forms. Society, in terms of its basic constituent elements (the people, thoughts, emotions and systems) remains as it is without change, even if it takes on different forms such as being tribalistic, a simple or complex State, and whether it is democratic or a dictatorship. Thus, the consideration is for the fundamental characteristics, and the changing forms have no effect on the method of change. For example, challenging the erroneous thoughts, incorrect concepts, and bad customs and traditions in the society intended for change is a Shar’ee rule that the Messenger ﷺ acted upon, so it is an established work. What varies is the thought of society, which

DISCUSSION OF THE MENTIONED RATIONAL JUSTIFICATIONS

From their presentation of the rational justifications allowing deviation from the Shar’a rules, it appears that the culture of these people is not an Islamic culture, even though they use some Usuli and Shar’ee expressions. They do not possess the regulated method of thinking in Islam, regarding how to look at the reality in deducing the Shar’ee rule, or in looking at the Shar’ee rule itself. They did not distinguish between the method and style in their work. Perhaps the dominant idea of ‘flexibility of the Sharee’ah’ has made them complacent regarding the Shar’ee rules and their substitution with non-Shar’ee rules, under the pretext of keeping up with the age.

The view that allows us not to take the method of the Messenger ﷺ, and the rules of the Sharee’ah, as long as many things have changed, is incorrect and does not indicate that a deep study of the reality that they wish to change has taken place. That is because, what is important about the reality is its fundamental characteristics and not its variable forms. Society, in terms of its basic constituent elements (the people, thoughts, emotions and systems) remains as it is without change, even if it takes on different forms such as being tribalistic, a simple or complex State, and whether it is democratic or a dictatorship. Thus, the consideration is for the fundamental characteristics, and the changing forms have no effect on the method of change. For example, challenging the erroneous thoughts, incorrect concepts, and bad customs and traditions in the society intended for change is a Shar’ee rule that the Messenger ﷺ acted upon, so it is an established work. What varies is the thought of society, which
a deterrent, then whatever deters crime can be considered to be in agreement with the Sharee’ah. Since the Shar’ee punishments are not considered to be consistent with the spirit of the time and they have been dismissed and rejected by the hearts and minds of the people, we can move onto something else, as long as it achieves the aim. Had the Sharee’ah not been flexible and evolving, we could not have done that.

They also said that Jihaad fee sabeelillah is for the purpose of spreading Islam. Since it is possible to spread Islam using means other than Jihaad, by the modern civilised means available to us such as the radio, television and other types of media, then it is possible to replace Jihaad with these means. Had the Shar’a not been flexible and evolving, we could not have done that.

Regarding the method of attaining the Islamic ruling they said that any method that can achieve this, can be followed. It is not necessary to stick to one way and not go beyond it. This is rigidity and tightness that contradicts the nature of Islam, which is kind, flexible and evolving, and in which Allah ﷻ has not placed any difficulty.

Thus, the statement that the ‘Sharee’ah is flexible’ in this sense is haram, because it suspends the laws of the deen, and because it is in conflict with the nature of Islam. It is affected by the western thinking, and follows along behind it.

As for the view that when the partial (rule) clashes with the comprehensive (rule), then the comprehensive (rule) is weightier. This is a statement that requires explanation, because it appears that there is a similarity between the expressions that they used and the expressions of the Usuli scholars, but they do not carry the same regulated meanings that Usuliyyen used. It also shows unsteadiness in the concepts and criteria. So if the Sharee’ah was lenient in a matter or soft in a particular issue, then this is enough for them to generalise that to every matter and every issue.

In this regard, another point remains. That is, that the rational justifications can have no effect in determining the Shar’ee rule. The scholars of Usul have stated that the reality forms the Manat (object) of the rule, but does not oblige or forbid. Rather the reality is understood only as it is. The Shar’ee evidences by which the rule of the Shar’a is determined come after that. Therefore, rational justifications, in principle, have no value.

As for the Shar’ee justifications, they are based on the fact that in origin, it is not allowed to participate in a government that rules by a Shar’a other than the Shar’a of Allah ﷻ. This is owing to a number of factors.

* The generality of the texts mentioning those who do not rule by what Allah ﷻ has revealed characterised them with kufr (disbelief), zulm (injustice) and fisq (transgression). He ﷻ says;

> “And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers).” [TMQ 5:44]. He ﷻ says;

> “And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors).” [TMQ 5:45]. He ﷻ says:

> “And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors).” [TMQ 5:47]

* The Hakimiyyah (sovereignty) must belong only to Allah ﷻ. He ﷻ said:

> "Indeed, the Rule is for none but Allah. He has commanded that you worship none but him." [TMQ 12:40]

* Also Allah ﷻ has forbidden the believers from referring to a law other than the Sharee’ah of Allah ﷻ, and He made that a negation of the Imaan when He ﷻ said:
1. Yusuf’s (as) participation in ruling.
2. The position of an-Najashi.
3. Al-Maslahah (interest).

* He also criticised the hypocrites for referring to other than what Allah has revealed:

* It is not allowed to leave the rule of Allah for the rule of anyone else. Whoever does that would be giving preference to the rules of Jahlīliyyah over the rule of Allah.

“This is the rule in origin, but participation in the cabinet is allowed (in their view) as an exception to the origin, deduced from the following evidences:

But no, by your Lord, they can have no Imaan, until they make you the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.” [TMQ 4:65]

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which has been sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaytan wishes to lead them far astray.” [TMQ 4:60]

“Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm belief.” [TMQ 5:50]
Regarding Sayyiduna Yusuf (as), they say that the society in which he lived was a Jaahili society, in which the creed of Shirk was dominant. In that society, the moral corruption was widespread and Sayyiduna Yusuf was open to temptation and injustice in it to the extent that the people decided to imprison him when they saw the signs of his innocence. The King took him out of the prison when he realised how well Yusuf (as) could interpret dreams, and realised Yusuf’s honesty. So the King chose him and kept him close. So Sayyiduna Yusuf (as) asked the King to put him in charge of the storehouses, and so the King accepted his request. So Yusuf assumed the responsibility of a ministry in a Jaahili rule and system, which was known to contradict the Sharee’ah of Bani Israel. In terms of implementation, Sayyiduna Yusuf was on the ‘deen (system) of the King’, ie his authority and rule, to the extent that he needed to use the trick of referring to the law of Ya’qub in order to keep his brother with him. This was when he planned a trick for his brother, by accusing him of (committing) theft, because the thief is enslaved according to the Sharee’ah Ya’qub.

They add to this by saying that it should not be said that this is specific to Sayyiduna Yusuf, because specification requires evidence. This is because in origin anything mentioned regarding the Prophets and their guidance is intended to be emulated and followed.

In addition they say that nobody should claim that this is from the Shar’a of those before us, because the subject of ruling is not from the furu’ (branches) of the Sharee’ah over which there may be differences in the laws, rather it is from the Usul, which are agreed upon. This is also because Sayyiduna Yusuf acknowledged that,

اَنَّ الْحُكْمَ إِلَىِ اللَّهِ
“The Command is for none but Allah.” [TMQ 12:40], and despite his acknowledgement, he still participated in ruling.

The one who studies the ayaat from Surah Yusuf, which relate to this subject, will notice that this opinion, that permits participation in the systems of kufr, is based on the two following ayaat:

“And when he (Yusuf) attained his full manhood, We gave him wisdom and knowledge, thus we reward the Muhsineen (those who do good).” [TMQ 12:22]. He said;

“Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely he was one of Our chosen, guided slaves.” [TMQ 12:24]. He said;

“Thus did We establish Yusuf in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of the Muhsinoon (those who do good).” [TMQ 12:56].

He was a da’ee (carrier of da’wah) to Allah of the highest type. The Qur’an mentions that when his companions in prison asked him about the interpretation of their dreams he said;

“Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him, but only names that you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or judgement) is for none but Allah. He has commanded that you worship none but Him, that is the Command.” [TMQ 12:40], and despite his acknowledgement, he still participated in ruling.

The Prophets are the pure ones of Allah from His creation and His chosen ones. He selects them to spread His deen. They are the example and model for their people. They are the true examples of subservience and adherence, since they undertook His command in the best way. Allah has protected them from sins and temptations, and made them firm on the truth and granted them His Help. Sayyiduna Yusuf (as) is from this chosen group. Allah has praised him and given him a brilliant commendation in more than one aayah. He said;

“So was he a da’ee (carrier of da’wah) to Allah of the highest type. The Qur’an mentions that when his companions in prison asked him about the interpretation of their dreams he said;

“Thus will your Lord choose you and teach you the interpretation of dreams and perfect His favour on you…” [TMQ 12:6]. He said;
He was chaste, bound by Allah and seeking protection with Him. So Allah turned him away from the tricks of women and from the tricks of Al-Aziz's wife, whose statement has been mentioned by the Qur'an;

"And I did seek to seduce him, but he refused. And now if he refuses to obey my order, be shall certainly be cast into prison, and will be one of those who are disgraced."

He said: 'O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.' So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower." [TMQ 12:32-34]. The people testified to his chastity, goodness and honesty. His two companions in prison said to him;

"Inform us of the interpretation of this, verily, we think you are one of the Mushsineen (those who do good)." [TMQ 12:36]. One of the two companions, who was freed after the King saw his dream, said to Yusuf:

"O Yusuf, the man of truth!" [TMQ 12:46]. After he refused to come out of prison unless his innocence was manifest, the women said;

"They (Yusuf's brothers) said: The penalty should be that be, in whose bag it is..."
found, should be held for the punishment (of the crime).’'” [TMQ 12:75]. This rule was according to the Sharee’ah of Ya’qub (as). There is no indication to any knowledge that he ruled by something other than what Allah had revealed. Their suspicious argument has come from the following ayah:

“ما كان ليأخذ أحداً في ديني الملك إلا أن يشاء الله...”

“He could not take his brother by the law of the King (as a slave), except that Allah willed it.” [TMQ 12:76]. This ayah, when it is explained with the correct tafseer (interpretation), then this shubhah (suspicion) is removed and their claims fall apart.

The ayah was ambiguous to the advocates of this approach, so they explained it in a way that suits their position. So their explanation was as follows.

After the famine years occurred, people started to come to Yusuf (as) from everywhere to give them something from the crops that he had saved by his management, and whose distribution the King had charged him with. His brothers came, and he recognised them while they did not recognise him. He told his younger brother that he was his brother, so that he would not be grieved. He planned a trick for his brothers, and put the suqyah (drinking vessel) in the saddle of his brother’s camel, without anybody noticing. So he said that he had lost it, and somebody announced that the owners of the camel caravan had stolen. They assigned one camel load for the one who finds it. The brothers of Yusuf (as) rejected the accusation with great vehemence. Those who supervised the distribution from amongst the aides of Yusuf (as), said;

 فالوا فلما جاءوا ما إن كنتم كاذبين

“What then shall be the penalty of him, if you are (proved to be) liars.” [TMQ 12:74]. Yusuf’s brothers said;

 جرأوا من وجد في رحله فهو جرأوا

“The penalty should be that he, in whose bag it is found, should be held (as a bondsman) for the atonement.” [TMQ 12:75], which means the thief would be taken as a bondsman (enslaved). This was in accordance with the Sharee’ah (law) of Ya’qub (as). So Yusuf (as) started to search their baggage before his younger brother’s baggage. He then brought it out of his younger brother’s baggage, so his penalty was to be taken as a bondsman and enslaved. Then came the ayah that said about Sayyiduna Yusuf (as);

 ما كان ليأخذ أحداً في ديني الملك

“He could not take his brother by the law of the King.” [TMQ 12:76]. Some of them explained it to mean the Sharee’ah (law) and Nizam (system) of the King. This meant that the King in Egypt had a Sharee’ah and a system, and Sayyiduna Yusuf (as) governed with the Sharee’ah and system of this King. In this problem, he planned a trick by which he could keep his brother at his side. So he resorted to a polite plot, to make them pronounce themselves the penalty by which they will be accounted. He did not tell them that the penalty of the thief according to the law of the King is such and such. Rather he made them pronounce the verdict according to the law of Ya’qub, so as to keep his brother with him.

The explanation of this ayah in this manner has made them come out with this understanding.

If we refer to the word ‘deen’ in the Arabic, we find it of the common words, which carry more than one meaning. In the dictionary Lisan al-Arab (the arab tongue), it states that, ‘deen’ means the coercion and obedience. So ‘dintuhum fa danoo’ means ‘I coerced them, so they obeyed.’ Deen also means the reward and the prize. You say ‘dintuh for his action deenun’ to mean ‘I rewarded him.’ Also ‘Youm al-deen’ means the ‘day of recompense.’ Deen also means the accounting, as in His saying;

 مالك يوم الدين

“The Owner of Youm al-deen.” [TMQ 1:3] Deen also means Sharee’ah and Sultan, as in His saying;

 وقاتلوهم حتى لا تكون فتنة ويبكون الذين كله لله

“The Da’wah to Islam u 285 u Sayyiduna Yusuf (as) and ruling within a kufr system u 285
“And fight them until there is no more Fitnah (persecution) and the deen will in its entirety be for Allah.” [TMQ 8:39]. Deen means humiliation and enslavement, and the ‘madeen’ is the slave, al-madeenah is the possessed nation, as in His saying,

أَنَا لَمَّا يُدْعَونَ

“Are we Madeenoon?” [TMQ 37:53], meaning ‘owned’. The same as in His saying,

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ * تَرَجُوعُتُهَا إِنْ كُنْتُمْ سَادِقِينَ

“Then why do you not – if you are not madeeneen – bring it (the soul) back, if you are truthful?” [TMQ 56:86-87]. ‘Madeeneen’ here means owned.

There are other meanings for this word ‘deen’.

So, which of these meanings does Allah intend in this ayah? Selecting any one of these meanings needs a qareena (indication) that makes us take that specific meaning. This exposes the one who takes the meaning that suits him and suits his view; he appoints his whims as a judge over the Shar’a. While the one who takes the meaning that is regulated, and restricted with Shar’ee qara’in (indications) that indicate it, is appointing the Shar’a as a judge, and abides by the command of his Lord. So which of these meanings is intended?

If we say the meaning intended from the word deen is Sharee’ah, we find that the Shar’ee indications prevent this understanding, if it leads to Sayyiduna Yusuf (as) participating (in ruling) with kufr. This is haraam for the Prophets and believers, and in conflict with the nature of the Message, which is established on making worship and servitude for Allah alone, and the right of legislation is only for Him. He says;

وَمَا أَرْسَلْنَا مِنْ بَعْلِكُمْ مِنْ رَسُولٍ إِلَّا تَوَلَّى إِلَيْهِ إِلَّاَّ أَنَّهُ لا إِلَهَ إِلَّا اَنَا أَنَا فَاعْلَوْنَ

“And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): Laa ilaaha illa ana [none has right to be worshipped but I (Allah)), so worship Me (Alone and none else).” [TMQ 21:25]. Hence, it was Yusuf (as), who used to say to the people;

إِنَّ الْحَكَمَ إِلاَّ الَّذِي أَمَرَنَا نَحْنُوْنَ إِلاَّ بِيَدِ الَّذِينَ كَيْبُوا وَلَسْنَا أَكْثَرَ النَّاسَ لَا يُعْلَمُونَ

“The command (or judgement) is for none but Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not.” [TMQ 12:39-40]. It is impossible that he would go against them in this matter and accept the rule of different gods. Similar to this situation, we find Sayyiduna Shu’ayb (as) saying to his people:

وَمَا أُرِيدُ أَنْ أَحْيَالَ فَكَمَّ إِلَى مَا أَنَّهَا كَمَّ عَنْهَا إِنْ أُرِيدَ إِلَّاِ

“Then why do you not – if you are not madeeneen – bring it (the soul) back, if you are truthful?” [TMQ 56:86-87]. ‘Madeeneen’ here means owned.

