

*Khilafah
is the
Answer*



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Translation of the Qur'an

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

سُبْحَانَكَ
وَبِحَمْدِكَ

- *subhanahu wa ta'ala*

صَلَّى
وَعَلَّمَ

- *sallallahu 'alaihiwa sallam*

ra - radhi allaho anha/anho

AH - After Hijrah

CE - Christian Era

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Introduction

The Times Newspaper once quoted a Hindu writer as saying,

“Turkey is now reduced from being a world-influence as the head of Islam to the insignificance of a Balkan State.”

That was on the 7th of March 1924, a few days after the destruction of the Khilafah ruling system at the hands of the traitor Mustapha Kamal. Almost 80 years later it is clear what a miserable fate was to await the Muslims of Balkan States such as Bosnia and Kosovo. Who could forget the sight of girls, tormented and unable to bear dishonour, hanging by their necks from trees? Who could forget the fields full of bones at Srebrenica? These were victims of crimes committed under the noses of a cowardly UN protection force that had betrayed its promise, given in exchange for the disarming of the local Muslim fighters defending against the Serbs. We should ask how such things could happen when the sons of Sultan Murad, who brought Islam to the Balkans 600 years earlier, were only 15 minutes away by plane? How desperate we felt when planes of food and blankets and copies of Qur’an were sent while our armies were locked in their barracks!

How many hundred thousand children have died in Iraq under a cruel international regime of sanctions? Yet at the time of writing the doors of Iraq’s neighbours are now open to a similar number of US troops in readiness for yet another killing spree, this time in the name of a “war on terror”.

How long will the Muslims of Afghanistan suffer American bombing and subjugation to mafia warlords under the cover of a phoney Loya Jirga headed by a Pashtun consultant for a major American oil company?

Muslims everywhere have sensed themselves an open target for attack - easy prey whether in Palestine, Iraq, Bosnia, Chechnya, Kosovo, Afghanistan, Kashmir, Somalia, Gujarat - and the list is always growing.

Since the destruction of the Khilafah Muslims have been plumbing the depths of despair. The Islamic world has become characterised by failure, disunity, bloodshed, insecurity and oppression. Our countries are totally ineffective on the international stage and due to the

dominance of our enemies they are unable to do anything for themselves. Worse than that our rulers themselves seem to be the dagger at our own throats in the hand of our enemies.

It is against this sorry background of affairs that the time has come for the Muslims to ask themselves some searching questions, such as why our society has become so backward and why our governments are amongst the most ruthless in the world. They think nothing of imprisoning subjects by the thousands without trial, and inflicting torture and extermination upon their own people.

Despite all the oppression that the Muslim Ummah faces we are characterised with confusion, weakness and disunity. For example, why had the Arab world, with its money and oil, been unable to wield any influence against Israel, and why has the Muslim nation, more than one billion in number, been unable to defeat Israel, a nation with a population the size of Ireland?

Why, when the Arab states alone have received many thousands of billions of dollars of oil revenues, has none of them got anywhere near becoming a newly industrialised country like Korea or Singapore? Who can even imagine so much money but what has it bought for this Ummah? It was taken from beneath our feet but it did not feed our poor or provide laboratories for our scientists or investment for our industry. It was not spent to raise an army to gain victory for Islam and the Muslims in even one single war. Rather, we have become used to many wars among ourselves, and we wait for bombs to fall upon our heads in the name of a post September 11th war on terror as indeed we have waited in impotence many times before.

Why is there such a complete lack of co-operation and complementarity between the various Muslim state economies? Saudi Arabia's money and Sudan's population and agricultural potential should produce a huge and successful farming industry; Gulf finance and Egyptian expertise and population should produce a successful manufacturing industry - they do not, why?

Why is it that in matters of religion, history, language and culture we are so similar to each other, yet we are so disunited?

In the end these questions boil down to one, namely, why is it that the once mighty and great Muslim nation is now so weak?

Our weakness is not inherent, and certainly does not lie with Islam. We are weak because we have abandoned Islam. Although we remain Muslims, the environment and society in which we live is non-Islamic.

The present day Muslim society can no longer be said to represent Islam. The public values, ideas, concepts, laws and ruling system proceed from the non-Islamic viewpoint of life. We have changed our loyalties and commitments from Islam to ignorance (jahilliyah). Capitalism, democracy, socialism, nationalism, self-interest, benefit, and pride are all ideas that have replaced the unity of Allah (tawheed) as the motivation of life and source of authority. Thus, the Islamic values have ceased to enter our hearts; our minds are no longer illuminated by the true Islamic concepts, and our way of life is at variance with our creed.

When in 1924 Mustapha Kamal formally abolished the Khilafah system, the Muslims finally relinquished the divine laws (ahkam Shari'ah) as the regulator of their lives. They adopted Western codes and systems of ruling and detached Islam from life's affairs. The Muslims turned away from the sole worship of Allah (ﷻ) to the worship of man-made systems and laws. This is the source of our weakness and humiliation.

After the demolition of the Khilafah the Muslim territories fell under the occupation of the European colonial powers, in particular, Britain and France. These two countries directly imposed their capitalist systems in the fields of economics, ruling, education, and politics. The countries were completely governed by these secular systems.

Under the colonial powers, many Western educated people rose to high positions within the state. They held important positions in government, society and the media. Through their influence they sought to Westernise society in the Islamic world.

After the Second World War, old style colonialism came under attack. The European powers faced heavy financial obligations as a result of the war; and due to the weight of Soviet propaganda against colonialism, and more importantly, anti-colonial pressure from the

United States, the occupying powers withdrew and pseudo-independence was given to the colonies.

These newly independent states were left in the hands of the new generation of secular people who had been groomed by the West and cultivated under the supervision of the old imperialists. These secularists followed in the footsteps of their former colonial masters.

In an effort to achieve progress and to revive their countries these new secular leaders explored every avenue and slogan, apart, it must be said, from Islam. What is apparent, however, is that the reverse happened. Politically there is only corruption and oppression; and the regimes succeed only in dividing and impoverishing the nation. Humiliatingly the Muslim countries have become increasingly dependent on their enemies.

In sum, the secular programmes did not only fail to achieve the false dreams of the materialist thinkers, but pushed the Muslims further towards total enslavement to the Western and communist blocs.

In the heroic liberation battles that were fought to free Muslim land, Islam was the only real power that moved the people. Yet, when the reigns of power returned to the people, the Muslims who led the battles were removed, and the secularists usurped the power. In Tunisia, Algeria, Egypt and Pakistan secularists out manoeuvred and overpowered the Muslims. But the Islamic activists, throughout the Muslim countries, never abandoned their work. They continued to work in the society to confirm the failure of the secular programmes to bring about the desired progress and improvement in the standard of living. They struggled to refute the secularists' political dogma, and to uncover the conspiracies against the Muslim Ummah.

