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The Dawah to Islam

Al-Waie Supplement 3
First Edition
1415 AH,
1995 CE

The Dawah to Islam

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 **bold**

Ahadith appear in *italicised*

Dar ul Ummah

For printing, publishing and distribution
Beirut Lebanon

بسم الله الرحمن الرحيم

فَلِذَا لِكَ فَادَعُۙ وَاسْتَقِمۙ كَمَا أُمِرْتَۙ وَلَا تَتَّبِعۙ أَهْوَاءَهُمْۙ
وَقُلۙ آمَنْتُۙ بِمَا أَنْزَلَۙ اللَّهُ مِنْ كِتَابٍۙ وَأُمِرْتُۙ لِأَعْدِلَ
بَيْنَكُمۙۚ اللَّهُ رَبُّنَا وَرَبُّكُمۙۚ لَنَا أَعْمَالُنَا وَلَكُمْۙ أَعْمَالُكُمْۙ لَا
حُجَّةَ بَيْنَنَا وَبَيْنَكُمۙۚ اللَّهُ يَجْمَعُ بَيْنَنَاۚ وَإِلَيْهِ الْمَصِيرُۙ
(الشوري: 15)

'So unto this (Islam) invite and istaqim 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. 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.' [42:15]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Introduction

Praise be to the Lord of the worlds. And peace and blessing be upon the seal of the Prophets (as) and Messengers (as), the one sent as a Mercy to all humanity; Muhammad al-Ameen ﷺ and on his family, Companions ﷺ and those who followed him with Ihsaan until the Day of Judgement. As for what follows:

- This book ‘the Dawah to Islam’ deals with one of the most important subjects presented in the Islamic arena. This subject is wide, having many branches and is a sensitive topic. It is a subject whose terrain is rugged and not smooth. The Imams and mujtahids 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 worships (*‘Ibadaat*), societal transactions (*mu’amalaat*), marriage and inheritance and other matters. And the majority of those who did discuss the topic of ‘the Dawah to Islam’ revolved around ‘enjoining the good (*ma’roof*) and forbidding the evil (*munkar*) and around the individual Dawah. That is because it did not occur to their mind that the Islamic Khilafah would be uprooted and that Islamic state would be destroyed, the Islamic Shariah would be suspended and the Muslim lands would be transformed from *Dar ul-Islam* to *Dar ul-kufr*. And if any such thing did occur to them, then they would not be able to present any answers and solutions 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 move this subject on from the whims, wilderness, extravagance and blind imitation of the Kuffar to the correct Islamic Shariah principles.

- In discussing 'Dawah to Islam' the book concentrates more on the 'methodology' of Dawah than its obligations, and recommended actions (*mandoobaat*). This is because the need today is to have knowledge of this methodology which has become most pressing and important superseding all other aspects.

The book concentrates more on the 'method of Dawah to establish the Islamic Khilafah because this aspect represents the backbone of the Dawah to Islam today. Today, every call to Islam, in the background of circumstances where the Islamic state does not exist and every call which does not make the establishment of the Islamic state the pivot and the centre of its awakening; such a call is a fragmented and deviant call.

- And since the book is only concerned with the 'Dawah to Islam' and concentrates on the 'method', especially the 'method of Dawah to establish the Islamic Khilafah', it begins from the fundamental Islamic starting points which, although are not the subject of discussion of this book, but are however briefly presented. For example:
 1. The Islamic 'Aqeedah in its clarity and purity is the most important thing in Islam.
 2. In the pillars of the Islamic 'Aqeedah it is not enough to have *Zann* (speculation), or least amount of *Zann*, rather they must be definite and decisive (*qata'i*). It is not allowed to

have *Taqleed* (imitation) within 'Aqeeda, otherwise the Muslims will go on to adopt falsehood and follow those who practise deception.

3. In the thoughts arising from the 'Aqeeda, as peripheral annexures to the pillars, it is sufficient to have least amount of *Zann* and *Taqleed* (imitation) is allowed in this matter. These take the same position as that of the Shariah rules.
 4. the Shariah rulings are taken from their Shari' evidences only and they are; the Qur'an, the Sunnah, Ijma' (Unanimous Consensus) of the Sahabah and Qiyaas (Shariah analogy) based on a Shariah '*Illah* (divine reasoning) which has come in a Shariah text. The one who deduces the Shariah' ruling from its evidence is the learned *Mujathid* only. The *Muqallid* (follower) is obliged to make sure that what he has understood from the statement of the *Mujtahid* he follows is correct.
 5. When the obligations become numerous and difficult for the Muslim, such that he is not able to perform them all, then he is required to give precedence to the strongest obligation, according to the Shariah evidence and not according to whims and personal discretion.
- When the Muslims are in their natural situation i.e. in a situation where the Islamic Khilafah exists, then carrying of the Islamic Dawah domestically would be manifested as enjoining the Good (*ma'roof*) and forbidding the evil (*munkar*) and in inviting the non-Muslims who live inside the Islamic state to embrace Islam. And carrying the Dawah externally would be manifested in inviting the non-Muslims with certain confirmation and decisive evidence to enter into Islam. And this will be followed by *Jihad* if the Khaleefah deems it appropriate.