There are other meanings for this word ‘deen’.

So, which of these meanings does Allah intend in this ayah? Selecting any one of these meanings needs a qareena (indication) that makes us take that specific meaning. This exposes the one who takes the meaning that suits him and suits his view; he appoints his whims as a judge over the Shar’a. While the one who takes the meaning that is regulated, and restricted with Shar’ee qara’in (indications) that indicate it, is appointing the Shar’a as a judge, and abides by the command of his Lord. So which of these meanings is intended?

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“The command (or judgement) is for none but Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not.” [TMQ 12:39-40]. It is impossible that he would go against them in this matter and accept the rule of different gods. Similar to this situation, we find Sayyiduna Shu’ayb (as) saying to his people:

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“I wish not, in contradiction to you, to do that which I forbid you. I only desire to do good so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.” [TMQ 11:88]. The tafseer of this ayah, according to al-Qurtubi, is; I do not forbid you from something I commit myself, just as I do not leave a matter that I have commanded you to do.

If we say the meaning intended from the word deen is enslaved, and his brother would become ‘madeenan’ ie an unowned slave; this meaning would completely conform with what was previously mentioned in the ayah about the statement of Yusuf’s (as) brothers regarding the fact that a thief is enslaved. Thus, the ayah would mean; He could not take his brother, by being enslaved by the King, ie by making him madeen (an owned slave) to him, except if Allah willed. This meaning is closest to the truth. There is no Shar’ee indication that prevents such a meaning. Rather it fits with what came before it in the ayah, and it confirms that Sayyiduna Yusuf (as) was one of the muhsineen (those who do good), and mubalileen (sincere to Allah), as Allah mentioned. It also confirms what the people bore witness to.
Therefore, a *tafseer* that conflicts with the infallibility of the Prophets, their immunity from sin, or implies that they say what they do not do, is rejected.

As for the *tafseer* of Sayyiduna Yusuf’s statement to the King:

> “(Yusuf) said: ‘Set me over the store-houses of the land; I will indeed guard them with full knowledge.’” [TMQ 12:55], and taking it to mean that he requested the treasury ministry, or ministry of finance; and that during his appointment to this position, he did not apply the Share‘a’ah of Ya’qub (as), but rather the system of the King, which was not based on justice. This is a huge aberration and a clear deviation from the truth. It is important that we acquaint ourselves a number of issues in order to shed light on the matter.

* The reality of ruling in that period was that it was monarchical. In history, the monarchical rule has taken two form:

1. **The authoritarian system of monarchy**, where the King rules by his own order, and opinion. Whatever he deems fit the people must follow, and no one can change his judgement. The legislative, executive and judicial authorities all come under his control. He appoints his assistants and removes them whenever he wants. He may select them due to their loyalty or closeness to him, or because of their sound judgement or good planning. It is enough for these assistants to be loyal and obedient in order to be given a free reign; so they will rule according to their own orders and be despotic in their opinion. Thus each becomes a King on a reduced scale.

2. **Monarchy with restricted authority.** The King in this system became an image rather than a real King; this is where his absolute powers have been stripped from him. The sovereignty in this system lies with the constitution and canons, and not the King. Legislative bodies undertake the enactment of laws, instead of the King. There are also executive bodies, which implement the constitution and canons instead of the King. There are also judicial bodies, which settle disputes and resolve conflicts between people, instead of the King. This form of monarchy became prevalent after the idea of Democracy spread. This is the restricted (constitutional) monarchy. Which of these two forms was the monarchy system adopted in Egypt, in the time of Yusuf (as)?

No one can imagine that the King of Egypt at the time of Yusuf (as) was bound to a constitution and system. The expression ‘deen al-malik’ does not mean what they claim, that is the law of the King. The opinion that sees an analogy between the system of monarchy at the time of Yusuf (as) with the systems of today that control the actions of the rulers, is an opinion that deviated from the correct opinion, and it is an erroneous analogy.

Sayyiduna Yusuf’s request to the King to put him in charge of the storehouses, and the King’s acceptance of his request does not mean this request had anything to do with ruling. What was mentioned by the Qur’an was restricted to the subject of dreams and not to anything else. It relates to the production of crops, the years of harvest and the years of drought and what should be done regarding them. Thus, he ordered Sayyiduna Yusuf (as) to take up the responsibility of storing the flour, and organise the distribution in the years of harvest so as to accommodate for the years of drought, without committing excess in his task or betraying the trust that had been given to him. This is a difficult task, which cannot be done by someone competent, trustworthy, careful and knowledgeable, like Yusuf (as). What took place between Yusuf (as) and his brothers was specifically related to this subject. We are not allowed to deviate from this context or expand the scope Sayyidina Yusuf’s responsibility. We are not entitled to say that his task related to seizing wealth and spending it on the King’s entourage, family, army or citizens, and that this must have taken place according to the system of the King and not the Shar‘e‘ah of Ya‘qub (as). The expansion of the text to encompass such details requires a *daleel*.

It seems that the King was impressed by the sound judgment of Yusuf (as) and his ability to outweigh things and his integrity. This is what made the King draw Yusuf (as) close to him and give him the authority to manage the great task, that had preoccupied his mind ever since he saw his dream. So it was important that Yusuf (as) be given the opportunity to do this without interference from anyone else.
One can see that Sayyiduna Yusuf did not just interpret the dream of the King. Rather he offered him the solution and the necessary organisation. This allowed the King to gain confidence in Yusuf’s ability to look after the stores, and give him a free reign in doing this. The King did not say to Yusuf (as) that he had a Share’ah or a system according to which Yusuf (as) must proceed. Rather the King accepted Yusuf’s (as) interpretation of his dream and his solution. Consequently the King gave him the job of storing and distributing the harvest as he saw fit.

It was inevitable that after the years of drought, Yusuf (as) would be the person to whom the people would turn to save them from hunger. It was also inevitable that his fame would spread far and wide, due to his justice and fair distribution. This strengthened his position with the King and made him even closer to him. Perhaps this is what enabled him to move from being the Aziz, as his brothers addressed him;

\[ \text{يا آباهُ العَرَّاِبُ...} \]

“O ruler of the land (O Aziz).” [TMQ 12:88], to being the King after his parents came from the desert. He made du’a to his Lord and said;

\[ \text{ورَفَعَ أُبُوَّهُ عَلَى الْعُرْشَ} \]

“My Lord! You have indeed bestowed on me of the sovereignty…” [TMQ 12:101]; and then Allah ﷻ said;

\[ \text{وَرَفَعَهُ عَلَى الْعُرْشَ} \]

“And he raised his parents to the throne…” [TMQ 12:100], which means that the authority was given to him eventually.

The only law the Qur’an mentions that Yusuf (as) implemented, was to take his brother as a slave according to the Share’ah of Ya’qub (as). So why did he not take from the system of the King for the violation, if the King had a fixed and specific system?

It is not possible to imagine that Sayyidina Yusuf (as) would commit any violation of the Share’ah. That is because he is māṣum (infallible) and his Lord has described him as muḥsin (good), sincere and pious. He is the one who preferred prison to seduction. He was the one who used to give da’wah in prison. He was the one who refused to leave prison without proving his innocence. He was the one who, due to his honesty and integrity, won the admiration of the kuffar of his society, from the wife of the Aziz, to the women of the town, his two companions in prison, the King, and even his brothers, before they discovered his identity.

It is worth noting that the tafsir of the situation of Sayyidina Yusuf (as) and the State of the King are all tafsir zanni (speculative interpretation). This is regardless of whatever angle they may have come from. So whether the King embraced Islam or remained a disbeliever, or whether the authority had been passed onto Yusuf owing to the death of the King or his resignation, or if Yusuf (as) became Aziz after the removal or death of the previous Aziz; the explanation of His ﷻ saying,

\[ \text{ما كان ليخذ أخاه في دين الملك} \]

“He could not have taken his brother according to the King’s law.” [TMQ 12:76],

or the interpretation of His ﷻ saying,

\[ \text{جَعَلَهُ عَلَى نُهُرَّانَ الأرْضِ وَيَ حُفِّظَ عَلَى يَمِينِهِ} \]

“Set me over the store houses of the land…” [TMQ 12:55]; the answers to all of these are speculative interpretations only. This is because the Qur’an did not provide us with the necessary details to answer them definitively. Furthermore, their details are not necessary for us to follow as legislation. What we have mentioned is also no exception to this, since it is speculative like the other explanations. However, it is different from other opinions in the sense that it is in harmony with what befits the Prophets in terms of Taqwa and Imaan, and does not contradict the infallibility of the Prophets that is established in the fundamentals of the deen. How much further can an explanation be from the truth when it contradicts a definite statement uttered by the tongue of Yusuf (as) himself, when he rejected others to follow the ‘Aqeedah of shirk, and to leave the exclusive reference to Allah ﷻ for judgment, as we have seen previously? By proceeding in this manner, where we clarify the situation of Yusuf (as), we do not wish to bring another opinion to support the prohibition of
When we apply this principle on this subject matter, what do we find? In our Shar'eeah, are there texts that prohibit ruling by other than what Allah ﷻ has revealed? Has anything been mentioned in what the Shar’eeah of Muhammad ﷺ or the Shar’eeah that the Qur’an brought, which warns us of deviating a hairbreadth from this Shar’eeah of Muhammad ﷺ?

Indeed, the Shar’eeah of Muhammad ﷺ has forbidden us from referring to anything other than it for solving our disputes. It forbade us, in a definite manner, to take any rule from the rules of kufr and jahiliyyah. If it is claimed that this was lawful in the time of Sayyiduna Yusuf (as), we say to those who claim it that even if you assume that it was lawful then, it is certainly forbidden (abrogated) in the Shar’eeah of the Qur’an now.

The view that ruling by what Allah ﷻ has revealed is from the Usul (principles) and not from the branches, is an incorrect view. That is because the place of the beliefs is the heart, and the place of the rules is the limbs. The ‘Aqeedah represents the basis of the Shar’eeah rules whilst the rules are the fruits of the ‘Aqeedah.

The Shar’ee rule related to the actions of the servant has two aspects.

1 - The intellectual and creedal aspect which must be accepted.

In this aspect it is related to the ‘Aqeedah. Non-acceptance of it may lead to disbelief or sin according to whether it is qat’i (decisive) or zanni (speculative).

2 - The aspect that is practical, relating to execution.

Thus, the Salah is fard and must be accepted as fard. Not accepting it as a fard leads to kufr (disbelief).

The Salah is fard and must be undertaken as a fard; not undertaking it as a fard leads to sin.

Alcohol is haraam and its prohibition must be accepted; saying it is permissible will lead to kufr.
Alcohol is haraam and drinking it is forbidden. Drinking alcohol will lead to sin.

In the same way, ruling by what Allah ﷻ has revealed is fard. Its acceptance is linked to Imaan owing to the definite text that deals with this subject. As for its execution, it is Ta‘aab (obedience) and not to execute it is a ma‘ṣīyb (sin). So the one who does not rule by what Allah ﷻ has revealed is charged with kufr if he does not believe in ruling by Allah’s revelations or if he rejects it. He will be committing a sin (which excludes kufr) if he accepts it but does not apply it. Therefore, the statement that ruling by what Allah ﷻ has revealed is from the agreed Uṣul refers to the first aspect. This is correct. As for the second aspect (the practical aspect) it is related to the Sharee’ah and its application. In other words, it relates to the furoo’ (branches) and not the Uṣul (the foundations). So from this perspective it becomes part of the issue of whether it is from the Shar’a before us or not.

From this angle we have established that Sayyiduna Yusuf did not participate in ruling, and it is not allowed to explain this situation in this way. The statements of the people who claim otherwise are rejected, even from their own arguments. This is because the ‘ulema had two opinions regarding the principle of Shar’a ma’n ghabana (Shar’a that came before us). One opinion says that the Shar’a before us is not a Shar’a for us. So according to this understanding, the permission to participate in the jahili system is rejected. The second opinion says that the Shar’a of those before us is a Shar’a for us as long as it has not been abrogated. Many ayaat, the ‘Aqeedah, the actions of the Messenger ﷺ—who showed us the method of how to establish the ruling by what Allah ﷻ has revealed—and all of the principles of ruling, indicated that it is not allowed to participate in kufr systems. Rather, Islam in its totality rejects such an understanding. In other words, if participating in jahili systems was lawful in the Shar’a before us, then it is something our Shar’a has abrogated, due to the numerous evidences that prohibit it.

The view that everything mentioned from the lives of the Prophets and their guidance, is meant to be emulated and followed, needs explanation.

All the Prophets share in the matter of the ‘Aqeedah. All of them invited people to the belief in Allah, al-Waahid (the One), al-Khaaliq (the Creator) and al-Mudabbir (the organizer of affairs). They invited people to the belief in the angels, books, messengers and the Last Day. He ﷺ said:

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): ‘La ilaaha illa ana [none has right to be worshipped but I (Allah)], so worship Me (alone and none else).’ [TMQ 21:25]

They also share in the matter of conveyance, suffering for the sake of the da’wah, its harms and hardships, having sabr (patience) for Allah’s sake and sacrifice in His Path. He ﷺ said:

Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before) you.” [6:34]. He ﷺ said:

Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you.” [TMQ 41:43]

They shared in inviting their people to adherence and obedience. He ﷺ said:

Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but We inspired him (saying): ‘La ilaaha illa ana [none has right to be worshipped but I (Allah)], so worship Me (alone and none else).’ [TMQ 21:25]
They shared in being rejected by their people and the ridiculing of their da’wah. He ﷺ said;

"Alas for mankind! There never came a Messenger to them but they used to mock at him.“ [TMQ 36:30]. And He ﷺ said;

"And those who disbelieved, said to their Messengers: ‘Surely, we shall drive you out of our land, or you shall return to our religion,’ so their Lord inspired them: ‘Truly, We shall destroy the Zalimoon (disbelievers, wrongdoers). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My Threat.’” [TMQ 14:13-14]

They share in the fact that Allah ﷺ has given them the victory in the end. He ﷺ said;

"(They were reprimed) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whosoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedient to Allah).” [TMQ 12:110]

In this manner all of the da’waat (messages) used have many things in common, some of which we have mentioned. The position assumed by those before has been mentioned. Allah ﷺ mentioned them to us so that we may learn from them, reflect and take admonition from those things that strengthen our Imaan, strengthen our resolve, increase us in patience. They also assure us that the chain of the da’wah is the same in its ‘Aqeedah, its call to adhere to the minhaj (way) of the All-Knowing and All-Informed, and its outcome. The ayaat have come to illuminate the path of the da’wah for the Muslims and to inform them about the nature of people’s opposition, the intensification of hostilities between kufr and Imaan, and the struggle that will never stop. It also reminded us of the wala’ (loyalty) to Allah ﷺ and being baraa’ (free) from shirk, the divine intervention after the test of Imaan and many other matters apart from those we have mentioned.

However, the lives of the Prophets are followed in the stances they assumed. They are not followed in legislation. This is because Allah ﷺ has given a different system for every Prophet. He ﷺ said;

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [TMQ 3:85], and He ﷺ said;

"Truly, the deen with Allah is Islam.” [TMQ 3:19], and He ﷺ said;

"And those who disbelieved, said to their Messengers: ‘Surely, we shall drive you out of our land, or you shall return to our religion.’ so their Lord inspired them: ‘Truly, We shall destroy the Zalimoon ... the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My Threat.’” [TMQ 14:13-14]
And We have sent down to you (O Muhammad ﷺ) the Book (this Qur’an) in truth, confirming the Scripture that came before it (old Scriptures) and dominating over it.” [TMQ 5:48]

Furthermore, the nature of the Message revealed to Sayyiduna Muhammad differs from others, in that it is final and comprehensive. The Islamic State represents one of its most important parts, since it is considered the Shar’eeah method to protect, apply and propagate Islam. With the other Prophets we find that their da’wah was specific to a people and came specifically for their people, to the exclusion of others. This means their da’wah was restricted to a specific time and place. This is contrary to Islam whose Shar’eeah rules are suitable for all times and places. This difference does not permit analogy between Islam and anything else. This leaves the Muslims to restrict themselves to adopting from Islam only, because its rules are interlinked in a manner that fits to its nature. Let us take for example the Message of Sayyiduna ‘Isa. It is clearly different from the Message of Sayyiduna Muhammad, since it is a moral and spiritual message, which does not contain any call for the establishment of a State. It is also specific to Bani Israel. So how can the Shar’eeah rules be compared?