When the failure of these alien systems became clearly visible for everyone to see, people began to consider Islam as the real political alternative to the corruption, humiliation, weakness, division and apathy which had taken root in every Muslim country. Accordingly, over the last two decades Muslims, throughout the Islamic world, have returned to Islam. Arabs, Afghans, Africans, Iranians, Kurds, Malaysians, Pakistanis, Turks, and many other Muslims of different nationalities have started to study its beliefs, contemplate its laws and rules on

society and state, and have taken up the struggle to restore Islam as the regulator of their lives. The strength of their will and conviction in Islam is so potent that it has shook thrones, forced itself onto the political agenda of the superpowers and captivated the imagination and intrigue of the West. But above all, this newfound zeal for Islam has sent a resounding message of hope to every Muslim that Islam will again be brought back to the mainstream of life. What is required from us is to contribute to this blessed struggle through a profound understanding of the nature of our problem, the correct solution for this problem, and the procedure to bring to fruition this solution.

Chapter 1

Khilafah is the Answer

Allah, the Supreme, demands that people worship Him alone. This means that they derive their concepts, values, laws and ruling system from Allah, i.e. through the Quran and the Sunnah of the Prophet (ﷺ). Adopting any other source of authority is a negation of the declaration 'La ilaha illa Allah' – there is no deity but Allah.

Islam provides the Muslim not only with a belief (Iman) but the solutions for all his problems as well. The application of these solutions to the problems of life is worship. When the Muslims applied these solutions, i.e. the divine laws (ahkam shariyah) and conducted all their affairs according to Islam and the Islamic ruling system, we were the mightiest nation on earth and the most civilised society the world has ever known. When we slackened in our adherence to Islam, we declined both as a state and people. When we abandoned Islam and its system of life, our decline was complete and our failure and humiliation was apparent for all to see.

Our revival can only occur when we return to Islam, believing in its creed and implementing its systems and laws. When these two interdependent elements are brought together in harmony, the Muslims will progress. Achieving the satisfaction of Allah, we will ascend to our rightful level as leaders of mankind. But so long as we implement non-Islamic laws and systems of life we will continue to fumble in the depths of despair, exploited and cheated by nations who once never dreamed they could be our equals let alone our superiors.

Currently, the non-Islamic systems of government, with the assistance of force and oppression, prevent us from living the kind of life demanded of us by Allah ta'ala. Therefore, these governments must be removed, to be replaced by one Islamic government, i.e. the Khilafah state.

The establishment of the Khilafah state is not only a practical necessity, but also a religious obligation.

Chapter 2

The Khilafah defined

The body responsible for the implementation of the divine laws (ahkam shariyah) and the propagation of Islam is known as the Khilafah. The Khilafah is the name given to the Islamic ruling system which is distinguishable from all other ruling systems. Based solely on the Book of Allah and the Sunnah of the Prophet (ﷺ) the Khilafah system is unique.

Although some refer to the system by the name of Imamah, the actual ruling system is one and the same. Numerous authentic traditions (ahadith sahiha) of the Prophet (ﷺ) confirm this. Whilst either name can be used to identify the system, Islam demands that the Muslims adhere totally to the Islamic system these hadith describe.

The Khilafah means the common leadership of all Muslims in the world, which implements the divine (shariah) laws and conveys the invitation (dawa) of Islam to the world. The Imamah means the same.

Chapter 3

Establishing the Khilafah is compulsory

The establishment of a Khalif for Muslims is an obligation on all Muslims all over the world. The performance of this duty, like any of the duties prescribed by Allah (ﷻ), must be done. There is no choice in the matter. To be complacent, or to neglect this duty is one of the greatest sins for which Allah will punish severely. This understanding is supported by evidences from the Book of Allah, the Sunnah and the consensus of the companions of the Prophet (ﷺ), i.e. ijma'a-as-sahaba.

Evidence from the Sunnah

من خلع يداً من طاعة لقي الله يوم القيامة لا حجة له، ومن مات وليس في عنقه بيعة مات ميتة جاهلية

Abdullah bin Omar reported:

I heard the messenger of Allah say: whoso takes off his hand from allegiance (baya) to Allah will meet him on the resurrection day without having any proof for him, and whoso dies while there was no allegiance on his neck dies a death of the days of ignorance (jahiliyyah). Muslim.

Thus, the Prophet (ﷺ) made it compulsory that every Muslim should have a pledge of allegiance (baya) on his or her neck. He described the person who dies without a pledge of allegiance on his neck as dying a death of the days of ignorance, i.e. before Islam. The pledge of allegiance is not given to anyone except the Khalif.

Although the Prophet (ﷺ) did not mention that it was compulsory for every Muslim to give a pledge of allegiance to a Khalif, he made it an obligation that every Muslim should have a pledge on his neck. In other words, it is compulsory for there to exist a pledge of allegiance on the neck of every eligible Muslim. This necessitates the presence of a Khalif to whom every Muslim can give the pledge. Accordingly it is the

presence of the Khilafah, which renders possible the existence of a pledge (baya) on the neck of every Muslim.

Therefore, this hadith of the Prophet (ﷺ) is an evidence that the appointment of a Khalif is an obligation (wajib) and not an evidence to suggest the making of the pledge is an obligation. This is so, because the Prophet (ﷺ), in the hadith, rebukes the absence of the pledge of allegiance on the neck of the Muslim at the time of death, and not the giving of the baya itself.

Hisham bin Urwa reported on the authority of Abey Saleh on the authority of Abu Hurairah that the Prophet (ﷺ) said:

روى هشام بن عروة عن أبي صالح عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال { سيليكم بعدي ولاة فيليكم البر ببره , ويليكم الفاجر بفجوره , فاسمعوا لهم وأطيعوا في كل ما وافق الحق , فإن أحسنوا فلكم ولهم , وإن أساءوا فلكم وعليهم }

“Leaders will take charge of you after me, there the pious (one) will lead you with his piety and the impious with his impiety, so listen to thme and obey them in everything which conforms with the truth. If they acted rightly it is to your credit, and if they acted wrongly it is counted for you and against them.” al Mawerdy

Muslim reported on the authority of al-Araj on the authority of Abu Hurairah that the Prophet (ﷺ) said:

« إنما الإمام جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ »

“Behold, the imam is but a shield from behind which the people fight and by which they protect themselves.”