We regret that we have to discuss matters that are obvious in the deen. It indicates the level to which the du’aa today have descended. All we can say is what the Noble Qur’an said to Sayyiduna Muhammad ﷺ:

“Say: ‘This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...’” [TMQ 12:108]

“He could not take his brother by the law of the King (as a slave), except that Allah willed it.” [TMQ 12:76]

Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words of Allah. Surely there has reached you the information (news) about the Messengers (before) you.” [TMQ 6:34]

“We sent no Messenger, but to be obeyed by Allah’s Leave.” [TMQ 4:64]

“Alas for mankind! There never came a Messenger to them but they used to mock at them.” [TMQ 36:30]
"And those who disbelieved, said to their Messengers: 'Surely, we shall drive you out of our land; or you shall return to your religion.' so their Lord inspired them: 'Truly, We shall destroy the Zalimoon (disbelievers, wrongdoers). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My Threat.'" [TMQ 14:13-14]

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Majrimoon (criminals, disobedient to Allah.)" [TMQ 12:110]
Permitting the Haraam under the pretext of Maslabah (the interest)

The Shar'a has obliged some matters and prohibited some others. It did not allow people to alter, change or distort them in any way. The All-Wise Legislator has granted rukhsah (dispensation) where He knows that they will be needed. Wherever He has not given a rukhsah, He did not allow the people to escape from the hukm, even if their desires and Shayateen made this escape attractive to them, under the title of benefit. The one who permits the abandonment of what Allah has made obligatory and allows the violation of what Allah has prohibited etc, without a rukhsah from Allah is a Kafir or ignorant Faasiq.

Some deduced that maslahah is a proof to allow power sharing.

They quoted the definition of maslahah as being the description of the action from which good or benefit is always or mostly acquired, whether for the public or individuals. They say that the 'ulema examined the Sharee'ah and through this they were guided to the view that the Sharee'ah has been set down for the interests of the servants in this life and the hereafter.

They cited the example of Masalib Mursalah (undefined interests) and the issues on which it is based. They said that powersharing is not allowed by way of Masalib Mursalah, because clear texts have indicated in a decisive way that the one who participates in the Jahili rule is sinful. Rather, the deduction here refers to the preference of the best out of two good things, and recognising which is worse out of two evil things; the acquisition of the greater of two interests by ignoring the lower of them, and avoiding the greater of two harms by accepting the lower of them.

They said that this path in the Sharee'ah has clear features. So Islam has forbidden alcohol and gambling, even after stating that there is benefit in
them for the people, but it is a small benefit, outweighed by the great harm in them.

The Shar‘a has obliged fighting despite the fact that believers will perish and lose their wealth, because in the fighting there are great benefits dear to The Lord  and great benefits for the servants.

In the Islamic history the rulers and scholars used to adhere to this method in proceeding with Islam. Hence, the Messenger  abstained from demolishing the Ka‘bah and rebuilding it on the foundations of Ibraheem, despite the religious benefits in doing so. This is because the harm that will be entailed will be greater than the benefit in correcting the structure of the Ka‘bah. He  said to his wife ‘A‘ishah ;

((لولا أن قومك حذيفا عهد بمجاهلة، هدمت الكعبة وجعلت لها بابين))

“Had it not been for your people, who had just recently (come out of) Jahiliyyah, I would have demolished the Ka‘bah and given it two doors.” [Reported by Tirmidhi and Nasa‘i]; and they bring many other examples aside from these.

From this perspective they say there is no doubt that participating in a jahili government has immense harms. These governments implement the rule of Taghut and deviate from His  order and dispute His rule;

إن الحكم إلا لله

“The command (or judgement) is for none but Allah.” [TMQ 12:40],

وَلَا يُسْتَرِكُ فِي حُكْمِهِ أَحَدٌ

“And He makes none to share in His Decision and Rule.” [TMQ 18:26].

Despite this, they say the movement may see that power sharing will realise a great benefit for Islam, Muslims and the Islamic movement, in some cases. It may lead to the removal of the Taghut and acknowledgment of the truth. Let us quote some of their statements regarding this, in order to understand their view in its true nature. Then, when their method of thinking and their opinion has been refuted, we will understand the extent to which they have distanced themselves from the Shar‘ee method of thinking. They themselves say the following.

- The Muslim’s participation into a jaahili rule will put him in a big contradictory situation. The Muslim is required to fight the states of Taghut, so how is it possible for him to be the one who establishes the rule of Taghut. Allah  has given His view of those who claim to believe, and then after that refer to the Taghut for judgement;

...                                               

- Obeying the Tawagheet (pl. of Taghut) that legislate contrary to the order of Allah  means taking them as lords instead of taking Allah as The Lord, as He  has said regarding the people of the Book.

أَتَّخِذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْيَابًا مِنْ دُونِ اللّهِ وَالْمُسْلِمِينَ  مُرْتِمَ وَمَا أَمْرُهُ إِلَّا لِيُبَيِّنَ أَلْلّهُ أَحَدًا 

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (those also took as their Lord) Messiah, son of Maryam, while they were commanded to worship none but One Ilah (God - Allah).” [TMQ 9:31]. The Messenger  explained to ‘Adib b. Haatim that the meaning of taking them as lords is to obey them when they allowed what Allah  had forbidden and prohibited what Allah  permitted.

- Nowadays we are accustomed to see the rulers using the upright Muslims, that they appoint, as an ornament to adorn their ugly rule, and

...                                               

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Despite all of this that they themselves have said they add that the movement may in some cases take the view that powersharing will realise a great benefit for Islam, Muslims and the Islamic movement. It may even lead to the removal of the taghut and a strengthening of the truth. We can summarise the benefits arising from the powersharing of the Islamic movement under the following points:

1 - To prevent plots against the Islamic movement by familiarising oneself with what takes place behind closed doors, and working to thwart it.

2 - To give an image of the group that it is able to lead the people and not just a group of dervishes.

3 - To restore confidence in Islam, as being able to organise the public and private affairs of life.

4 - To increase the experience of the group in the ways of administering the rule.

5 - So that the movement becomes familiar with the existing regime so that it can protect itself from its evil.

6 - To train and educate the special Islamic cadres through the scholarships organised by the government.

7 - To produce a collection of individuals from the Islamic group, who will have a high standing amongst people. They will be the people who solve most of the difficulties of the group and its members.

8 - To increase the Islamic centres and fight the centres of kufr.

9 - To train the Islamic cadres in politics and how to repel its games.

10 - To benefit from the reputation of the authority for the benefit of the group.

11 - If the group abstained from participating, then the other ones who participate may be enemies of Islam, who use all their efforts to deceive the simple-minded and the masses. Hence the rulers say that if they were on falsehood, then so and so would not have accepted to share power with them.

- What makes things worse is that after they pass unjust and tyrannical laws through the Muslim minister, and the laws have achieved their evil aims, they discard him, in the way one discards a datestone.

- Powersharing is an indication of inclination toward those who commit injustice. Allah ﷻ has warned us of this when He said;

> "And incline not toward those who do wrong, lest the Fire should touch you." [TMQ 11:113]

In addition, powersharing prolongs the life of a jaahili rule.

- It is enough for us to know that the one who participates in this ruling, will be included amongst those about whom Allah ﷻ said;

> "And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers)." [TMQ 5:44], and;

> "And whosoever does not judge by what Allah has revealed, such are the zaalimuun (unjust, oppressors)." [TMQ 5:45]; and;

> "And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)." [TMQ 5:47]

All of these points are not hidden from the leaders and da’ees of these movements. The clear nature of the ayaat and their indications are not in the least bit hidden from the one who examines them.
attack the Islamic movement and to destroy Islam and the Muslims.

We have addressed their view in some detail, though our address was in respect of refutation and not quotation. This is in order to understand its true nature in a clear manner, and so that one can see the extent to which they have dared to go in their insolence against the deen of Allah ﷺ, when they issue fatwa that anger the Creator of the heavens and earth and incite revulsion amongst the believers, without respect for the right of Allah ﷺ, or abiding to His order. It was also so that the Muslim can see the extent to which their view clashes with the definite Shar’ee rules, which cannot be tampered with in any way, and see how far away they are from adhering to the correct method of Islam in isitinbaat (deduction); and to show their invention of a new method - whose signs appeared during the decline of the Muslims and were influence by the western way of thinking - and so that we can follow their thoughts in detail and refute them, and follow their way of thinking and disprove it.

One of the clear and decisive Shar’ee rules - in which Ijtibaad is not allowed - is that it is not allowed to deal in usury. Allah ﷺ has clearly forbidden it when he said;

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. If you do not do it, then take a notice of war from Allah and His Messenger..." [TMQ 2:278-279]. He ﷺ described those who eat usury;


di'iniyaan ya'koonu nabiyya la yaf'umun in ala kuma ya'fumun ladi yihzihatu

"Those who eat Riiba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity." [TMQ 2:275]. The Rasool of Allah ﷺ counted it as one of the grave sins and linked it to making Shirk with Allah, when he said;

(اجتنروا السبع الموبقات. قالوا: وما هي يا رسول الله؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرمت الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الريحف، وقذف المحصنات العائلات المؤمنات)

"Stay away from the seven Mubiqaat (grave sins). They said: ‘What are they O Rasool of Allah?’ He said: ‘Shirk with Allah, magic, killing a soul Allah has forbidden except by right, eating usury, eating the wealth of the orphan, turning back from the battlefield, defamation of believing, honest, chaste women.’"

Despite all this, we see them coming out – in accordance with this method - saying that dealing with usury is allowed! What has happened to the explicit and definite prohibition? Where did the warning and threat go? With this method they are altering and changing the rules of Allah ﷺ, blurring the Shar’ee rule, and they are making negligence in matters of the deen a natural thing and a characteristic of the Muslim.

Likewise, ruling by what Allah ﷺ has revealed is Fard. According to their own testimony it is obligatory to make the rule exclusively for Allah ﷺ. Despite this - according to their innovated method - they have started to allow the Muslim to participate in the rule of kufr. Look at what we have just quoted to see how much those who describe themselves as...
leaders and scholars of the Islamic movement have deviated from the truth, even though the leaders are not supposed to lie to their people. They themselves have said:

- There is no doubt that participating in a jahili government has immense harms. These governments implement the rule of Taghut and deviate from the order of Allah ﷻ and oppose His Rule.

- The Muslim’s participation in a jahili rule will place him in a big contradiction. The Muslim is required to fight the states of Taghut, so how is it possible for him to be the one who establishes the rule of Taghut?

- Obeying the Taghaweet that legislate contrary to the order of Allah ﷻ means taking them as lords instead of taking Allah ﷻ as Lord.

- The rulers today, use those whom they appoint from the upright Muslims as an ornament to adorn their ugly rule.

- The rulers today, they pass through the Muslim minister, unjust and tyrannical laws.

- The rulers today, after they achieve from the Muslim minister their wicked aims, they throw him like the date seed.

- In power sharing is then inclination toward those who commit injustice.

- In power sharing, the life of a jahili rule is prolonged.

- The one who participates in ruling will be included amongst those about who Allah said that they are;

  “...the Kaafirun (disbelievers).” [TMQ 5:44].

  “...the zaalimun (unjust, oppressors)” [TMQ 5:45].

Despite all that they have mentioned they come with an opinion such as this. What insolence these people show against the deen of Allah! What makes things worse is that they are not only violating the order of Allah, but inviting people to violate the order of Allah ﷻ. This indeed is a great sin.

After presenting of all these Shar’ee violations, we ask; what will they achieve if they participate in kufr rule? We thought that after their presentation of the precautions against this da’wah, ... and unproductive way of thinking - deserve this violation of the Sharee’ah and the support of the enemies of Allah ﷻ. Their “unique” thought, which has the role of legislating in this issue has brought the Muslims results that do not benefit the da’wah, ... not change reality in the least. Rather the yields may be the opposite. The reality has come as a testimony to this fact.

They named 11 articles, and said they were great benefits realised through participation in jahili rule. By Allah! Look at these and ponder how trivial they are when compared to the grave sins committed. Let us examine some and comment on them.

- Increase in the group’s experience in the ways of administering the rule.

- Training the Islamic cadres in politics and to repel its games.

- Train and educate the specialised Islamic cadres via scholarships organised by the government.

Three articles that relate to one subject. It was more fitting that they are written in one article unless one wants to cite many supporting arguments for one’s view. This is despite the knowledge that the matter is not related
to how much one can talk, but rather the actual correctness of the view. Do these articles warrant that Muslims disobey the order of their Lord for the sake of benefits realised? Is there not another path by which one does not incur the wrath of Allah through which the movement can train its Shabab and increase their experience? Does the Shar’ee method lack such preparation? The Islamic movement that plunges into the political work in a lawful manner, adhering to the methodology of the Messenger ﷺ, increases their experience and familiarity with the reality of the rulers, and the extent of the rulers links with the Kaafir states, games and cunning styles. Is the da’ee not able to call the one who drinks alcohol to leave drinking, except if the da’ee himself enters a pub, drinks alcohol in front of the drinker and then after that leaves it as a method to convince him that the drinker can also leave it? By Allah, how weak are the minds that have come up with such thoughts! How can they allow themselves to change the Law of Allah!

They also mentioned the following three articles:

- Familiarisation of the Islamic movement with the existing regime to protect itself against its evil.
- To repel the plots against the Islamic movement by acquainting it with what takes place in secret, and work to foil it.
- If the group abstained from participating, then the alternative may be that the ones who participate are the enemies who use all their efforts to attack the Islamic movement, or to destroy Islam and the Muslims.

Here we have another three articles that revolve around one subject, which is to protect oneself from the evil of the regimes and repel the plots against Islam and the Muslims. So we may present the reality that they themselves mention - without agreeing with them - and to judge them by their own principles, we ask; did they really repel the danger from the Ummah and from themselves by participation in ruling by what Allah ﷻ has not revealed? In their own words, they say that the ruler appoints the Muslim as a minister to prolong the life of the regime, in order to pass its plans and improve its image in front of the people. Then after achieving what it wants, it will spit them out like a date stone. So where is the protection from evil and conspiracies? The regime, in which the Muslims enter, would not have its image improved. Rather their own image will be distorted, and the people will pass the same judgement on the regime and those who participated in it.

They also mentioned the following two articles, which would have been better placed in one article:

- To give an example of how the group is able to lead the people.
- To give the confidence in Islam that it is able to organise the private and public life affairs.

The group will not be able to give such an image. Rather it has given a bad example and a model that cannot be followed. The reality is the greatest evidence of this. Had there not been sincere and aware Islamic movements that opposed such calls, and sincerely-concerned Muslim scholars, Islam would have fallen from the souls of the people, owing to the ones who advocate these views in support of the regimes. In the sight of Allah ﷻ and the sight of His servants, how great is the difference between the movement or scholar who lives in the comfort of the regimes, surrounded by the glory of their false leadership; breathing the air of boastful arrogance with them, and a movement or scholar who proclaims the truth and undertakes it, fearing the blame of nobody; all for the sake of Allah ﷻ. Even if he was placed in the ruler’s prisons, remembering the sayings of Allah ﷻ:

- “Therefore, be patient (O Muhammad) as did the Messengers of strong will.” [TMQ 46:35]
- “So wait patiently (O Muhammad) for the Decision of your Lord, for verily, you are under Our Eyes.” [TMQ 52:48]
The regime is allowed to count the numbers and supporters of the movement and expose their hidden things and find out their secrets. The regime may discover differences between the members of the group, and so it will work to strengthen and encourage these differences, so as to easily control the group, and split it up when the need arises.

The da'wah of such a group will be limited to the rules that do not represent a danger to the regime, and remain silent over the vital issues, thus giving an incorrect view of the da'wah and Islam.

When the regime grants permission to the Islamic movement that is working within it, to establish institutions through which the group can undertake their work, the group becomes a captive ... not pass any judgement on things that will upset the regime, and consequently they do not think of breaking away from it.

When the Islamic movement accepts to participate in a jaahili system, it gives justification to the regimes to clamp down on the Islamic movements that are working for change according to the method of the Messenger ﷺ, by considering those working against the regime as fundamentalists and zealots. Those cooperating with the regime, on the other hand are considered moderate and enlightened. ... that, due to their methodology, they are the moderates with whom the regimes can cooperate whilst the others are zealots.

The concepts of such Islamic groups have changed, so as to suit the existing circumstances. For example, not taking jizyah from the non-Muslim Dhimmis, or not calling them people of Dhimmah so as not to incite their resentment. In addition their view that Democracy is their own commodity that has been returned back to them, or the permissibility of dealing in usury. Participating in ruling with other than what Allah  has revealed is another example itself.

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- The concepts of such Islamic groups have changed, so as to suit the existing circumstances. For example, not taking jizyah from the non-Muslim Dhimmis, or not calling them people of Dhimmab so as not to incite their resentment. In addition their view that Democracy is their own commodity that has been returned back to them, or the permissibility of dealing in usury. Participating in ruling with other than what Allah  has revealed is another example itself.

- It prolongs the life of the regime.

- It gives a beautiful image of the regime.
- Islam vanishes from the people's minds when they see that Islam has not given them anything through these regimes, especially after the advocates of such views promised them with al-mann wa salwa (manna and quails), meaning all sorts of riches. It shows that they are unable to solve their problems in the correct manner. Hence, the movement cannot put itself forward as an example to be emulated, rather it gives a bad example.

- Its shabab become corrupted when their sole concern in da'wah becomes defending the practises of their group, if not the practices of the regimes and justification of their actions.

- The movement turns silent regarding the ruler’s clamping down and arrest of the other da'wah carriers, or even attacks them, in order to please the rulers or in accordance with their request, as happened in Egypt recently.

- This approach makes benefit the criterion for the actions of the group, instead of the adherence to the Shar'ee rule. Whatever action produces a benefit will be undertaken, even if it clearly contradicts the Shar'a. The benefit in the view of the Muslim becomes dearer than the Shar'a. So, there are many other reasons, which cause destruction to the deen and the da'wah.

We have addressed all of this through the reality and not the Shar'ee evidences, so that we can say to them, their way of thinking, even according to their school of thought, does not bring anything but evil fruits for Islam and the da'wah. It is an unproductive way of thinking of which the Shar'a does not approve.

It is not our practice, according to what we have learned from the Shar'a, to explain the corruption of an idea from the reality, or to reject a Shar'ee rule rationally. We began the discussion according to their methodology, so as to criticise them with what came from their own mouths, and disprove what they have said, by using their own criteria. However, we know, and so do all the aware and sincere Muslim workers, that the only factor in the acceptance or rejection of a statement or action is the Shar'a. Since this is the case, the Shar'ee evidences they have mentioned - and they say they know them and that they are not hidden from others - are alone considered sufficient to refute their opinion and understanding, even if they had more examples to cite. The issue is not to do with more examples, but about the way of thinking.

We will not listen to them saying that they know it. There is no need to remind them of it. Despite having knowledge of these Shar'ee evidences, they did not take them owing to the reasons they mentioned. This is not allowed; besides, it is insolence against the deen and neglect of its definite and correct rules. As for their quotations from some scholars that they use to support their idea; beside the fact that they are examples that do not apply to the reality of what they call for, the statements of men are not a Shar’ee proof. What counts is the evidence and correctness of the istidlaal (deduction). If they say ‘so and so scholar said’, we say to them that Allah ﷺ and His Messenger ﷺ have said something that is correct, definite and Muhkam (clear and unabrogated). Is it allowed for us to abrogate the saying of Allah ﷺ and His Messenger ﷺ with the statements of just any individual? The idea of benefit dominated the advocates of this approach to the extent that it would be correct to call them, ‘traders in the da’wah’. However, the trader does business in order to make a profit, not to make a loss.

The corruption of their thinking appears from another angle, that is when they rely on the unlawful Qiyas, which depends on the reasoning of the Shar'ee text, rationally, based on making preference by interest. This leads them to come out with a new istinbaat (deduction), which was not known by the Islamic Ummah or its scholars before. They abandoned the correct method of istinbaat (deduction) shown by the Messenger ﷺ and followed by all the Ulama’ of the Ummah from the Salaf as-saalih (pious predecessors) and all those who followed them in ihsaan (goodness). There is no trace of this regulated, correct Shar’ee method, in any of their discussions. They followed the way of The West, in rational analogy and seeking benefit. The following hadith genuinely applies to them;

> "The one amongst you who lives (long) will see many differences. Beware of the new matters, for every new thing is a bid’ah}

((إِنَّمَا يَعْشُ مِنْ بَعْضِ مَنْ كَانَ فِسَارًا أَخْتِلَافًا كَثِيرًا وَإِبَاكَمُ وَمَحَدَّثَاتِ

الأُمُورَ فَإِنَّ كُلٌّ مُحَدَّثةٌ بَدْعَةٌ وَكُلٌّ يَبْدِعُهَا فِي النَّارِ

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They say; Islam prohibited alcohol and gambling despite stating that they are of benefit to the people, though it may be only a small benefit. Thus, the great harm was weightier in alcohol and gambling.

The Shar’a has obliged fighting despite a loss in the life of believers and a loss in their wealth. This is because fighting has great interests dear to the Lord (blessed and exalted be He) and great interests for mankind.

The Messenger ﷺ left the matter of demolishing the Ka’bah and rebuilding it on the foundations of Ibraheem (as), despite the religious interests in doing so. This is because the harm that would be incurred was greater than the interest attained from rectifying the structure of the Ka’bah.

Based on this they say that there is no doubt that participating in a jaahili rule has great harms. However the movement may deem, in some circumstances, that power sharing achieves a great benefit for Islam, the Muslims and the Islamic movement. It may even lead to the removal of the Taghut and the establishment of the truth.

They presented their idea from another angle, which indicates that their way of thinking is entrenched in their minds.

Understanding the texts in this manner and coming out with rules that contradict Islam is a painful matter. We have seen the pain increase in the present age, the age of the influence of the western culture, based on the analogy of interest. The early scholars used to follow the regulated principles of Islam imposed by its nature, which is based on the adherence to the Law of Allah ﷻ in every matter, without the slightest interference of man in legislation, which we shall explain shortly, insha’Allah. On the other hand, we find the Muslims, according to this new and innovated methodology opened a gateway to legislation and they entered through it. They permitted their whims and desires to evaluate the benefits and harms pertaining to any action, which they wished to undertake. From a rational angle, when the benefits outweighed the harms, the order was to do the action. When the harms were outweighed the benefits, then they are required to leave the action. According to this new and innovated method the Muslim became a legislator because, based on his whims and his own mind, he evaluated the interest.

In order to reach the rule on the action, they relied upon reasoning the texts in the aforementioned way. This is the same method utilised in The West. The West depends on such a mentality.

However this method makes benefit the thing that is worshipped by the Muslim, not the order of Allah ﷻ. This is made evident in the situation where the interest clashes with the Shar’ee rule that is clear in meaning; the Shar’ee rule is deserted and is replaced by the rule based on benefit.

Use of the Shar’ee texts is regulated by defined principles. The Muslim who follows these remains a servant of Allah ﷻ and obedient to His command. The rule that he deduces, according to the correct method of deduction, is the rule of Allah ﷻ. That will not be possible unless, in his Qiyas, he depends on the ‘illah (divine reason) stated in the Shar’a.

Defining the good, and the bad, the attractive action and the unattractive one, and the halal and haram, is for Allah ﷻ only. This has never been given to man. If man had the right, then he would have been given the power of legislation from the beginning. The Sharee’ah would not have interfered in the details of rules. The Muslim would have been required only to believe that Allah ﷻ is the Creator, without having to believe that He is the Controller of his affairs and Organiser of his life.

Indeed, thousands of books that have been written throughout the Muslim ages, rely on the Shar’a method of istinbad (deduction). Our foremost Jurists were able to solve all their problems according to this method. It is a practical and easy method for the one who has been granted its knowledge and has restricted himself to its principles.

The corruption of this innovated method is sufficiently illustrated by the fact that it produced rules that are in conflict with the clear rules of the Shar’a. If the method were correct, its rules would have agreed with the rules of the Shar’a. This, in itself, indicates that it is an erroneous method, as does the effect that it creates. Perhaps some of the following...
examples will help to clarify the issue.

- Carrying the da’wah according to the legal manner requires frankness, courage, strength and thought. It requires one to challenge all that contradicts Islam and to confront it, so as to clarify its falseness without any regard for the consequences or the circumstances. It requires that the absolute sovereignty be for the Islamic ideology, irrespective of whether or not it agrees with the majority of the people and their customs, and whether they accept, reject or oppose it. The da’wah carrier does not flatter the people and nor does he flatter those in authority. This is how the Messenger ﷺ was in his da’wah, believing in the truth to which he was calling, and challenging the whole world without giving any regard for the customs and traditions, beliefs, religions, rulers or masses. He did not give attention to anything except the Message of Islam. Ibn Hisham reported that when the Rasool of Allah ﷺ challenged the Quraysh, he mentioned their gods and denounced them, and disgraced their minds and considered their forefathers to be misguided. They (as a consequence) rejected him and united in their opposition and hostility. This is how the da’wah of the Muslims today should be. The one who wishes to emulate the Noble Messenger ﷺ in order to comply with the saying of Allah ﷻ;

فَلِـهـَـذِـهَا سَبِيلِيُّ أَدْعَوْتُ إِلَى اللَّهِ عَلَى بِصِبَرَةِ أَنَاَّمِ وَمَنْ أَتَبَعَنِيَّ

“Say (O Muhammad ﷺ): This is my way: 'I invite unto Allah with sure knowledge, I and whosoever follows me.’” [TMQ 12:108], and the saying of the Messenger ﷺ;

(ُتَرَكْتُ فِي كُمَّا مَا إِنْ اعْتَصِمْتُمْ بِهِ فَلَنْ تَضَلَّ أَبَدًا، أَمَّا بَيْنَا،
كتاب الله و سنة نبیٰ)

“I have left amongst you something which, if you hold onto it, you will never go astray. A matter that is clear: the Book of Allah and the Sunnah of His Prophet.” [Sira of Ibn Hisham]; and who follows the way of the Salaf as-Salih and their saying; “The end of this matter will not be bettered except by that with which its beginning was bettered.”, must engage in this type of da’wah.

Today, according to this new and innovated method, which the Shar'a does not approve of, we find those who say; the preponderant interest indicates that it is more fitting and better that we approach issues with hikmah (wisdom), and we invite with that which is best. This is according to their method, and not the Shar‘ee method. They say; what is the benefit of the da’wah if we challenge everything that goes against it? By doing this, will we open the hearts of others or will we close them? Why show that what we have fundamentally contradicts what others have? Is it not more fitting that we show that we are sharing with others in matters, which may act as keys to entering their hearts and minds, especially when the matters appear as if there is not a great difference between them and us? Is it in the interest of the da’wah that you oppose the rulers, expose their conspiracies to the Ummah, and disclose their plans? Thereby inciting them and attracting their evil; or is it better that we try to draw closer to them and befriend them? Perhaps they will draw nearer to us and put us in positions that will benefit the da’wah, and the benefit may even reach everyone. Perhaps we can reach power in this way. That is why we have to confirm to them, that there is no cause for them to fear us, and there is no fear in allowing us to get closer to them. From here begins the journey of flattery, and statements that are far from the method of truth. In addition, this is the start of pleasing the ruler, and giving false testimony for his actions, staying silent over falsehood, preoccupation with and talking about small matters that do not incite the anger of the ruler, and neglecting the vital issues about which the Ummah should be warned, and many other statements and actions that compromise the truth. Behind all of this change is the change in the way of thinking.

- It is also the right of Allah ﷻ upon the scholar, who has inherited the knowledge from the Prophet ﷺ, from him to undertake his right and be in the front lines of the Mujahideen, speaking the truth, holding onto it and confronting the rulers and exposing their plans. In other words, he must be an imam of knowledge, of mihrab (prayer niche) and of war. This is what the Salaf as-Salih were upon. We can see that from this innovated method, an innovated understanding has arisen, which contradicts with what our early scholars were accustomed to. Their understanding is reflected in their saying that if the scholar spoke the word of truth and then got arrested or killed, who will then take his place? The harm that the Ummah will incur from his arrest or murder is
have become a legislator, and there would not have been any need for a
deen from Allah that manages life's affairs for man. That is why Islam
considers it obligatory on the Muslim to adhere to the Shar'a of his Lord.
Whatever the Shar'a orders us to do is an interest for us, and whatever the
Shar'a ordered us to leave is harm for us. We do not know whether a
thing is an interest or harm until a law is revealed regarding it. Before that,
it is not within our ability to find it out ourselves. This is because the
mind lacks a criterion on whose basis it can distinguish between the
khayr (good) and sharr (bad), and between the husn (pretty) and qubh
(reprehensible). Hence we have the Shar'ee principle: 'Wherever we find
the law of Allah (Shar'a), that is the benefit.' Accordingly the principle
that says: 'Wherever is the interest, that is the law of Allah' is wrong.
This is what the following noble ayah guides us to;

"Fighting is prescribed upon you, and you dislike it; and it may be that you dislike
a thing that is good for you, and you love a thing that is bad for you. Allah knows and
you know not." [TMQ 2:216]

From this perspective we are able to understand the saying of Allah;

"And he makes the Tayyebaat (good things) halaal for them, and he makes the
Khabeeth (bad things) haraam upon them" [TMQ 7:157]. The taryib (good) is
what Allah has made halaal, and we did not know it was good except
after Allah allowed it. The khabeeth (bad) is that which Allah made
haraam, and we did not know it was bad except after it was forbidden for
us. It does not mean that our minds define what is good and so they
made it halaal, or our minds determine what is an evil and so they forbade
it.

This is what they meant when they said: Weighing up the best from two

many times more than the benefit he achieves from that. So why do we
deprive the Ummah from the goodness of this scholar?

- As well, with regards to participation in the parliamentary elections,
this is allowed though there are conditions: The candidate should be
Muslim and adhering to the rules of Islam. He should not accept the
legislation of kuff, rather he should refute it and present the Shar'ee rule
as the alternative. He is not allowed to elect a non-Muslim president, or
a government based on non-Islam. It is not allowed for him to give the
government a vote of confidence, rather he should prevent confidence
in it, because the government is not established on the basis of Islam.
This is the clear Shar'ee rule.

However we have seen them come out, according to this innovated
method, with an opinion that allows the Muslim to elect a candidate who
does not adhere to the Shar'a in legislation, and in accounting and electing
the ruler. Rather they allow the election of Christian candidates, and
accept entering with them in election lists, under the pretext that the law
has fixed the number of MPs in every area. Hence the Christian candidate
will win, whether the Muslims elected him or not. Thus it is better in
this situation to elect someone who, in our view, will be more beneficial
to the Muslims, than to allow his people to elect him while he is of our
opponents.