وروى مسلم عن أبي حازم قال: قاعدت أبا هريرة خمس سنين فسمعتة يحدث عن النبي صلى الله عليه وسلم قال: « كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبي خلفه نبي، وأنه لا نبي بعدي، وستكون

خلفاء فتكثر، قالوا: فما تأمرنا؟ قال: فوا ببيعة الأول فالأول، وأعطوهم
حقوقهم فإن الله سائلهم عما استرعاهم «

Muslim reported on the authority of Abu Hazim who said:

“I accompanied abu hurairah for five years and heard him talking about the prophet saying: the prophets ruled over the children of israel. Whenever a prophet died, another prophet succeeded him, but there will be no prophet after me. There will soon be khalifs and they will number many. They asked: what then do you order us? He said: fulfil allegiance to them one after the other. Give them their dues. Verily allah will ask them about what he entrusted them with.”

Abdullah ibn Abbas reported that the Prophet (ﷺ) said:

« من كره من أميره شيئاً فليصبر عليه ، فإنه ليس أحد من الناس
خرج من السلطان شبراً فمات عليه إلا مات ميتة جاهلية »

“If anyone sees in his amir something that displeases him let him remain patient, for behold! He who separates himself from the sultan (authority of islam) by even so much as a hand span and dies thereupon he has died the death of jahilyyah (days of ignorance).” al-Bukhari and Muslim.

In these traditions (ahadith) the Prophet (ﷺ) informs us that leaders will run the affairs of Muslims, and included in these hadiths is the description of the Khalif as a shield, i.e. a protection. The description of the Imam as a shield is an indication of the benefit of the presence of the Imam, thus, it is a command of enjoyment on Muslims. This is so, because when Allah and His Prophet (ﷺ) inform us about something wherein a rebuke is mentioned this is taken as a command of prohibition, in other words, to abstain from the thing. If the text, i.e. the verse or hadith, contains praise it is taken as a command to do the action. If the commanded action is necessary to implement a divine law (hukm sharai), or if its neglect would cause a divine law to be abandoned, then this command is a decisive command, i.e. an obligation.

The hadiths inform us that those who run the affairs of Muslims are Khalifs. Therefore, this is a command to establish or appoint them. The hadiths also include the prohibition upon Muslims separating themselves from the authority, and consequently, an obligation upon Muslims to establish an authority, i.e. ruling. Furthermore, the Prophet (ﷺ) ordered the Muslims to obey the Khalifs and to fight those who dispute their authority as Khalifs, which in turn means a command to appoint a Khalif and to protect his Khilafah by fighting those who dispute his authority.

Muslim on the authority of Abdullah bin Amr bin al-Ass reported that the Prophet (ﷺ) said:

« ومن بايع إماماً فأعطاه صفقة يده وثمرة قلبه فليطعه إن استطاع،
 فإن جاء آخر ينازعه فاضربوا عنق الآخر »

“Whoso pledged allegiance to an imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can, and if another comes to dispute with him, you must strike the neck of that man.”

Therefore, the command to obey the Imam is an order to establish him, and the command to fight those who dispute with him is a collaborating evidence that this command is decisive in maintaining the presence of one Khalif.

Consensus of the Companions (Ijma-as-sahaba)

All the companions (sahaba) agreed upon the necessity of establishing a successor (Khalif) to the Prophet (ﷺ) after his death. They all agreed to appoint a successor to Abu Bakr, and upon his death to appoint a successor to Omar, and upon Uthman's death to appoint Ali as a successor to him.

The consensus of the companions (may Allah be pleased with them) on the establishment of a Khalif manifested itself emphatically on the death of the Prophet (ﷺ). The companions delayed the burial of the Prophet (ﷺ) and engaged themselves in appointing a successor to him. It is

known that the burial of the person is obligatory (fard), and that it is a sin (haram) for those who are supposed to prepare the burial to engage themselves in anything else until they complete the burial. In spite of this, some of the companions engaged themselves in appointing a Khalif, even though they were obliged to engage themselves in preparing the burial of the Prophet (ﷺ). The other companions kept silent on their action and participated in delaying the burial for two nights, despite having the ability to condemn the delay and being able to bury the Prophet (ﷺ).

This action of the companions is therefore an evidence of consensus (ijma-as-sahaba) to support the appointment of a Khalif rather than to bury the dead. This could not be legitimate, unless the appointment of a Khalif is more of an obligation than the burial of the dead.

All the companions (may Allah be pleased with them) agreed throughout their lives upon the obligation of appointing a Khalif. Although at times they differed about the person to be appointed, they never disagreed that a Khalif should be appointed. Accordingly, the consensus of the companions (ijma-as-sahaba) is both a clear and strong evidence that the appointment of a Khalif is obligatory.

The Shariah Principle

The establishment of our religion (deen) and the implementation of the divine law in every aspect of life is an obligation (fard) proven through authentic and conclusive evidences. However, the establishment of the deen and implementation of the divine law cannot be achieved unless there is a ruler who possesses the authority to do so. Accordingly, the fulfilment of the duties to implement the divine law and to establish the deen cannot be accomplished unless there exists the ruler. In this context the shariah principle states:

إن ما لا يتم الواجب إلا به فهو واجب

“That which is necessary to accomplish a duty (wajib) is itself a duty (wajib).”

Therefore, according to this divine principle the presence of a Khalif is compulsory.

Evidence from the Book of Allah (ﷻ)

Allah ta'ala commanded the Prophet (ﷺ) to rule the affairs of Muslims by that which He revealed to him; this command of Allah was conveyed in a most decisive way. Allah (ﷻ) addressed the Prophet (ﷺ) saying:

فَاَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

“And rule between them by that which allah revealed to you, and do not follow their vain desires away from the truth which came to you.” (Surah 5:48)

And He (ﷻ) said:

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

“And rule between them by that which allah revealed to you, and do not follow their whims, and beware that they may deviate you away from some of which allah revealed to you.” (Surah 5:49)

The speech of Allah to the Prophet (ﷺ) is also a speech to the Prophet's Ummah (nation), unless there is an evidence which indicates this speech is limited to him. In this case there is no such evidence limiting this address to the Prophet (ﷺ). Thus, the verses call upon Muslims to establish the rule of Allah. The appointment of a Khalif does not mean other than the establishment of the rule of Allah and the authority of Islam.

Regarding the authority, Allah ta'ala obliges the Muslims to obey those in authority, i.e. the ruler, which is an indication that the existence of the ruler is obligatory. Allah (ﷻ) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allah and obey the messenger and those in authority among you.” (Surah 4:59)

Allah does not command obedience to those who do not exist. Therefore, the existence of a ruler is a must, and the order of Allah to obey those in authority is also an order to establish them.

The implementation of the divine law depends on the presence of the ruler, i.e. the man with authority, and the absence of the ruler results in the non-application of the divine law. As the absence of the ruler results in the non-application of the divine law, which is a sin, the presence of the ruler is compulsory.