Thus the advocates of this mentality proceed in their approaches
which, the more they are, the more distant they themselves become from
the truth.

Let the advocates of this innovated and new mentality, and the
approaches that are far from the correct understanding of Islam, be
aware that their mentality and approaches are nothing to do with Islam.
What they establish, requires true repentance from them. The da'wah to
Islam needs them, but without this mentality, and without these
approaches, so that they become supporters of Islam, not of the regimes
that rule by other than what Allah has revealed.

The decisive definition of benefit or harm is for Allah, the Lord of
the worlds. Nobody knows what brings us benefits or repels harm from
us, except Allah. If that was possible for a man to do, then he would

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good things and the worse from two evil things, and gaining the greatest of two interests by leaving the one that is lesser, and repelling the greater of two harms by allowing the one that is lesser. This statement is wrong and it constitutes a danger to the Sharee’ah. It is graver than the opinion of Masaalih Mursalah. That is because the masaalah requires that one resort to them when the reality is devoid of a Shar’ee text; while we see them, according to this statement, permitting themselves to change the rules of Allah ﷻ, and permitting their minds to abrogate them. With this they are permitting the haraam and forbidding the halaal. This is detrimental to the deen and it is a very dangerous methodology. This is the reason why their opinions and views are so far from the truth.

Through what we have already presented, we see that their Usool are in harmony with each other, and agree to interference in the legislation of Allah ﷻ, since they allow their minds and whims to put rational - rather than Shar’ee principles - and a rational - instead of Shar’ee - way of thinking, to conclude whatever they want; not what the Shar’a wants. That is why the rational analogy based on benefit was their guiding principle in every discussion. This is despite the fact that rational analogy is one of the most important things that the Legislator has rejected for the Muslims, because it contains opposition to Allah ﷻ and participation in ruling, and because it is deviation from what is right and what is the truth, and it is following one’s whims and inclinations. Their discussion is based on giving arbitration to the Taghut, which we have been ordered to reject. This is because Taghut is arbitrating with other that what Allah ﷻ has revealed.

In conclusion, we must turn towards clarifying the difference between the rational analogy and the Shar’ee analogy, so as to explain the corruption of the rational analogy and the importance of referring to the Shar’ee analogy, so that we can save ourselves, the Ummah and the whole of mankind.

Those Muslims proceeded on the method of rational outweighing of the interest regarding the Shar’ee rule itself. They compared between the interests secured by the Shar’ee rule and the harms that resulted from it, from a rational perspective. In their view, if the harms were greater then they would leave the Shar’ee rule - that is the rule of Allah ﷻ on the issue - for the benefit of the rational rule whose interests were greater. If
Some Muslim minds have been pushed onto the path of the rational analogy. It does not depend on an indication from the Shar’a to show that an analogy should be considered, ie an ‘illah (divine reason) mentioned in a specific Shar’ee text. For them the rational Qiyas is understood by the mind from the totality of the Shar’a, without having a specific text to indicate it. It might also be understood by making analogy between one hukm and another hukm, simply because of a similarity discerned by the mind, without the presence of a reason for the hukm mentioned by the Shar’a. It might also be understood by a rational preference of the maslahah (interest) in the Shar’ee rule itself and the rest of the rules.

None of this is allowed in any way whatsoever. In their view, the Shar’a in its totality has indicated the preservation of religion, life, mind, lineage and property. In their view, whatever leads to the protection of these five things, is ordained by the Shar’a, even if the Shar’ee text has not indicated it and even though there is no Shar’ee ‘illah (reason) to indicate its consideration. They only do that because of the similarity present in the two matters. They also thought that, the Shar’a has permitted the Muslim to eat something haram or drink alcohol in case of emergency, so if the Muslim is compelled to deal with usury, then there is nothing wrong with that due to the similarity between the two matters.

This way of understanding eludes and disagrees with the correct understanding. The reality of this method indicates its falsehood, and it is not suitable to depend upon or to adopt. This is because the rational analogy requires the bringing together of similar things, and differentiating between different things; while at the same time we see the Shar’a differentiated between similar things in many matters, and brought together different things in many matters. It also gave rules that the mind...
death penalty on the apostate and adulterer though the manner differs, despite the difference between the two actions. It has protected the Muslim and the Dhimmī, despite the fact that they are both different in terms of the deen. It obliged eighty lashes for the one who falsely accuses a woman of ḥudūd and the one who drinks alcohol, even though the reality of the two actions is different.

Thus there are many rules whose realities clearly differ and nothing can bring them together, yet the Sharīʿah has given them the same rule. If it were left to the mind to make analogy, then it might have come with a different rule, and it would not have been able to give similar rules, due to their different realities. This also indicates the invalidity of this methodology in analogy.

Furthermore the Sharīʿah has given rules in which the mind has no role. The Sharīʿah has allowed trade but forbidden usury, even though both are a trade and they are similar. It stipulated four rakaʿāt when praying to God but three and two rakaʿāt are not shortened. It has distinguished between the maniy (semen) and the mazīy (pre-seminal fluid). It made the maniy pure and the mazīy impure, even though they both emit from the same place. It obliged the one to have ghūsl (bath) from the maniy and invalidated his fast, when it is deliberately emitted, but not if it is mazīy, even though they emit from the same place. It obliged the clothes to be washed because of the urine of a baby girl, but only to be sprinkled by water if it is the urine of a baby boy. It obliged the menstruating woman to make up the fast but not the salah. It cut the hand of the one who stole three dirham but did not cut the hand of the one who illegally possessed huge sums of wealth. It made the ‘iddah (waiting period) of the divorced woman three menstrual cycles, whilst the waiting period of the widow is four months and ten days, even though the condition of the rahm (womb) is the same. In this manner we find many matters that are similar and one can combine them. If it were left to the mind to give the rules in these issues, then it would have made mistakes. It would have brought a rule in conflict with what the Sharīʿah has given. The Sharīʿah has given for each one a different rule, which indicates the falsehood of this innovated method of analogy.

This is what pushed the likes of the famous poet Abū ‘Ala‘ al-Ma‘arri to say:

A hand is compensated with hundreds of gold dinars,

How is it cut off (amputated) for one quarter of a dinar?

In other words, the blood money for a hand that has been damaged is 500 dinar, so how can the hand be amputated for quarter of a dinar?

has no role in. This is enough to refute this method from its basis.

The Distinction between Similar Things

As regards differentiating between similar things, the Sharīʿah has differentiated between times that seem similar to the Muslim in terms of their honour. Thus it has given a preference to the ḥijra (night of Power) over other nights. It also has discriminated between places in terms of their honour, such as the preference for Makkah over Madīnah, and Madīnah over other cities. It has distinguished between the prayers when they are shortened, so the prayer consisting of four rakaʿāt is shortened, whilst the three and two rakaʿāt are not shortened. It has distinguished between the maniy (semen) and the mazīy (pre-seminal fluid). It made the maniy pure and the mazīy impure, even though they both emit from the same place. It obliged the one to have ghūsl (bath) from the maniy and invalidated his fast, when it is deliberately emitted, but not if it is mazīy, even though they emit from the same place. It obliged the clothes to be washed because of the urine of a baby girl, but only to be sprinkled by water if it is the urine of a baby boy. It obliged the menstruating woman to make up the fast but not the salah. It cut the hand of the one who stole three dirham but did not cut the hand of the one who illegally possessed huge sums of wealth. It made the ‘iddah (waiting period) of the divorced woman three menstrual cycles, whilst the waiting period of the widow is four months and ten days, even though the condition of the rahm (womb) is the same. In this manner we find many matters that are similar and one can combine them. If it were left to the mind to give the rules in these issues, then it would have made mistakes. It would have brought a rule in conflict with what the Sharīʿah has given. The Sharīʿah has given for each one a different rule, which indicates the falsehood of this innovated method of analogy.

Combining Together of Different Things

As regards combining the things that are different, the Sharīʿah has given the same rules for different issues, even though the rational analogy does not accept this. The Sharīʿah has combined the water and dust when allowing one to be purified by them, even though water cleanses and dust makes thing dirty. It forbade the riba al-fadl (excess in amount) in gold and wheat even though their reality is different. It has also imposed the...
The mind considers it improper for a hand to be cut off for a quarter of a dinar. With the judgement of the mind, he disapproves the judgement of the Sharee’ah. If the mind was the given the right to understand an ‘illah (divine reason) from the totality of the Sharee’ah, or from the most zyabur an-nas (apparent aspect of the text), or to understand the existence of Qiyas (analogy) from the mere similarity between two ahkam, then it would prohibit much of what Allah ﷻ has permitted, and permit much of what Allah ﷻ has forbidden. Thus, Qiyas is not allowed except according to the method approved by the Shar’ah. In other words, the legitimate Qiyas cannot take place without an ‘illah (divine reason) mentioned in the text. No Qiyas is made in the text that contains no Sharee’ee ‘illah. No rational ‘illah is given for it and nor do we assign for it a Shar’ee ‘illah, as long as it has not been mentioned or assigned. That is why the Fuqahaa’ (jurists) have defined the ways (of discerning) the ‘illah by examining the texts. They said the ‘illah has either been indicated by the text sarahabatan (explicitly), by dalulatan (meaning), by istinbaatan (deduction) or by qiyasun (analogy). (Please check the book on Usul for this)

When the Messenger ﷺ approved of the use of Qiyas, he fixed its type. Ahmad and Nasai reported from ‘Abdullah b. az-Zubayr, who said;


“A man from Khath’am came to the Rasool of Allah ﷺ and said: ‘My father has embraced Islam and he is old and cannot ride a camel, but Hajj is obliged on him. Can I perform the Hajj on his behalf?’ He ﷺ said: ‘Are you the eldest son?’ He replied: ‘Yes.’ He ﷺ said: ‘Suppose your father had a debt to pay and you paid it on his behalf, would such repute him?’ He said: ‘yes.’ He ﷺ said: ‘Then you can perform Hajj on his behalf.’’” Hajj is an ‘ibadah (worship) and giving a loan is a mun’amalah (transaction) and both are different from each other. However, discharging the obligation of Hajj is similar to payment of the loan, in the sense that both are debts. The reason for allowing the son to perform the Hajj on his father's behalf is because it is the discharge of a debt. The Messenger ﷺ linked the debt with Allah to the debt with human beings, in terms of the obligation of its settlement and its benefit. If the Messenger ﷺ had not legislated that, then our minds would not have been able to make such a judgement.

The ta’leel (reasoning) behind rules is an evidence to clarify the matter for which the Shar’ah has legislated the rule. This obliges that one follows the ‘illah where it is present. This is Qiyas. When the Messenger ﷺ said about the cat;

((إذا ليس بنجس

“‘It is not najas (impure) (ie the cat’s saliva).” He clarified the ‘illah ie the reason for not considering it impure when he said;

((إذا من الطوافين عليكم والطوافات

“For they are usually around you in the homes (ie domesticated).” [Reported by Bukhari and Muslim]. Accordingly, any animal that is usually around the home is not impure, as long as there is no exception made by a daleel (evidence). The saying of the Messenger ﷺ;

((إذا جعل الستنذان من أجل النظر

“Permission (to enter) is required because of sight.” [ Reported by Bukhari and Muslim] This means the Muslim must seek permission before entering a house, because the house has its sacredness and is considered an ‘awrab. The reason for legislating the requirement of seeking permission is to prevent looking at a prohibited thing. His words “min ajin nazar (because of viewing)” is the ‘illah ie the reason for legislating the seeking of permission. Thus, a Muslim who enters his home does not require a permission to enter. This is because the ‘illah is absent and hence the rule becomes absent. Otherwise the rule will remain if he has guests around and the like. So when the ‘illah returns, so does
the hukm. Thus, the hukm is linked to the ‘illah in terms of presence and absence.

That is why Qiyas is one of the very delicate issues. It should be known that Qiyas is for the intelligent people who understand the texts, rules and incidents. It is not valid for just any person, who uses it according to his whims and desires. It must be for those people to whom Allah ﷻ has granted insight and understanding, otherwise it would become a means of destruction and departure from the true rule of Allah ﷻ. Imaam Shafi’i (may Allah have mercy on him) said; “It is not valid for anybody to make Qiyas until he became knowledgeable of the previous sunan (ways), the statements of the Salaf and the Arabic language. He must also be of sound mind so as to distinguish between the doubtful (or similar) matters and not rush to judge; and he should not resist listening to the one who disagrees with him, because this might draw his attention to something he forgot or point out to him the error of what he thought to be correct.” Use of Qiyas requires precise understanding. The use of Qiyas to derive a rule is not allowed for anyone other than the mujtahid.

In everything we have mentioned previously, we only quoted the evidences of those who advocate participation in kufr rule, their refutation, and showing that they cannot stand up as evidences for this subject. Now, what is the definite opinion of Islam, which doesn’t require Ijtihad in this subject?

The Shar’a, along with its ‘Aqeedah, is established on the Imaan in Allah the One, and that worship should be solely for Him. The statement ‘laa ilaaha’ (There is no god) means the negation of divinity, worship and legislation from anyone other than Allah ﷻ. The statement ‘ilallah’ (except Allah) means confirming these matters for Allah ﷻ only. He is the Ilah, the Truth, the only one who deserves to be worshipped and to legislate. Worship and submission to Him and knowledge of His Shar’a comes via the Messenger ﷺ. This is what the second part of the two shahadas means, which is that; Muhammad is the Rasool of Allah. Hence only the Messenger should be followed, and emulated in legislation.

Even Usul al-Fiqh is built on defining the sources of revelation so that legislation is not taken from other than these sources. It seeks to regulate the principles of istimnaat (deduction), so that anything that isn’t from the Shar’a can not enter it. That is why the first discussion that Usul al-Fiqh undertakes is that the Haakim (Sovereign) is Allah ﷻ, the judgement is only for Him, and there is no hukm before the revelation of the Shar’a on a subject or outside of the Shar’a.

Then comes the Fiqh to represent the practical explanation of the worship to Allah ﷻ alone, and the subjugation to Him alone and the rejection of any legislation from anyone other than Him, beside reference for judgement is to His Law only.

Participating in kufr systems means that the one who calls to it accepts human legislation in addition to the divine legislation. Consequently, he accepts the presence of a legislator of non-Shar’ee rules alongside the legislator of Shar’ee rules. This also means the acceptance of the plurality of sources of legislation. So where is the unity of the deity (wahdaniyyah al-ma’bud) that necessitates the unity of worship, openly and secretly?

The prohibition of making shirk with Allah ﷻ necessitates the prohibition of partnership in His rule. Thus the Shar’a, in its totality, indicates the prohibition of participating in jaahili systems.

The Sirah of the Messenger ﷺ in his da’wah indicates, without a shadow of a doubt, that the approach was radical and free from any effect of the reality. The work that affects the reality is what will create the necessary change. The Messenger ﷺ in his da’wah, did not give any attention to the reality of shirk in the Kuffar of Makkah. He did not care about their customs and traditions; nor did he give any regard to people’s acceptance or rejection of him. He did not flatter those in authority, even though the situation of the Messenger ﷺ and his da’wah in Makkah was severe. He publicly proclaimed, ‘There is no god but Allah and Muhammad is His Messenger’, which is the whole of Islam in its essence, and the complete rejection of every creed or Shar’a other than it. On this basis the Shahadah was rejected by Abu Jahl, along with the other leaders of kufr in Makkah. On this basis as well, the Messenger ﷺ publicly proclaimed the Shahadah before the black and the white, the free and the slave, the rich and the poor, the Arab and the non-Arab, and the idol-worshipper and the people of the scripture. He confronted

The halaal is not reached through the baraam
The constitution in any state must be established on a specific intellectual basis. It may be democratic or Islamic, such that there can be no rule that has not emanated from its creed and basis.

Thus, in the democratic systems, the rules have to be in harmony with the basis, which says that the sovereignty is for the people, ie it is the people who enact laws through an assembly, whereas in the Islamic systems, the sovereignty is for Allah, and the role of the government is to implement the laws of Allah. The government is not a separate entity, it is the people acting on behalf of Allah. The responsibility of the minister is a joint responsibility, and the cabinet is responsible for the government as a whole.

Moreover, the responsibility of the ministers is a joint responsibility. The halaal is not reached through the haraam. The Messenger did not accept this and was patient regarding their harassment of the da’wah and their torture of his companions; the believers were patient with them. The patience of all of them was one of the signs of the truthfulness of the da’wah and of their tone, to the extent that he rejected the condition of Banu Sa’sa’ah when he approached them inviting them to support his deen, in the most difficult time of the da’wah and the lack of any supporter. They were ready to give him the Nusrah on condition that after him the authority should go to them. He did not say that an opportunity occurred to him from which he could benefit, after all the gates before him have been shut. Rather he told them and told us as a teacher, leader, da’ee and a guide;

((الأمر لله يضعه حيث يشاء))

“The authority belongs to Allah and He places it where He wills.”

He means by this that authority belongs to Allah symbolically, and no one can share with Allah in this. Only Allah gives it to whom He wills, and no one else has a say in this matter. The Messenger continued in his da’wah without relying on anything other than the strength of the fikrah (idea) and the help of Allah. The da’wah realised its aim by the establishment of dar al-Islam in Madinah, after Allah opened up the hearts and minds of those who supported Muhammad and helped him. Thus, the success is from Allah. It is for the one who depends on Him, seeks His Help and maintains the purity of the idea, the clarity of the understanding, the soundness of the path and the correctness of the activity.

Now, at the end of this discussion about participating in the regimes that rule by other than what Allah has revealed, we shall present the reality of ruling in the current regimes and how the participation takes place. Then we shall present the ayaat and ahadith that prohibit the following of this path, and put an end to any justification or interpretation, because the ayaat are definite in their meanings.
This makes the following points clear:

- The rules, with which the government governs, are not established on a spiritual basis (which is the belief in Allah) but on the basis of Democracy, in which legislation is for the people and not for Allah ﷺ.

- The government is the executive authority. It is an authority of ruling and execution of the rules of the constitution. The government, along with its Premier and ministers, every single one of them, are not entitled to go against the rules of the constitution, otherwise they will be accused of violating it.

- No single minister, including the minister who is a Muslim, draws up the policy of his department. Rather he applies the policy drawn up by the state as a whole, including its head.

- Every single minister is responsible for all the decisions and actions issued by the government. This is because the law states that the responsibility of the cabinet is a collective and joint responsibility.

In short, the issue is regulated in these systems, such that no one has the right to act in isolation of the cabinet, and in his own way.

This is the reality of these governments. Many ayaat bear witness to the prohibition of a Muslim to participating in them.

- Thus, Allah ﷺ obliged that the judgement should be for Allah ﷺ, as a basis from which the laws originate. He ﷺ said:

> فلا وَرَبُّكَ لاَ يَؤْمِنُونَ حَتَّى يَحْكُمُوا فِي مَا ضَرَّ بِهِمْ نِسَاءٌ ﻷٍّمَّا في أَنْفُسِهِمْ حَرَاجًا وَمَا فَضَّلَتْ وُسِعَتْ تَسْلِيماً<sup>336</sup>

“The but no, by your Lord, they can have no Imaan, until they make you the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.” [TMQ 4:65]. He ﷺ said:

> وَمَّا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذًا فَضَّلَ اللَّهُ وَرَسُولُهُ أَمْرًا أَن
anything other than Islam.

"O You who believe! Take not as (your) Bitanah (advisors, helpers, protectors) those outside your religion." [TMQ 3:118]

- Allah ﷻ has ordered the Muslims to refer to Islam for judgement and He forbade them to refer to the Taghut. He ﷻ clarified that the one who does that, his Imaan is a mere claim and not true. He ﷻ said;

“And so judge between them by what Allah has revealed...” [TMQ 5:49]. Allah ﷻ warned the Muslim ruler of turning away from some of Islam, even if it is a single rule. Thus He said;

“And beware of them lest they turn you away from some of that which Allah has sent down to you.” [TMQ 5:49]. He ﷻ ordered that we draw our swords in the face of the one who rules by kufr suraah (explicit kufr). This is owing to the Messenger’s ﷺ statement regarding the Faajir ruler when he was asked: “Shall we not fight him with the sword, O Rasool of Allah? He said;

"Unless you see clear and kufr buwah (explicit kufr) regarding which you have a burhaan (proof) from Allah.” [Reported by Muslim]

- He ﷻ forbade the advisors and entourage of the ruler to be on
Ibraheem;

“Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, - until you believe…” [TMQ 60:4]

The wala’ (loyalty) should be for Allah, His Messenger and the believers. He said;

“And whosoever takes Allah, His Messenger and those who have believed as Protectors, then the party of Allah will be the victorious.” [TMQ 5:56]

Another question that may arise here is that by accepting to participate in ruling we do not mean to be loyal to them. We only show loyalty following the model (we show our submissiveness until the heart share. We are obliged to reject by hand, tongue and heart what the ruler does, when he rules by other than what Allah has revealed. The least one can do is to reject with the heart and there is no Imaan after this, as informed by al-Mustafah ﷺ.

Those who take the position of the weakest of Imaan, their actions and statements should not agree or support the rule by non-Islam. Those who do that, they are disobeying Allah and committing sin, even if their hearts reject it. They are accused with kufr if their hearts approve it. The least that one can say about the one who participates in ruling by other than what Allah has revealed, is that he is a Faasiq (transgressor), Zaalim (oppressor) and ‘aasi (disobedient) to Allah ﷻ.

Here it may be mentioned that the intention from not allying oneself with the Jews and Christians is not that one should be loyal to other than them. Rather what is intended is that it is forbidden to be loyal to anything and anyone that contradicts Islam. The prohibition of showing loyalty to them necessitates that one detaches oneself from them, in terms of ideas and behaviour, and doesn’t accept any matter from them, as long as their basis is established on kufr. He said, on the tongue of
In this painful situation, in which the Muslims live, Islamic movements have emerged that work to change this situation and establish the good alternative, which is represented in the sight of all people by establishing the Islamic State. These Islamic movements had two approaches; the first relies on the reformist method in the da’wah to establish the Islamic society. So they began to work on restoring what had been destroyed and reforming what had become corrupted. The second approach relied on the path of change and takes the view that there is no benefit in reform in a reality where the corruption has reached the foundations, so the patchwork approach or mere reformation became of no use.

The difference in the way of thinking of these two approaches has led to differences in the way that they view the reality and the work to treat it. As a consequence, the methods of work and ways of da’wah have differed.

So what is the Shar’ee rule regarding this subject?

To give the Shar’ee rule, we must proceed according to the method of thinking in Islam. This is because it will not be possible to gain knowledge of the Shar’ee rule except on its basis.

Proceeding on the Shar’ee method is imperative for us to understand the reality in which we wish to work, and to produce the Shar’ee evidences relating to this reality, and then to understand them in a legislative manner.

It is well known that Islam, the complete deen, indicates the manner of reform when the reality necessitates reform, and the manner of change when the reality demands change. So what does the Shar’a require today?
Is it reform or is it the radical change?

The judgement in both situations is for Allah ﷻ, and is based on the Shar‘ī evidences. However what defines the type of da‘wah (whether it is reform or change) is the reality of the thing one wishes to change or reform.

As for change, whether it is the change of the minds of individuals, or their condition, or of societies or the change of the situation of peoples and nations, it should start with the basis on which human beings, societies, and situations are established. That is because, it is from the basis that all the partial thoughts and concepts that define the behaviour of man in this life emanate. It is according to this basis, and whatever partial or peripheral thoughts are linked to it, that man’s happiness or misery results, and nations revive or decline.

The basis on which the Muslim or the Islamic society is built is the Islamic ‘Aqeedah. Not one action of the Muslim or the Islamic State should deviate from the ‘Aqeedah and its requirements.

As for ‘islah (reform), it includes taghyeer (change), but deals only with the branches and not the basis, owing to the fact that the basis is sound, or it may be to correct the basis and purify it, assuming that it exists.

If the basis existed but some obscurity came over it, or some thoughts affected it, and it became dominated by this, then the work here will be of reform and not change. The work will be to return the basis to its original purity, and thus strengthen it, so that its effect appears in the branches when they are applied. For example, one must work with the Muslim affected by the western culture, in order to purify his Imaan and remove all the defects from him, so as to correct his direction and rectify his behaviour. One must also work with the Muslim who commits sins (‘aassi) in order to strengthen the area of his Imaan, so as to generate the impetus that pushes him towards Taqwa, and the deterrent that prevents and protects him from sins. What applies to the Muslim individual applies to the Islamic State. For example, when we wish to invite a Kaafir to Islam, our da‘wah will be one of change. This is because the basis, everything established on it and whatever emanates from it, are false. So we must replace it with the correct basis. Therefore we do not call a Kaafir to pray, and leave the kufr basis upon which he is established. This is what the Messenger ﷺ did, and this is what is indicated by the reality of things. Allah ﷻ informed us that He will not accept any action of the kuffar, however good it may have been, and that no disbeliever will be admitted to Jannah because of his action, unless it is based on the Imaan (belief) that Islam has brought. He ﷺ said;

وَقَدْ نَشَأْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَحَلَالَ مُهَاجَةٌ مَّنْ ثَورٌ

“And We shall turn to whatever deeds they (disbelievers, polytheists) did, and We shall make such deeds as scattered floating particles of dust” [TMQ 25:23].

Similarly, the Muslim who commits apostasy and leaves his Imaan, all his actions will be of no avail. Thus Imaan must be the basis of all actions.

As for when we want to invite a Muslim, then our da‘wah will be one of reform. This is because the basis he has is correct, but he must be made free from all defects and everything that has made his direction and adherence weak. As long as the basis is present in origin, then it requires whatever will develop it, strengthen it, make it productive and purify it. When that happens he will have the correct direction and the sound adherence. If the Muslim drinks alcohol, commits Zina, steals, deals with Riba or neglects to carry the Islamic da‘wah to resume the Islamic way of life, treating his area of Imaan will treat him. He is reminded of Allah the Creator, the Governor of affairs, Whom he must worship and obey. He must not look at how small his sin is, but how great the Creator is. When the Creator orders him or prohibits him from something, He ﷺ does not do this except for what is best for him in this life and the Hereafter. He is also reminded of the bad recompense of sins, which will admit him to the Fire, and the good recompense of obedience, which he will find on the Day of Judgement and which will make him of those deserving the Mercy of his Lord. So, one should concentrate on mentioning the terror of the Day of Judgement and the torment of Jahannum, and the bliss of the Jannah with him. In this manner, his area of Imaan is aroused, so he rushes forward in obedience and deters himself from sins. The matters will not be rectified for the Muslim, except in this manner. That is why in our da‘wah today, to the Muslims as individuals, we must take into account that they are Muslims, and their thoughts must be corrected and their behaviour reformed.
channels of contact, considered to be starting points for dialogue
between them and the system. Hence their approaches change colour
according to the country in which they are working. They try to paint
the country with the Islamic colour – whilst retaining the trash that keeps its
non-Islamic essence - in order to make it appear in the guise of Islam, but
without that colour reaching its essence.

We also see the da’ees of (radical) change are completely distinguished
in everything, regarding their approaches, from the reality which they
are working to change. This is because they link their thoughts with the
basis that they believe in. They reject the existing reality in terms of the
basis. As long as the basis is different, then whatever emanates from it is
rejected due to the rejection of its basis, even if there is some similarity
in some of its partial issues.

That is why the advocates of this approach live, whilst having in their
minds the overall picture of the model they wish to transfer the people
to. This model takes them back to the time of the Messenger ﷺ and his
Sahabah. They criticise the reality in which they live, including its basis.
Therefore, the approach of this group is the same in every country,
because the situations in which the kaafir colonialist has placed the
Muslims in are the same and similar, and because the solution for these
situations is the same.

The West has worked from the very beginning of its colonisation of
the Muslims to remove the Kitaab and Sunnah as the only source of
legislation for our life. It did this when it worked to separate the Islamic
deen from the reality of our lives and its organisation, and succeeded. Its
success was an evil consequence upon us. Today it is strange to see
Islamic movements dealing with the artificial entities, which The West
created to its design, when they are dealing with them in terms of reform
and not uprooting. Indeed, patchwork repair, however much it is, will
not rectify this reality. The one who does not comprehend the reality of
things will not comprehend their rule, so he will lose the correct work and
the good emulation of the Suannah.

The one who wishes to call people to Allah ﷻ these days cannot forget
the hadith of the Messenger ﷺ;
“...then there will be a Khilafah on the way of the Prophethood.”

[Reported by Imaam Ahmad]. The one who wants it to be a Righteous Khilafah on the way of the Prophethood, does not have any option other than to emulate the Sirah of the best amongst men, whose efforts gave fruit by the help of Allah ﷻ and brought out the best Ummah raised up for mankind. It is but one chain, which is the life of the Prophets and those who followed their path. We pray to Allah ﷻ that we are one of its links. Thus, we emulate the Sirah of al-Mustafa (the chosen one), and the people follow us and we gather together upon the most noble of actions and the truest of worships.
The one who carries Islam truthfully, and works with sincerity to re-establish it in ruling and life, whether as an individual or group, is not able to participate in any kufr rule, while claiming that he is working to destroy it. This is because participating in a kufr rule, which applies the systems and laws of kufr, is consolidation of the systems of kufr and not destruction of them. The proof that may be brought to justify participation in a kufr rule is nothing but self-deception, before deception to Allah and the believers. Especially when that proof is in conflict with the Shar’ee evidences, which are definite in meaning and authenticity.

It is indeed a severe test and a great sin, for the da’wah carrier to resort to taking a maslahah (interest), which his mind deduces, but the Shar’a did not consider, as an evidence to justify for himself his opposition to the text that is definite in meaning and authenticity. Or for him to resort to something not amounting to be a shubhat ad-daleel (semblance of an evidence), in order to justify participation in a kufr rule, which governs by other than what Allah has revealed; even though participation in kufr rule contradicts the evidences that are definite in meaning and authenticity. These evidences oblige ruling by what Allah has revealed and prohibit ruling by other than what Allah has revealed.

They take the story of an-Najashi - whose death the Messenger announced to the Sahabah the day he died and then prayed Salatul Janazah for him - as an evidence to justify participation in a kufr rule that rules by other than what Allah has revealed. They take the view that the Najashi had embraced Islam in the time of the Messenger and continued to rule by the system that he used to rule with before he had embraced Islam, even though it was a non-Islamic system. To prove this, they cite six ahadith, reported by al-Bukhari, relating to Najashi’s
death and the prayer that was performed for him. Three of them have been narrated by Jaabir b. `Abdullah al-Ansari and the other three by Abu Hurayra. Even though these six evidences cannot stand up as an evidence to justify participation in a kufr rule that rules by kufr systems and laws. The following points will explain this matter.

1 - When Bukhari reported these hadiths, he placed five of them under the heading ‘Bab mawt an-najashi’ (Chapter on the death of an-Najashi) and he reported the sixth in ‘bab al-janaaiz’ (Chapter of funeral prayers). All six hadiths are to do with the death of an-Najashi, the Messenger’s informing of the Sahabah about his death, that he was a pious man, and he was their brother, then he ordered them to ask Allah to forgive him, and to pray with him the funeral prayer for an-Najashi. These indicate that he was a Muslim.