It is apparent from these evidences that the establishment of the rule and authority amongst Muslims is a duty, and that the appointment of a Khalif, who takes charge of the rule and authority in order to implement the divine law – not merely for the sake of the rule and authority alone – is also compulsory.

The following hadith of the Prophet (ﷺ) indicates that the obligation of establishing a ruler is not merely for the sake of authority and ruling. Auf bin Malik al Ash'jari reported on the authority of Muslim that the Prophet (ﷺ) said:

« خيار أئمتكم الذين تحبونهم ويحبونكم ويصلون عليكم وتصلون عليهم ، وشرار أئمتكم الذين تبغضونهم ويبغضونكم وتلعنونهم ويلعنونكم . قيل يا رسول الله أفلا نناذبهم بالسيف ، فقال : لا ، ما أقاموا فيكم الصلاة، وإذا رأيتم من ولاتكم شيئاً تكرهونه فاكرهوا عمله ولا تنزعوا يداً من طاعة »

“The best of your imams (leaders) are those whom you love and they love you and who pray for you and you pray for them, 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 messenger of Allah, shall we not then declare war on them. He said: no, as long as they establish prayer among you.” Muslim

This hadith clearly informs us about the good and the bad leaders, and about the prohibition of revolting against their authority so long as they establish the prayer. 'Establishing the prayer' indicates upholding the religion and implementing its rules.

Therefore, the obligation upon Muslims to appoint the Khalif who implements the laws of Islam and conveys its invitation (dawa) is beyond doubt with regards to its status in the texts of Islamic law. Furthermore, the duty is obligatory because Allah made it compulsory (fard) upon Muslims to establish the authority of Islam and to protect the honour of Muslims. This duty, however, is a collective duty, i.e. fard kifayah. Accordingly, if some people accomplish it, the duty is fulfilled and the responsibility is therefore discharged from the rest of the nation (Ummah). But if a section of the Ummah is unable to accomplish this duty, though they undertook actions required to fulfil it, then the responsibility remains and the obligation falls upon all the Muslims. The duty will not be excused from any Muslim so long as the Muslims are without the Khalif.

Chapter 4

The time limit for appointing a Khalif and the consequence of not fulfilling this duty

It is forbidden (haram) for a Muslim to remain more than two nights without having a pledge of allegiance (baya) on his neck. This is concluded from the consensus of the companions (ijma-as-sahaba).

As soon as the Sahaba heard the news that the Prophet (ﷺ) was dead, they went to the courtyard of Banu Sa'ida to discuss the appointment of a successor to the Messenger of Allah. At this time the Prophet (ﷺ) had not been buried. The Sahaba continued discussing the matter into the second day following the death of the Prophet (ﷺ). Thereafter they gathered in the mosque to give the baya to Abu Bakr. When the baya had been given, the Sahaba prepared the burial of the Prophet (ﷺ); three days and two nights after his death the Prophet (ﷺ) was buried. Thus, the companions of the Prophet (ﷺ) delayed the burial until after they had chosen a successor.

When Omar bin al Khattab was close to death he nominated the six people among the companions who, when the Prophet (ﷺ) had died, he had been pleased with them to select a Khalif from among themselves. The six included Uthman, Ali and Abdul Rahman bin Awf (may Allah be pleased with them). Omar decreed that if agreement on the choice of Khalif was not reached within three days, the one who disagrees should be beheaded after the three days. No one disputed this order, even though to kill someone without just cause is haram. And these six were not just anyone; they were the best of the companions who had been promised paradise. The agreement of the companions on this order is therefore an Islamic evidence for us that the Muslims are forbidden to be without a Khalif for more than three days. After the three days of discussion and consultation with the people of Medina, Uthman was chosen as Khalif.

The appointment of a khalif is obligatory from the moment the previous khalif dies or is disposed. If the delay exceeds two nights and the Muslims have not established a khalif the matter must be examined: if

the Muslims were busy engaging in appointing the khalif, but due to overwhelming circumstances, they could not accomplish it within two nights, the sin will fall from them. This is so because they engaged in performing the duty but were unable to accomplish the duty in the prescribed time because of compelling circumstances. However, if they were not engaged in the duty they would be sinful.

To refrain from establishing a khalif for Muslims is a great sin, because it is an absention from fulfilling one of the most important duties of Islam. The implementation of the sharia (divine law) and the very existence of Islam in the battlefield of life depend upon the fulfilment of this duty. Consequently, the Muslims as a whole commit a great sin if they refrain from establishing a khalif for themselves. If they agree to abandon this duty, the sin would fall on every single Muslim in the entire world. If some of the Muslims embark on working to establish a khalif whilst the others do not, the sin would fall from the shoulders of those working to establish the Khilafah, but would remain with the rest until the khalif existed, because participating in the work to accomplish the duty (fard) has the effect of removing the sin from the failure to fulfil the duty. This is the result of the participation in the work to accomplish it and a deep hatred of the thing that prevents the accomplishment of the duty.

Those who do not participate in the work to accomplish the duty will be sinful from three days after the departure of the khalif until the new khalif is appointed. This is so, because Allah had entrusted them with a duty that they neither carried out, nor participated in. Thus, they deserve the sin, the punishment and shame of Allah both in this life and the hereafter. They refrain from establishing the Khilafah and from performing the actions, which according to the divine law, establish him. The shunning of any obligatory duty that Allah has enjoined upon the Muslims, particularly the duty by which other duties are implemented, the divine law established the word of Allah exalted and Islam carried aloft, clearly deserves the punishment of Allah.

Chapter 5

The unity of the Khilafah

The Muslims are not allowed to have more than one khalif and one state; this is confirmed by the following hadiths:

Abu Said al Khudri reported that the Prophet (ﷺ) said:

إذا بويع لخليفتين فاقتلوا الآخر منهما

“When oath of allegiance (baya) has been taken for two khalifs, kill the latter of them.” Muslim

Abdullah bin Amr bin al-Ass reported that the Prophet (ﷺ) said:

« ومن بايع إماماً فأعطاه صفقة يده وثمرة قلبه فليطعه إن استطاع،
فإن جاء آخر ينازعه فاضربوا عنق الآخر »

“Whoso pledged allegiance (baya) to an imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can. If another comes to dispute with him, you must strike the neck of that man.” Muslim

Arfaja reported that the Messenger of Allah (ﷺ) said:

من أتاكم وأمركم جميع على رجل واحد يريد أن يشق عصاكم أو يفرق
جماعتكم فاقتلوه

“Whoso comes to you, while your affair has been united under one man, intending to divide your staff or dissolve your unity, kill him.” Muslim

When the Khilafah has been re-established its duty will be to annex all the other present day Muslim countries to it; thus forming one state for all Muslims. The existing boundaries that divide the Muslim Ummah must be removed. There is no Islamic evidence to support the view

that they should remain once the Khilafah has been established. The modern state boundaries are completely artificial and are the creation of the colonialist nations that once occupied the land of Muslims.