2 - Ibn Hajar al-`Asqalaani, in his book ‘Fathul Baari’ (commentary on the Sahih of Bukhari), commented on Bukhari’s report (on the incident) under the title ‘death of an-Najashi’ rather than his report on his conversion to Islam. He said, “There was confusion that al-Bukhari did not report about his (ie an-Najashi) conversion to Islam, which is its true place, and instead he reported his death. This was because the story related to his embrace of Islam was not proved to him, while it is explicit in his death. So he reported his death story to understand that he (an-Najashi) embraced Islam from the prayer of janaazah on him.”

3 - The wording of the hadith reported by al-Bukhari indicates that the Messenger knew of Najashi’s death and his embracing of Islam on the day of his death via revelation. It also indicates that the Sahabah did not know of his embracing of Islam and his death, except when the Messenger informed them of it. Thus, in the hadith of Jaabir, he said;

"The Messenger said when the Najashi died: ‘Today a pious man has died. So stand and pray for your brother Ashimah.’" In the hadith of Abu Hurayra, it mentioned that;

4 - These hadiths indicate that the Najashi had embraced Islam shortly before his death, but they did not explain when he embraced Islam. The wording indicates that the Messenger came to know of his death and embracing of Islam through revelation on the day he died, as mentioned before. There is not any authentic report that mentions that the Messenger was informed of his embracing of Islam at any other instance.

5 - These six hadiths contain nothing to indicate that the Najashi, whose death the Messenger informed the Sahabah of, was the same
Najashi who was the ruler of Habasha (Ethiopia) when the Muslims migrated to it. As well, there is nothing to indicate that he is the same Najashi to whom the Messengerﷺ sent a letter in which he invited him to Islam. This is because the word ‘Najashi’ is not a proper noun for a specific person. Rather it is a laqab (title) given to every ruler who ruled Habashah, as reported by an-Nawawi in the second volume of his book ‘Sharh Sahih Muslim’ and as reported by Ibn Hajar al-’Asqalaani in the third volume of his book ‘Al-Isaabah.’

6- In volume twelve of Sahih Muslim, An-Nawawi commented that the Najashi to whom the Messengerﷺ sent a letter inviting him to Islam at the end of the sixth year of the Hijrah, after his return from the expedition of Hudaybiyyah, was not the Najashi for whom the prophetﷺ prayed the Janazah. The text of the hadith is as follows;

"Narrated by Anas that the Prophetﷺ wrote to the Kisra, Qaysar, Najashi and every tyrant, inviting them to Allah ﷺ. But he was not the Najashi for whom the Prophetﷺ made the (Janazah) prayer.”

From this hadith it becomes clear that the Najashi for whom the Prophetﷺ prayed is not the Najashi to whom the Muslims migrated, in order to live under his protection, and he is not the Najashi to whom the Messengerﷺ wrote a letter in the sixth year of the Hijrah inviting him to Islam. Rather he is the Najashi who came to power after the death of the Najashi to whom the Prophetﷺ sent a letter with ‘Amr b. Umayyah ad-Damri inviting him to Islam. He did not respond and did not embrace Islam, because if he had responded and embraced Islam, the Messengerﷺ would have informed the Sahabah of this and prayed for him, and Ja’far b. Abi Taalib and the immigrants would have known about his conversion. They returned to the Messengerﷺ in the seventh year, after the conquest of Makkah ie after the Messengerﷺ had sent the letter to the Najashi. If he had embraced Islam, then it would have been a cause for reverberation and celebration amongst the Muslims, especially after the conquest of Khaybar. The Messengerﷺ would then have informed them of his conversion, and not restricted his saying regarding the coming of Ja’far;

“I do not know what gives me more joy; the conquest of Khaybar or the arrival of Ja’far.” [Sira of Ibn Hisham]. He should have added: ‘Or by the conversion of Najashi.’ But he did not mention Najashi in this hadith, even though the situation would have necessitated it, if he had responded to hisﷺ da’wah and embraced Islam.

7- Those who took the opinion that the Najashi for whom the Messengerﷺ prayed the Janazah prayer is the same Najashi to whom the Muslims migrated and entered into his protection, and the same Najashi to whom the Messengerﷺ sent the letter inviting him to Islam at the end of the sixth year of the Hijrah; they mistakenly took this view, because the Najashi to whom the Muslims made hijrah was the one whom the Messengerﷺ commended, praised and described to those who wished to emigrate to him by saying:

("He is a King, under whom no one is oppressed, and his land is a land of truth.” [Ibn Hisham]. This is because he gave the best protection for those who migrated to him from the Muslims, and gave them security, so they were able to worship Allah ﷺ not fearing anyone. He also refused to hand them over to the two delegates of the Quraysh who demanded this, against the wishes of his patriarchs. He prevented them from this, protected them, and told them both; “You are safe in my land and whoever abused you will be fined (punished).” It is also because of his comment on Ja’far’s answer, when he asked him about what the Messengerﷺ had brought; “Indeed this matter and what ‘Isa has brought emanate from the one lamp”, besides his comment on Ja’far’s answer on the second day, when he asked him about their view of ‘Isa, where he took a stick from the ground and said; “By Allah, Isa bin Maryam did not exceed what you said more than (the width of) this stick” [Sirah Ibn Hisham]. From all this, they thought that he had embraced Islam even though the Messengerﷺ had not announced his embracing it. Similarly,
Umm Salamah, the wife of the Prophet ﷺ who was one of the immigrants to Habashah, did not mention that he had embraced Islam, when she talked about him and about what happened to them in the land of Habashah, when she said: “When we arrived in the land of Habashah, we had the best neighbour; The Najashi. We felt safe in regards of our deen, worshipped Allah ﷻ without being harmed and did not hear anything we might hate…” She also said; “By Allah, we were in such a state, until a man emerged in the Habashah who challenged his authority.” She said; “We did not ever know a sadness such as happened to us at that time, fearing that man might defeat the Najashi, and hence another man might come who does not recognise of our right, as the Najashi did.” She said; “After Allah gave victory to the Najashi against his enemy, and strengthened him in his land, by Allah, we never knew a delight as we had then.” “The Najashi returned (from the battlefield) when Allah destroyed his enemy and strengthened him in his land, and the affair of al-Habashah put in good order. So we remained in his neighbourhood, in the best home until we arrived to the Rasool of Allah ﷺ while he was in Makkah.” [Sirah Ibn Hisham]. This hadith of Umm Salamah does not indicate that the Najashi embraced Islam.

This is from one angle. From another angle, it is as if those who say that the Najashi for whom the Messenger prayed is the same Najashi to whom the Messenger ﷺ dispatched the Muhajireen, and the Najashi to whom a letter was sent inviting him to Islam; it is as if they are not familiar with the hadith of Anas b. Malik, which was reported by Muslim in his Sahih;

(عن أسن أن النبي ﷺ كتب إلى كسرى بإل فيسر وإلى النجاشي وإلى كل جبار بدعوهم إلى الله تعالى. وليس بالنجاشي الذي صلى عليه النبي ﷺ)

“That the Prophet ﷺ wrote to the Kisra, Qaysar, Najashi and every tyrant inviting them to Allah ﷻ. But he was not the Najashi for whom the Prophet ﷺ made the (Janazah) prayer.”

As for the two letters mentioned by Muhammad Hamidullah in his book, ‘Political documents of the Prophetic Era.’ They state that the Najashi wrote a letter to the Messenger ﷺ in which he states his conversion to Islam and his readiness to come to the Messenger ﷺ if he orders him to do so; and that he has sent his son Arha b. al-Asham b. Abhar, and the letter was sent when the Messenger ﷺ was in Makkah. As for the second letter, it was mentioned that the Najashi sent it with the Sahabah returning from Habashah whilst he ﷺ was in Madinah.

There had been no mention of these two letters in the sound books of hadith. The author of, ‘Political documents of the Prophetic Era’, mentioned that he took these documents from the history books like Tabari, Qalqashandi, Ibn Kathir and others. He did not mention that he took any of them from the books of hadith. The books of history are not authentic, because they are not concerned with the transmission of the reports like the hadith books. They gather all the reports like the one who gathers wood at night, he does not know whether his hand is falling upon a branch or a snake. Hence, these two letters are of no value, not to mention their contradiction with the hadith of Anas as reported by Muslim, and the narration of Umm Salamah in her talk about Najashi, and the Muhajireen in Habashah, of whom the last was Ja’far, who did not mention that an-Najashi embraced Islam, though Ja’far returned to the Rasool ﷺ in the seventh year, after the conquest of Khaybar, and after the Rasool ﷺ sent the letters to the Kings and princes. Therefore, those two letters are not correct, and deducing them is not correct as well, so they are rejected. From all of this, it is clear the Najashi who embraced Islam, and on whom the Rasool ﷺ made funeral prayer is not the same Najashi to whom the Muhajireen emigrated. He is also not the same Najashi to whom the Rasool ﷺ sent a letter to, inviting him to Islam, between the end of the sixth year of Hijrah and the beginning of the seventh year, with Amru b. Umayyah ad-Damri. He is rather the Najashi who assumed the power in Habashah after the death of the Najashi to whom the Rasool ﷺ sent the letter inviting him to Islam.

The Najashi who embraced Islam had taken power in the seventh year. This is because the Messenger ﷺ had sent his messengers to the kings and rulers, including the Najashi, after his return from the expedition of Hudaybiyah. This was at the end of the sixth year of the Hijrah, in the month of the Zhul Q’ad. This Najashi would have died in the seventh year, in which the Najashi who had embraced Islam assumed power, and
he was the one for whom the Messenger ﷺ prayed the Salatul Janazah, and whose death was before the conquest of Makkah in the eighth year of the Hijrah, as mentioned by al-Bayhaqi in his ‘Dalaa’il an-Nabuwwah’.

Hence the period of time between his assuming power, and conversion, and his death was a short time. He secretly embraced Islam and no one knew of his conversion, not even the Messenger ﷺ. The Messenger ﷺ was informed by revelation about his death and conversion, on the day that he died, as indicated by the wording of the six hadith in Bukhari, which he reported about his death. The short period of time that he spent as a Muslim before he died did not enable him to know the rules of Islam. The Prophet’s lack of knowledge of this meant that he did not write to him about what he should do.

That is why this cannot be used as an evidence for those who permit participation in a kufr government, which rules by other than what Allah ﷻ has revealed. Their argument is therefore invalidated.
The war of The West against Islam assumes different guises and includes various spheres, which are all summed up in the undertaking of whatever distances Islam from the reality of life. The campaign was not limited to distorting its image, destroying its Khilafah, disparaging its rules and depicting Islam as something from the past. Rather, the campaign targets anything that can bring it back to the leadership of the world. They constantly fear Islam. That is why their plotting never ceases, lest the carpet be pulled from under their feet, and if the Muslims came back to their glory.

The West looks upon the Muslims as a nation that lives by her Islam, their deen is a universal deen, which is fit and suitable for mankind, and their souls constantly look for unity. The different strategic areas of their States will become the place of one strategic State, which will hold the waists of all the continents and tower above them. They are sitting on huge resources more abundant than the needs of a super power, thereby making it a leading State. Their numbers are close to a third of the world population. Their worry and concern, if Allah gives them victory, is not the killing and plundering of the resources of the lands they open; rather it is the opening of hearts and bringing the people - all people - from the darkness of kufr to the guidance of Islam. It is in the conviction of every one of them that bringing any person into Islam is more valuable to him than the world and what it contains.

That is why Islam has witnessed many plots against its rules and the sincere ones, working to remove The West’s effect on its people and others. This plotting takes place in proportion with the danger they feel of it.

If Islam had not been the true deen of Allah then it would have been wiped out, vanished and completely ruined. However, the Iraadah
has began to flow in the body of the Ummah, which has made their task against the deen difficult, and has made the Ummah look at The West, the rulers and these Ulama’ as the same; as a Shaytan and the rulers as the followers of Shaytan, and that those scholars would not have reached their positions, except in proportion to how much they have foiled the dignity of the deen before the rulers, and they are the scholars of decline, and they will come to an end when the decline comes to an end. The period of the correct Islamic revival has its own scholars who might be untidy in their appearance, but God fearing and honest.

Today we are at a stage where the West and the rulers live in the actual fear of Islam’s return. That is why we see them sensitive to every Islamic call posing as a danger to them, working to stop it and the Ummah began to turn her back to them, due to their frequent justifications that carry no sign of truth, and their Fatawa that deviate from the regulated Shar’ee principles, and in their final stages they did not only start to contradict an Islamic understanding, but to suspend Shar’ee texts, upon whose authenticity and adherence (in action) the Ummah are agreed. Some of these Fatawa have reached the point that they enjoin the munkar (evil) and forbid the ma’roof (good), may Allah save us from that! The zeal displayed by such scholars, when they present their thoughts, which are alien to Islam, and novel to Islam, is not to please Allah but to please the rulers and their masters. When they show concern for the Muslims and the interests of the Islamic da’wah in their discussions, the Ummah have come to realise the error of such thoughts and the deviation of those who advocate them.

Even when it comes to our deen, The West wants to make us understand our deen in its own way. The one who deviates from this viewpoint, then it mobilises its media against him. Thus, it depicts Islam in an abnormal way, intending to violate the traditions, disagree with the norms and break the consensus. It labels Islam with extremism, terrorism, fundamentalism and bigotry. It describes the deen as an enemy to humanity, which prefers darkness and living in the darkness. And it is aggressive, inciting in its approach animosity and hatred. After distorting the picture and changing the facts, the regimes begin to attack it, considering that it deserves it. In doing all this, they rely on the ignorance of the people about the facts, and the help of some scholars, who bless everything that The West does. However, the awakening we see today has been in the body of the Ummah, which has made their task against the deen difficult, and has made the Ummah look at The West, the rulers and these Ulama’ as the same; as a Shaytan and the rulers as the followers of Shaytan, and that those scholars would not have reached their positions, except in proportion to how much they have foiled the dignity of the deen before the rulers, and they are the scholars of decline, and they will come to an end when the decline comes to an end. The period of the correct Islamic revival has its own scholars who might be untidy in their appearance, but God fearing and honest.

Today we are at a stage where the West and the rulers live in the actual fear of Islam’s return. That is why we see them sensitive to every Islamic call posing as a danger to them, working to stop it and the Ummah began to turn her back to them, due to their frequent justifications that carry no sign of truth, and their Fatawa that deviate from the regulated Shar’ee principles, and in their final stages they did not only start to contradict an Islamic understanding, but to suspend Shar’ee texts, upon whose authenticity and adherence (in action) the Ummah are agreed. Some of these Fatawa have reached the point that they enjoin the munkar (evil) and forbid the ma’roof (good), may Allah save us from that! The zeal displayed by such scholars, when they present their thoughts, which are alien to Islam, and novel to Islam, is not to please Allah but to please the rulers and their masters. When they show concern for the Muslims and the interests of the Islamic da’wah in their discussions, the Ummah have come to realise the error of such thoughts and the deviation of those who advocate them.
authenticity of the texts, which resulted in the 'ilm al-Hadeeth (science of Hadith); and their deep concern for understanding the texts that resulted in the science of Usul al-Fiqh. Some of its principles were laid down, such as ‘Allah is the Haakim (judge), ‘the basis of actions and things is the adherence to the Shar’ee evidence’, and ‘pretty is what the Shar’a says is pretty, and ugly is what the Shar’a says is ugly’;’Good is what pleases Allah and bad is what angers Him’. We see as well that the Muslim believes his happiness is the attainment of Allah’s Good Pleasure, and his tranquillity and stability rest on the satisfaction of his instincts and organic needs according to his belief in Allah ﷽ and adherence to His Shar’a. Thus, we see the structure of Islam complete and perfect, where all of its thoughts are in harmony and established on one basis. Whatever this basis approves of is taken otherwise, it is rejected.