Chapter 6

Establishing the Khilafah the Prophet's way

In the quest of establishing the Khilafah state it is obligatory upon us to make the light of our guidance our Prophet Muhammed (ﷺ), because the duty to follow the Prophet (ﷺ) in this question is the same as the command to follow him in the question of prayer (salat), pilgrimage (hajj) and any other aspect of our deen.

Allah (ﷻ) says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“Nor does he speak of his own desire. It is not save an inspiration that is inspired.” (Surah 53:3-4)

And,

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the prophet obeys Allah.” (Surah 4:80)

The Prophet Muhammed (ﷺ) was divinely guided in his quest to establish the first Islamic State in Medina; and as such, his way constitutes the divine answer to the question of how to establish the Khilafah State.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: this is my way: i call on Allah with sure knowledge, i and whoever followeth me.” (Surah 12:108)

The Culturing Stage

The beginning of the Prophethood commenced with the revelation:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ* اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ* الَّذِي عَلَّمَ بِالْقَلَمِ* عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Read in the anme of your lord who created. Created man out of a clot (of congealed blood). Read and your lord is the most bounteous. Who taught by the pen. Taught man what he knew not.” (Surah 96:1-5)

Then, with the revelation of the last verse of Surah Ad-Duha, i.e. “The Morning Hours”:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

“Therefore of the bounty of thy lord be thy discourse.”

The Prophet (ﷺ) conveyed the Message to members of his own household and to Abu Bakr, his life-long companion. With the assistance of Abu Bakr, the Prophet (ﷺ) contacted people whom he thought would respond to the call of Islam until Muhammad’s (ﷺ) call became well known within Mecca.

During this initial period – which was to last for three years – Islam was conveyed to the inhabitants of Mecca and there was no direct confrontation with the idolators (mushrikeen) and their ways of ignorance (jahiliyyah).

In this period, care was taken to develop dispositions, attitudes and behavioural patterns, which were the living example of the Quran. The Prophet (ﷺ) sought to cultivate a unique group of Muslims who would be ready for the consequences of open confrontation with society that was to soon follow.

At the time when Prophethood was conferred upon Muhammed (ﷺ) the society, its beliefs, values, emotions and laws were non Islamic; in sum the society was Jahil. Against this background the culturing stage was used by the Prophet (ﷺ) to build up the Islamic creed in the followers and to strengthen their faith in Allah. It was used to replace the Jahili customs, ideas, and values with Tawhid, i.e. the unity of Allah. The Prophet (ﷺ) would collect the Muslims in Dar al Arqam and mould them according to the guidance of the Quran.

Today, Jahiliyyah similarly surrounds us. Our society is non-Islamic, as it was at the beginning of the Prophet's mission, though we are Muslims as individuals. Accordingly, the initial stage of the movement to establish the Khilafah had to go through this preparation stage with the objective is to build up the Islamic creed in the individuals of the group. This stage is characterised by a deep and practical study of the Islamic ideology that prepares the individual to bear the duties of offering the call to resume the Islamic way of life, which will require patience, endurance and persistence. The confidence in Islam as a whole, and in its different systems, needs to be cultivated by a good knowledge of Islam and its systems so as to help restore the nations confidence in Islam. The aim is to establish a Party structured upon a clear and unshakeable belief in the ideology in readiness for the uncompromising address of the dawa to society.

The need to work as a group

Individuals cannot accomplish the establishment of the Khilafah. It is a collective duty that requires the Muslims to act in a concerted manner as a group. The Prophet (ﷺ) did not leave his followers to act as individuals. The Muslims would meet in Dar Al Arqam (the house of Al Arqam) where they would learn about Islam, pray together and act in every capacity as a group – a unique group.

Practical examples of the companions (may Allah be please with them) acting as a group are numerous. For example the companions came together one day and remarked that Quraysh had never heard the Quran distinctly read to them except from the Prophet (ﷺ). Abduallah bin Masud said that he would make Quraysh listen to it. So in the

morning he went to the Kaaba and read the Quran aloud, whereupon Quraysh set upon him and began to hit him. When he returned to the companions they said: “This is what we feared would happen to you.” He said: “Allah’s enemies were never more contemptible in my sight than they are now, and if you like I will go and do the same thing before them tomorrow.” The companions said: “No, you have done enough, you have made them listen to what they don’t want to hear.”

Another example occurred when the Negus of Abyssinia called the Muslims to answer accusations made by Quraysh, concerning the position of Jesus in Islam. When the summons reached the Muslims they held a council to discuss the matter. They decided to inform the Negus exactly what the Quran says without deviation and sent Jafar bin Abi Talib to speak on their behalf. After hearing Jafar’s statement, the Negus told the Muslims, “Go in peace, whoever insults you shall be punished. Go in peace, wherever you wish. In my land you will be secure.”

The Public Interaction Stage

The following Quranic verse marked the transition of the call from its culturing stage to that of public interaction:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ* إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Therefore proclaim (openly) that which you are commanded, and turn away from the polytheists. Verily, we are sufficient unto you against the scoffer. Who take with Allah another god but they will come to know.” (Surah 15:94-95)

In this interaction stage, the Prophet (ﷺ) began to openly confront the system of jaahiliyah within Quraysh. He demanded that they acknowledge and worship no god(s) beside Allah. He chose a number of initiatives to bring Islam into the centre of public attention. Firstly, he invited his relatives, among who were the leaders of Quraysh, to a banquet at his home. He explained to them the Message and promised them a paradise which is as vast as the earth and heavens, and warned them of a fire which:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأْتَ وَنَقُولُ هَلْ مِنْ مَزِيدٍ

“On the day when we say unto hell: art thou filled? And it saith: can there be more to come?” (Surah 50:30)

The Prophet (ﷺ) also went to the top of the hill of As-Safa and proclaimed to all the clans of Quraysh:

"أرأيتكم إن أخبرتكم أن العدو مصبحكم ومسيكم، ما كنتم تصدقونني؟" قالوا: "بلى". قال: "فإني نذير لكم بين يدي عذاب شديد"

“Tell me, if i were to inform you that some cavalry in the valley were about to attack you, would you believe me?” They said “yes, we have not experienced anything except truthfulness from you.” He then said, “i am a warner to you before a severe chastisement.” al-Bukhari.