Whatever applies to Islam as an ideology applies also to the capitalist thought, because it is an ideological thought, and its intellectual structure is homogeneous, so either it is taken as a whole or it is rejected as a whole. The idea of separating the deen from life represents the basis from which its solutions emanate and on which all its thoughts are built. The idea of separating the deen from life, which was established on the compromise solution, led to the belief that man is master over himself. In order that he can be master over himself, any guardianship over him must be removed, a matter that cannot be achieved except by letting him practice the four freedoms by himself. Thus the idea of freedoms arose, which has a specific meaning to him; to be the master over himself means that he should strive to secure his fundamental needs according to his own views, without the control of any external viewpoint, whether it is from a religion or otherwise. This resulted in the idea of Democracy. The one who embraces the idea of separating the deen from life considers his happiness to be attained when he attains the optimum level of sensual gratification. So whatever his mind comprehends as an interest (because his mind is the legislator), became the purpose of his actions.

When the thought is homogeneous, it does not accept anything to be mixed in it. The mixing, in the Shar’ee meaning is Shirk, whether it is kufr or a sin.

Just as Islam does not accept Democracy, because Democracy is the ruling of the people, whilst the judgement in Islam is for the Shara’;
likewise the Capitalist thought does not accept Islam to assume the power, because that would mean the abolition of Democracy and all the thoughts that result from it. Hence, we see The West fighting the radical Islamic calls and the Islamic movements that are working to assume the power. The West views these as a danger to it, and it would destroy it from the basis. From this standpoint The West fights them and commits aggression against them, and views them as its mortal enemy, and charges them with various labels. It labels them as fundamentalist, because they build on principles that do not recognize its existence; and extremist because they refuse to deal with it, for there are no common matters between them; and bigoted because they do not show regard to its call and do not consider its existence. If we were to examine the matter, we would see that what it labels others with, is what it is wholly engaged in itself, and it can be described with what it describes others. It terms of The West’s standpoint, it is considered fundamentalist because it builds on a basis, which it believes in and does not accept any other basis to be rival to it, although the Democracy they advocate permits others to assume the power, as long as the people select it. It is also considered extremist, terrorist and bigoted, because it does not respect the existence of political Islam, nor deal with it, and nor is it possible to meet with it over common matters. How many times The West has contradicted its ideology, and plunged itself in what it portrayed the others as? What kind of Democracy is this, which cancels the elections in the order to impose instead of it the dictatorship of rulers, while in its view, this is the way that reflects the view of the people?

Therefore, when we wish to pass a judgement on an idea as being correct or erroneous, we must refer it to its basis, examine it and judge it through that basis. It is not possible to examine any partial thought via the basis of another idea. We cannot say, for example, that happiness in Islam must be based on obtaining the optimum level of sensual gratification. Nor can we say that the Muslim can believe in the freedoms The West believes in, because Islam does not approve or agree of that. The one who accepts Islam as a basis, he must accept whatever emanates from it, and take Islam as a whole, because leaving some of it is like leaving the whole. He says;

From this standpoint we reject the view of the western states that Islam is a deen of moderation and that it rejects extremism. It is a word of truth but with an evil aim, because the West proceeds from its corrupt basis.

Thus tatarruf (extremism), ghulou (excess), israf (extravagance) or ifrat (immoderation) are words that have Shar’ee meanings; if a Muslim disagrees with them, he will fall into sin. Likewise, i’tidal (moderation), iqtisad (adoption of a middle path), istiqamah (straightness) and wasatiyyah (moderation) have their own Shar’ee meanings, which the Muslim must adhere to. The same applies to tafreet (negligence) and tasahul (carelessness). When we wish to know the rule of the Shar’a about them, we cannot proceed from concepts and criteria the capitalist believes in, in order to judge on them. This is Haraam. This also serves the West and its thought, and makes a reference to other than Islam when judging on Islam and its concepts.

There are many Shar’ee rules that the Muslim must undertake, otherwise he will be sinful if he leaves them, but the West considers them as extremism, fanaticism and and terrorism. Things such as Jihad in the path of Allah ﷺ, working to establish the Khilafah, enjoining the ma’roof (good) and forbidding the munkar (evil), which include the rulers; opposition to kufr, carrying of the da’wah, rejecting Democracy, prohibiting the dealing with riba (usury), women wearing Hijaab, and many other such obligations that the Muslim must adhere to. Are we allowed to judge on these matters through the stinking corrupt western thought, which did not bring any good to its followers, so how can it bring any goodness to others? Moreover, are the Muslims allowed to advocate what the West advocates?
Thus, we must reject the West’s idea of extremism and moderation. We must reject the West’s interference in the affairs of our deen. That is why this discussion did not proceed from a Shar‘ee standpoint from the very beginning. Rather it is a political stance, used to entrench a direction in the Ummah suitable for the West. It is discussion that relates to the continuation of the colonisation of peoples minds.

Today, we must move to understanding the opinion of Islam regarding this subject from a Shar‘ee standpoint, which serves the da’wah and draws us closer to Allah ﷺ.

Al-mughalaab (the extremism) or ghulou (excess) is increase and exaggeration. Mughalaab in religiosity is strictness and rigidity in exceeding the limit ordered and decreed by the Shar‘a. It is also called Ibraa. In contrast to mughalaab is the tafreet (negligence), derived from the word ‘farrata‘; in the matter ‘Fartan’, meaning to fall behind, waste, and show weakness in it. Tafreet in the deen means the negligence in its rules, wasting its rights, and showing weakness in performing its duties. From this arises the statement ‘laa ifraat wa laa tafreet fil Islam’, meaning there is neither exaggeration nor negligence in Islam.

As for iqtisaad (mediatory position) it is tawassut (middle positioning), ‘itidal (moderation) rashd (forthrightness), and istiqaamah (straightness). The mu’tadil in the deen is the one who adheres to the order of Allah ﷺ and does not deviate from it towards ifraat or tafreet. He ﷺ said:

“Qasada fil Amr qasdan means he took the middle course, sought for the most relevant and did not go beyond the limit”.

The one who examines these definitions will understand that the Muslim is required to adhere to the hudood (limits) of Allah and not overstep them. He should also be mu’tadilan ie mustaqeeman (upright) on His order. The Messenger of Allah ﷺ said:

And istaqaam (stand firm and straight) as you are commanded." [TMQ 42:15]. Thus, Allah is the One Who commands and the Muslim is the one who is obedient and adheres to the command. The Muslim is not able to know the path of Taqwa and the way to straightness by himself. If he follows himself, then he has followed his whims, and the one who followed his whims has deviated. Therefore there is no istiqaamah except with the following what Allah ﷺ has ordered and restricting oneself to it alone, and not overstepping it, whether by doing more than one is required to do or falling short of it. In order to understand this, we must refer as usual, to the basis.

The Muslim believes in Allah ﷺ and believes in what Islam has brought, in terms of solutions, that agree with his fitrah (natural disposition) that Allah ﷺ has created in him. This is because this fitrah is from the Creator who created it, ordained its attributes, and created what is good for it. At the same time, he believes that what other religions and ideologies have, in terms of solutions, are deficient, erroneous and deviant, they cause misery and do not bring man happiness. That is either because they are the handiwork of man who is unable, needy, weak, hasty and limited, whose mind is not able to encompass his reality as a human being and consequently is unable to provide solutions; or they are divine in origin, but they have come for specific peoples and not for all; in addition to the fact that man’s action has reached them in fabrication and change.

That is why Islam is distinguished from other ideologies and religions as being a divine deen, which deals with all actions of man and gives solutions in such a manner that ensures happiness in both worlds.
he is, or the depth of experience he has, or the strength of his Imaan. In
the process of legislation, man must submit to the texts, even if he is Abu
Bakr as-Siddique. Perhaps this is what he meant, when he stated in his first
speech after assuming the reigns of the Khilafah; “Obey me as long as I
obey Allah regarding you, and if I disobey (Allah) then I have no right of
obedience over you. For indeed I am a follower and not an innovator”,
in adherence to the saying of the Messenger ﷺ;

“Follow and do not innovate, for you were given what is enough
for you.”

This is something we find in the Muslim and do not find in the
thoughts of others, who try to solve problems of man themselves;
because Islam is fundamentally different from them.

Accordingly, the Muslims are obliged to adhere and not be defeated and
they should follow rather than innovate.

If we look at the state of Muslims towards this deen, from the
beginning of its revelation on the noble Messenger ﷺ until today, we
will find that the love of the deen in some Muslims had exceededeverything else. Some took their own view that they are able to worshipAllah ﷻ in a stronger manner. They might look down upon the correct
and regulated worship of others, because they see themselves as able tounderstand the Qur’an and its daleel (evidence) perfectly. They might also invent a new method (of worship) for which no
daleel has come, being led by what their nafs (whims and desires) want. The
matter may exceed the bounds, such that he wants to impose it on others,
and he portrays the one who does not respond to it as being weak
in understanding, and weak in opinion. This is Haraam, even if it ensues from the love of Allah ﷻ and
His deen, because it constitutes changing of the deen and exceeding the
limit set by the All-Wise Legislator. Thus, Allah is the One Who has
created us, and we do not encompass Him in knowledge, and nor do we
know the reality of His Essence, or know which worship is obliged on us;

Also, Allah ﷻ has preserved this deen for us from being lost and has
prevented the hand leaning towards change and fabrication of its texts. He ﷺ said;

“Verify We: It is We Who have sent down the Dhikr (ie the Qur’an) and surely,
We will guard it.” [TMQ 15:9]. However He ﷺ did not prevent the understanding of people from deviating. Preservation and protection of the
texts is a proof from Allah ﷻ in this world, is blind and has deviated from the
right path and has abandoned the truth.

It is Islam that decides, and the Muslim believes in what Islam has
decided. Man as a whole is not able to legislate, no matter how intelligent
rather, He ﷺ encompasses everything. Since we desire the Good Pleasure of Allah, then nothing pleases Him except that we stand firm and straight on His command. He ﷺ, drawing our attention to His Knowledge, regarding this issue says;

"Should not He Who has created know? And He is the most Kind and Courteous, the All-Aware." [TMQ 67:14]. Al-Bukhari, reported from ‘Aisha ﷺ; Rasool Allah ﷺ did something as a form of concession, but some people declined to follow him in that. The Prophet ﷺ got knowledge of that, so he praised Allah ﷺ and said,

((ما بال أقوام يترهون عن الشيء أصنعون، فوالله إني أعلمهم

بالله وأشذهم له خشية))

“What is the matter with some people, who decline from (feel above of) something that I do? By Allah, I am more knowledgeable than them of Allah, and more than them in fear of Him.” Here comes the warning against the excess, and the command to enter into Islam, and drink (take) from it gently. Al-Bukhari reported from the Rasool ﷺ that he said,

((إن الدين يسر، ولن يشاد الدين أحد إلا غلبة، فسصدوا

وقاروا، وبرشوا، واستعينوا بالغدوة وأغدوا وروحوا، وشيء من الدلجة))

“The deen is easy. Nobody dealt harshly with the deen, save it defeated him. So follow the right course and close as possible. Pass the glad tidings. Make use of the ghudwah (the early morning after fajr). Travel early and come back by evening, and use some of the duljah (early hours of the night, in travel).” In another narration,

((وقاروا وأغدوا وروحوا، وشيء من الدلجة، القصد القصد

tabagwa))

“Come closer (to the straight path), travel early and come by evening, and use some of the early hours of night. Follow the middle course, follow the middle course, you can then reach (the aim).”

Regarding the good intention, which forms the impetus for strictness and excess, al-Bukhari and Muslim report from Anas ﷺ concerning a group of people who, upon being informed about the worship of the Messenger ﷺ, viewed theirs as little. So they said, “How far we are from Rasool Allah ﷺ, for Allah ﷺ has forgiven all his sins.” So they pledged together to spend nights in qiyaam (prayer), fast all the days, and isolate (from relationship with) women. The Rasool ﷺ said to them:

((أتم القوم الذين قلتهم كذا وكذا؟ أما ابن أحساكم الله

وأتقوا له، ولكي أصوم وأفطر، وأصلي وأرقد، وأتروج

 النساء))

“Are you the people who said so and so? Indeed I fear Allah more than you, and observe Taqwa to Allah more than you. But I fast and break fasting, I pray and sleep (at night), and I marry women”, and he ended his hadith by saying,

((فمن رغب صنيع فليس مبي))

“So whoever turned away from my Sunnah (way), he does not belong to me.”

This indicates Allah ﷺ does not accept any actions except those legislated by Him. What man adds or invents is not considered drawing close to Allah ﷺ. Abu Dawud reported in his Sunan about a man who asked the Messenger of Allah ﷺ; “O Messenger of Allah ﷺ, how is it if a man fasts all the (days of the) time?” The Rasool ﷺ said;
neglects his duties. Thus he believes in the deen in origin, but neglects his duties, depends on his wishes, commits the grave sins and promises himself with repentance before his death, as if he knows the ghayb (unseen) of his ajal (life-term). This is Haraam. The Muslim is rather required to adopt Islam completely and with haste, and not accept anything but the best obedience; otherwise his behaviour is considered deviation from the straight path of Allah ﷻ.

Just as Allah ﷻ and His Messenger ﷺ warn the Muslims of excess and exaggeration as individuals, He ﷺ also warns them of this, as groups, States and 'ulema. Today, we see many Muslims from the da’wah carriers and their scholars, proceeding from the love of Islam, wishing to give the image of the deen as being sublime, easy and free of difficulty, going too far in this regard. They cross the bounds and deviate from the straight line drawn by the Messenger ﷺ, neglecting many of its ahkaam, and coming out with opinions that have no connection to the texts of Islam. They did all of this just to give an image of Islam as agreeing with the time and moving with the reality, until they took this matter to the point of suspending Shar’ee texts, upon which the Ummah agreed to adhere. Not to mention the interpreting away of some other texts. They came to the view that the murtadd (apostate) is not killed, despite the saying of the Messenger ﷺ;

\[\text{Whosoever changes his deen, kill him.}\] [Reported by Bukhari and Ahmad], under the pretext that the circumstance and the reality in which the Messenger ﷺ said this differs from our circumstance and our reality. This was done so as to harmonise this position with the position of the West, which advocates freedom of religion. They came to take the view that it is allowed for the woman to assume the position of Imaamah, despite the hadith of the Messenger ﷺ;

\[\text{No people will ever succeed, if they appoint a woman as ruler.}\] [Reported by Bukhari, Ahmad, Tirmizi, Nasa’i], under the pretext that this hadith was said regarding a specific incident and cannot be generalised. They did this in order to give the image that Islam respects women;
This is the understanding of The West on the subject of moderation and extremism. This is the Islamic understanding. So do you think they meet? The West's intention behind its position is to destroy what it sees as representing a danger to its presence and colonisation. So shall we help The West and give them power over the necks of the Muslims? Helping The West means to help them against the Muslims who are working for Islam. He said:

“Thus We have made you a balanced nation, that you be witnesses over mankind and the Messenger be a witness over you.” [TMQ 2:143]. In other words, Allah has made this Ummah a just witness over mankind, just as the Messenger is a witness over the Ummah. Owing to this, the Ummah becomes the best and most honourable Ummah. Her position amongst mankind is like that of the summit of a mountain, where she occupies its highest and most central position. We do not explain this ayah as The West explains it, from the standpoint of its concepts based on the compromise solution. This is Haraam as we have explained before. The ‘Aqeedah cannot be based on the compromise solution. This is like kufr itself. The issue is one of either kufr or Imaan, light or darkness, guidance or misguidance. As regards the subject of the Shar’eeah rule, we have previously established that there is no legislator, no haakim (judge) except Allah, and that there is none to reverse His judgement, for He is the best of Judges.

Our hearts carry the goodness for this deen and yearn for its victory. With the Help and Tawfeeq of Allah, hearts and minds will be opened to the support of this deen. The goodness that we cherish for ourselves, we also cherish for others. We pray to Allah that He makes our advice like the rain with which He revives the hearts and minds, for Allah alone can show the Straight Path.