The third major initiative occurred following the conversion to Islam by Hamza and Omar ibn al Khattab. The Prophet (ﷺ) arranged the Muslims into two columns, with Hamza heading one column and Omar heading the other, and then they marched around the Kaaba. This shocked the people of Makka. For the first time they were confronted with the reality of the solid basis of the Muslims. Prior to this demonstration, the Muslims prayed in private, thereafter they prayed in the courtyard of the Kaaba.

These incidents pushed the Prophet (ﷺ) and the Muslims into the confrontational phase of the dawa.

In this stage, the Prophet (ﷺ) presented the Muslims as an organised group that was intent on challenging and changing the society, its values, ideals, practices, emotions and system of ruling and the organisation of life’s affairs. In this task, the Prophet (ﷺ) met the jahiliyyah system head on without any compromise or deviation.

He attacked the aristocratic and money conscious values of the jahiliyyah society in the following manner:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ*الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ*يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ*كَلَّا
لَيُنْبَذَنَّ فِي الْحُطَمَةِ

“Woe unto every slander, traducer who accumulates wealth and counts it. He thinks that his wealth will render him immortal. Nay he will indeed be flung into the destroyer.” (Surah 104:1-4)

الْهَآكُمُ التَّكَاثُرُ*حَتَّىٰ زُرْتُمُ الْمَقَابِرَ*كَلَّا سَوْفَ تَعْلَمُونَ

“Rivalry in worldly increase has distracted you. Until you visit the graves (as dead bodies). But nay, you soon shall know (the dire consequence of this practice).” (Surah 102:1-3)

Concerning the hypocrisy and uncaring feelings of Quraysh leaders towards the less well off and deprived, Allah (ﷻ) revealed:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ*فَإِنَّ الَّذِي يَدْعُ الْيَتِيمَ*وَلَا يُحِضُّ عَلَىٰ طَعَامِ
الْمِسْكِينِ

“Have you seen him who gives the lie to religion? That is he who repels the orphan - and urges not the feeding of the needy.” (Surah 107:1-3)

In regard of their practices, Quran condemns them saying:

وَيْلٌ لِّلْمُطَفِّفِينَ*الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ*وَإِذَا كَالُوهُمْ أَوْ
وَزَنُوهُمْ يُخْسِرُونَ

“Woe unto the defrauders. Those who when they take the measure from mankind demand it in full, but if they measure unto them or weigh for them, they cause them loss.” (Surah 83:1-3)

Turning to the leaders of Quraysh, Allah (ﷻ) revealed:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ*مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ*سَيَصْلَىٰ نَارًا ذَاتَ
لَهَبٍ*وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ*فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

“The power of abu lahab will perish, and he will perish. His wealth and gains will not exempt him. He will be plunged in flaming fire. And his wife, the wood-carrier. Will have upon her neck a hacker of palm-fibre.” (Surah 111:1-5)

Concerning al-Walid bin al-Mughirah, Allah (ﷻ) says:

فَلَا تُطِيعِ الْمُكَذِّبِينَ* وَذُؤَا لَوْ نُذْهِنُ فَيَذْهَبُونَ*

“Therefore obey not thou the rejectors. Who desire that thou would compromise, that they may compromise. Neither obey thou any insignificant oath monger. Slander, going out with calumnies. Hinder of the good; transgressor, deeply steeped in sin. Coarse (and thick) therewithal, ignore. It is because he is possessed of wealth and children. That, when our revelations are recited unto him, saith: mere fables of the men of old. We shall brand him on the nose.” (Surah 68:8-16)

Because of this intellectual struggle with Quraysh, in which the Prophet (ﷺ) attacked jahiliyyah in all its forms, his relations with Quraysh deteriorated and men withdrew from him in enmity. They were always talking about him and inciting one another against him. They complained to the Prophet’s uncle Abu Talib, “We cannot endure that our fathers should be reviled, our customs mocked and our gods insulted.”

The Ideological Struggle

In the stage of bold public interaction, the group must address itself to delivering the message of Islam to the society, so as to build confidence in Islam as it was built in the minds and hearts of the companions. This cannot be achieved except by engaging in an ideological and intellectual struggle against all the non-Islamic ideologies, thoughts, values and systems. This should be done by disclosing the corruption inherent in the prevailing ideologies, systems and customs. The sincere Islamic movement must wage an ideological war against the ideologies, concepts and values that contradict Islam.

Following the method of the Prophet (ﷺ) the movement must refute capitalism, democracy, communism, nationalism and every otherism. Non-Islamic practices, values, systems and laws must be challenged. The awareness of the society must be raised so they reject these thoughts as un-Islamic.

The presidents, kings, leaders and personalities who stand as obstacles before this dawa should be disclosed to the society for what they are. Their plots, atrocities, intrigues and policies directed against Islam should be revealed to the nation. This is the example of the Messenger of Allah, and whoever shys away from this task is failing to uphold the Sunnah and method of the Prophet (ﷺ).

Compromise

When Quraysh failed to restrain the Prophet (ﷺ) with reason and argument, they sought to confine him by negotiation, compromise and bargaining.

The chiefs of Quraysh sent a number of delegations to the Prophet (ﷺ) in which they offered wealth, leadership and dominion. He rejected all offers to compromise this message.

Persecution and the desire for success will bring the believers into a position where they are faced with an offer of compromise. The method of the Prophet (ﷺ) tells us there can be neither compromise nor half solution in this task. Islam can never co-exist with Jahiliyyah, Islam cannot accept or agree to a situation which is half-Islam and half-jahiliyyah, Allah's sharia will prevail, or else people's desires.

وَأَنْ أَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ
عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

“And judge between them according to what allah has revealed, and do not follow their opinions, and beware of them lest they confuse thee in matters which allah has revealed to thee.” (Surah 5:49)

Thus, it is not of the Prophet's way to join an un-Islamic government in order to implement Islam in certain aspects, such as the judiciary. The gradual implementation of Islam means the mixing of truth with falsehood, which is impossible.

Similarly, the Prophet's way does not permit a compromise in the objective. The objective is to establish the Khilafah as the general leadership of all Muslims in the world. There can be no compromise in this objective. The Prophet (ﷺ) refused to accept the help of Banu Amir because they wanted the leadership after Muhammed (ﷺ). He also rejected the offer to support from the tribe of Sheeban b. Tha'alaba when, although agreeing to protect the Prophet (ﷺ) from all Arabs, they would not protect him against the Persians.

The objective is not power for the sake of power. There is no meaning for establishing the authority if we deviate from the method of Islam.

Although the objective of this duty is to establish the rule of Allah and the Islamic way of life, the ultimate aim of every action must be to earn the pleasure of Allah. Thus, every action whether it be the individual or group should be undertaken purely for the sake of Allah, expecting no praise from anyone. The sincerity of the group, its leadership and its members should be exposed in their actions. The sincerity by this meaning will enlighten the way to success, for the victory only comes from Allah.

Persecution

When their bargaining tactics failed, Quraysh resorted to outright violence. They launched a policy of persecuting the Muslims. They apprehended those Muslims not protected by the existing social system. Such people were imprisoned, tortured and killed. They also directed their attacks on the Prophet (ﷺ), they slandered him, spread lies and propaganda against him and sought to inflict bodily harm on him.

Following the persecution, the Prophet (ﷺ) suggested to his followers that they emigrate to Abyssinia until Allah provided relief for them.

When Quraysh saw that the companions of the Prophet (ﷺ) had landed in Abyssinia, and that Umar and Hamza had accepted Islam, and that Islam continued to spread, they drew up a document in which they made it binding upon themselves with respect to the Muslims, Banu Hashim and Banu al-Muttalib that they would not marry from them, sell to them, nor buy from them. The Muslims were banished to the Shi'b of Abu Talib, a rugged little valley outside Makka. This severe boycott lasted from the seventh year of the Prophet's mission to the tenth year.

Shortly after the end of the boycott the Prophet's wife, Khadijah (may Allah be pleased with her), died followed one month later by Abu Talib. Because of the tremendous loss felt by the Prophet (ﷺ), this year became known as the Year of Grief (Am al-Huzn).

As a result of this ideological struggle, the Islamic movement will at times earn the anger of the general public with its jahiliyyah thoughts and values. The leaders of the states will level persecution on the members engaged in the struggle. They will imprison, murder, boycott, exile and slander them. This is inevitable, but it must not seduce the believers from their goal and remaining steadfast to this method or compromise their aim.

Sacrifice

Establishing the Khilafah and restoring the sovereignty of Islam to the earth requires sacrifice with all that we cherish. It needs patience and endurance to bear the hardships and trails that will afflict the souls, family and wealth. Accordingly, the believers must prepare themselves to guard against the seduction that will tempt them from this mission. Be assured the believers will be afflicted so that Allah will differentiate between the good and bad of us. This is the law of Allah in regard of His creation. Allah the Supreme says:

أَحْسِبَ النَّاسُ أَنْ يُبْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ * وَلَقَدْ فَتَنَّا الَّذِينَ
مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

“Do they think that they will be left to say: we believe without being tested? Surely we had tested those who came before them, surely allah will know who are faithful and who make a lie.” (Surah 29:2-3)

The messengers and prophets and those who followed them were severely tested with hardship and tribulation. Allah described the condition that they faced:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى
نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Did you think that you will enter the paradise before the like of those who came before you comes to you. Suffering and distress touched them and they were shaken to the extent that the messenger and those who believed with him came to say: when will the victory of allah come? Lo! The victory of allah is near.” (Surah 2:214)

Therefore, the misery and distress, hardship and oppression that surround the believers who bare the invitation of Islam and the call to establish the Khilafah is inevitable. The conspiracy of the oppressive tyrants must not be allowed to distract the believers from this noble task, nor weaken their determination and commitment to wilfully pay its price.

Allah (ﷻ) has informed us that He did not send His help to His messengers except after they had arrived at a state of desperation. He said:

حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

“When the messengers were desperate and thought that they were denied, our help came to them.” (Surah 12:110)

Hence, it is the law of Allah that relief and victory do not come except after distress, tribulation and hardship. So the believer must be patient and endure, and realise that answering the call of Allah must be more precious to us than ourselves, our wealth, our families and all the pleasures of this life. Allah says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اَقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say: if your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and his messenger and striving in his way: then wait till Allah bringeth his command to pass. Allah guideth not wrong-doing folk.” (Surah 9:24)

The seeking of support

Following the Year of Grief, the Prophet (ﷺ) offered himself to the tribes outside of Makka. He would offer himself to the tribes whenever the opportunity arose, particularly in the season of pilgrimage when many tribes descended on Makka.

He would ask them to believe in him and to protect him until Allah would make clear to them the message with which Allah had charged him.

The Prophet (ﷺ) offered himself to numerous tribes including: Thaqif; Kinda; Banu Amir bin Sa’sa’a; Banu Kalb and Banu Hanifah. The Banu Amir said: “If we actually give allegiance to you, and Allah gives you victory over your opponents shall we have authority after you?” The

Prophet (ﷺ) replied, "Authority is a matter which Allah places where He pleases." None of these tribes responded positively to the call.

However, while the Prophet (ﷺ) was offering himself to the Arab tribes he met at al-Aqaba a number of the Khazraj from Medina. They responded to his call and accepted Islam. When they returned to Medina, they informed their people about the Messenger of Allah (ﷺ) and invited them to Islam.

The following year, 12 of the Ansar pledged themselves to the Prophet (ﷺ) at al-Aqaba. They returned to Medina with Musab bin Umayr, the Prophet's companion, who was sent to teach them their religion. Musab proceeded to deliver the call to Islam in Medina till the Prophet (ﷺ) became well known and Islam and the Prophet (ﷺ) were mentioned in every house.

The following year, Musab and seventy-three men and two women set out for Makka to meet the Prophet (ﷺ) and to conclude their pledge of support to the Prophet (ﷺ). Following the second pledge, which is known as the pledge of War (Bay'at al-Harb), the Prophet (ﷺ) directed his companions to migrate to Medina. Shortly after, upon receiving the permission of Allah, the Prophet (ﷺ) together with Abu Bakr migrated to Medina whereupon he established the first Islamic State.

The importance of public opinion

The nation is dominated by what the society respects or disrespects in public, not by the opinions of individuals. This public opinion is usually influenced by the collective actions that are directed towards the collective conscience of the society, not the conscience of individuals.

The collective conscience of the society will always dominate the opinion of individuals. An example of this is the decision of Quraysh to terminate the boycott of the Muslims. In spite of Abu Jahl and the leaders of Quraysh saying the pact was sacred and inviolable, the strength of public opinion forced Quraysh to bring an end to the boycott.

It is not essential that everyone in the society be behind the call for the transformation of the society to be possible. However, it is essential that the collective thoughts and opinions be Islamic. Thus, when Musab returned from Medina and gave his report to the Prophet (ﷺ) he informed him that Islam had entered every house, not that everyone had accepted Islam, but Islam dominated the collective conscience of the people. It was on this basis that the Prophet (ﷺ) concluded Medina was suitable for bearing the first Islamic State.

The importance of interaction

The collective conscience of the people can only be built through constant interaction. The people who want to change the society must live with the people. Isolationism and withdrawal have no place in this process. The society must be won over to Islam through a long and hard intellectual and political struggle.

Consequently, it is necessary that the Muslim activists adopt the interests of the Ummah in all fields, and to motivate the Ummah to stand up for its rights and to reject outright the oppression (zulm) imposed upon it. The greatest form of zulm imposed on the Ummah is the ruling of their affairs by kufr systems that contradict their faith and creed. The Ummah must insist that only Islam is their saviour and that they possess the power to reject the secular systems being imposed on them.

Many people believe they can establish an Islamic society simply by applying an Islamic constitution without the preparatory work being carried out before hand. This idea is an illusion and contradicts the way of the Prophet (ﷺ).

The Prophet (ﷺ) interacted with the society to build the Islamic creed as the basis for the society's emotions, i.e. so the people would love what Allah loved and hate what displeased Allah. And he struggled to establish the Islamic thoughts as the dominant opinions in the society, so that the halal and haram became the criterion to judge every action and to define every interest and relationship. When this materialised in Medina, the Islamic society came into being.

Chapter 7

The Return of the Khilafah is near

The believers should have firm confidence in Allah, that His victory is coming, and that the Khilafah will be established. The Prophet (ﷺ) has brought us good tidings concerning the re-establishment of the Khilafah. Imam Ahmad has narrated that the Prophet (ﷺ) said:

تكون النبوة فيكم ما شاء الله أن تكون ثم يرفعها إذا شاء أن يرفعها ثم تكون خلافة على منهاج النبوة فتكون ما شاء الله أن تكون ثم يرفعها إذا شاء الله أن يرفعها ثم يرفعها ثم تكون ملكا جبرية فتكون ما شاء الله أن يكون ثم يرفعها إذا شاء أن يرفعها ثم تكون خلافة على منهاج النبوة

“The prophethood will be among you as long as allah wills, then he will eliminate it if he so wills. Then a khilafah on the model of prophethood will prevail so long as allah wills, then he will eliminate it if he so wills. Then there will be a biting monarchy as long as allah wills, then he will eliminate it if he so wills. Then there will be an oppressive monarchy as long as allah wills, then he will eliminate it if he so wills. Then a khilafah on the way of prophethood will prevail and he kept silent.”

This hadith is one of the signs of prophethood because it gives information about the unseen, most of what is mentioned in the hadith concerning the prophethood, the Khilafah, the biting monarchy and the oppressive monarchy has been verified. That which remains to be seen is the last part of the hadith, i.e. the restoration of the Rightly Guided Khilafah.

In another hadith, the Prophet (ﷺ) described how the territories of the Khilafah would expand and its conquests would be many. Imam Ahmad and Ad-Darmi narrated on the authority of Abu Qubail, who said:

وعن أبي قبيل قال: كنا عند عبدالله بن عمرو بن العاص، وسئل أي أولاً القسطنطينية أو رومية؟ فدعا عبدالله بصندوق له المدينتين تفتح قال: فقال عبدالله: بينما نحن حول رسول خلق، قال: فأخرج منه كتاباً. الله صلى الله عليه وآله وسلم نكتب، إذ سئل رسول الله صلى الله عليه وآله وسلم: أي المدينتين تفتح أولاً أفسطنطينية أو رومية؟ فقال رسول صلى الله عليه وآله وسلم: [مدينة هرقل تفتح أولاً]. يعني قسطنطينية (رواه والدارمي وغيرهما وصححه الألباني في السلسلة الصحيحة). أحمد

“We were with abdullah bin amr bin al ass and he was asked, ‘which of the two cities will be opened first, constantinople or rome? Whereupon abdullah sent for a box which contained rings, he brought out of it a book, abdullah said: while we were sitting around the prophet (ﷺ) writing, the prophet (ﷺ) was asked which of the two cities will be opened first, would it be constantinople or rome? The prophet (ﷺ) said: the city of heraculius (meaning constantinople) will be opened first.”

The above mentioned hadiths indicate that the Muslims will open Rome, the capital of Italy, the home of the Pope and the stronghold of Christianity and that the Khilafah will return and remain.

Chapter 8

The help of Allah

Allah (ﷻ) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَ يَتَّبِعْ أَفْئَامَكُمْ

“O you who believe, if you help allah, allah helps you and consolidates your foothold.” (Surah 47:7)

Allah had promised His victory to those who help Him and His deen. He (ﷻ) said:

وَلِيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

“Surely allah will help those who help him.” (Surah 22:40)

And He (ﷻ) made this help a right upon Himself when He (ﷻ) said:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

“It was a right upon us to help the believers.” (Surah 30:47)

Allah has kept the knowledge of the victory to Himself. But if Allah wishes the victory to occur He eases the means to achieve it and prepares the circumstances by what the believers know and do not know. Therefore, we have to be assured that the stronger our help is to Allah and His deen, the greater and closer will be His help to us.

Thus, in order to attain the reward and victory of Allah, we must respond to the call of Allah, submitting to no one but Him, believing with absolute conviction that Allah alone is the Creator, the Provider, the One who gives life and causes death, who honours and humiliates, and He alone is the One who gives victory, and He is able to do everything, and that not one of us will die before he receives his provisions in full, his life term and that which is destined for him.

Chapter 9

O believers! Answer the call of Allah (ﷺ)

The Sahaba (may Allah satisfy them) gained favour with Allah because they responded to the call of Allah. They showed Allah their sincere intention, and spent their wealth and their lives to raise high the Word of Allah. Together with the Prophet (ﷺ) they established the first Islamic State and built its pillars on the debris of jahiliyya and the territories of shirk.

Today, the Muslim nation needs the believers to answer the call of Allah and to work with, and in, the nation (Ummah) to restore the ruling of Islam. This requires that the Muslim gain knowledge of his duty, that is as an obligatory duty which if neglected deserves the punishment of Allah; and, that in its performance, he must be restricted by the Book of Allah and the Sunnah of His Prophet (ﷺ).

Establishing the Khilafah, as detailed in the life (sirah) of Muhammed (ﷺ), demands, above all, that the believers inject the thoughts and emotions of Islam into the body of the Ummah. The sense of duty should motivate the believer to interact with the Ummah so that it gains confidence in Islam, so much so that the people see no alternative but Islam. Mixing with the people in the cafes, shops, universities and mosques, the believer must implant faith and hope in Allah and the ability to the Ummah to stand up to the tyrant rulers and to demolish the non-Islamic regimes. This interaction will move the Ummah so that it discards the garment of fear with which the tyrant oppressors have adorned her. The Ummah will then erupt and replace the non-Islamic regimes with the state of Khilafah. Uniting all Muslims in one state, the Khilafah will make this state into the world's leading power.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe, answer the call of Allah and his messenger when he calls you to that which gives you life.” (Surah 8:24)

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