As for when the Muslims are in an unnatural situation ie in a situation where the Khilafah does not exist, then the carrying of the Dawah would be focused internally on the work to establish this Khilafah. As for enjoining the Good and forbidding the Evil, which is a work of reform, and the Dawah to non-Muslims to enter Islam, it will continue but to a lesser degree. This is because when there is no Islamic state in the Muslim lands applying the Islamic Shariah then the lands become *Dar al-Kufr*. And the Munkarat become a widespread foundation, and so the reformatory partial action becomes insufficient or ineffective. Then the obligation then becomes the radical revolutionary action, which discards the system of kufr and establishes the system of Islam. As for carrying the Islamic Dawah outside the Muslim lands in a situation where the Islamic Khilafah does not exist, then it is manifested as the Dawah to non-Muslims to enter into Islam. And it is manifested in attacking the non-Islamic thoughts to demonstrate their fallacy and it is represented in mobilising the energies of the Muslims present outside the Islamic lands, so that they assist the establishment of the Islamic Khilafah in the Islamic lands.

- Indeed, it is must for any book which embarks on discussing the subject of 'Dawah to Islam' that it deals with basic Shariah rulings relating to this Dawah, such as the following:
 1. that fact that the work to establish the Khilafah today is an individual Shariah obligation (*fard'ayn*) to be undertaken expending our utmost energy and in the shortest time possible.
 2. that fact that this work must be in a group, and it is not enough to undertake it individually.

3. that fact that this group must have an Ameer, who is obeyed along with a clarification of the limits of his powers.
 4. the fact that this group includes men and women, because carrying the Dawah is obligatory on men and women.
 5. the fact that the bond in this group is the Islamic 'Aqeedah and the Islamic thoughts.
 6. the group is obliged in Shariah to adopt Islamic thoughts, rulings and opinions i.e. everything it needs to undertake its task, and so that subservience is to the thoughts and not personalities.
 7. the group must be 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 does not include the use of violence. This is because it is a work to take the power via the Ummah, after establishing the public opinion based on public awareness.
 9. the prohibition for this group of participation in ruling in the existing kufr regimes.
 10. the prohibition for this group to be dependent on any of the regimes of kufr and take financial assistance, or anything else from these systems, which is a type of dependence.
- Similarly, it is incumbent on any book which embarks on discussing the subject of 'Dawah to Islam' that it deals with Shariah rulings that demonstrate the **method** of undertaking this Dawah such as the following matters:
 1. **The practical principle**; that is, the action must not be improvised, rather it has to be preceded by thought. And this

thought must not be assumptive, instead it must result from sensing the reality. This thought combined with this action must be for the purpose of realising a goal. This goal, action and thought must all be taken from Islam and the ultimate goal is the pleasure of Allah ﷻ based on the belief in the Islamic 'Aqeedah. This keeps the Dawah carrier in the atmosphere of Iman, and at the same time this gives him incentives and keeps him under control.

2. **The distinction between the style and method.** Since the method (*tareeqa*) are the Shariah rulings fixed until the Day of Judgement. As for the styles (*usloob*) they are permitted (*mubah*) actions selected by the Dawah carrier which suit the circumstances and situation.
3. **Knowledge of the political reality is necessary just like knowledge of the Shariah rulings.** That is because the application of the Shariah ruling necessitates knowledge of the Shariah rule and knowledge of its *Mana'at* (the reality for which the rule has come). If we know the Shariah rule but are ignorant of its *Mana'at* then we would not be able to apply this rule. If we try to do so we will make a mistake because we will apply it to some other reality. The one who works to demolish the system and take power must have sufficient comprehension of the political reality, not only locally but as well the regional and international situation.
4. The work to take the authority and establish the Khilafah cannot only be through the people of power, and those who hold the authority, as some would think. Instead, the Dawah must be conveyed first amongst the people until the Dawah passes the cultural stage, to the interaction stage and succeeds in interacting with the Ummah and a public opinion is generated, which emanates from the general awareness of

the Ummah. Only then will the kutla (structure) start to seek the *Nussrah* from the people of power and those who hold authority.

5. The Shariah allows more than one kutla, group or party which work to carry the Dawah. The condition is that they are established on the basis of Islam in terms of the 'Aqeedah and Shariah.
6. In the event that more than one Islamic group exists they are obliged to adhere to the Shariah' rulings which clarify the etiquette of disagreement (*adaab al-ikhtilaaf*). It is not allowed for a Muslim to charge 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 Shariah ijtihaad. Any opinion which has a Shariah evidence, strong or weak, or if it has a semblance of an evidence (*shubhat ad-daleel*) is a legitimate opinion. It is not allowed to discredit the opinion or the one who carries it. Instead 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. The discussion with him should be in the best possible manner with evidencing and evidence. As for when the opinion has no Shariah evidence, or even a semblance of an evidence, then it will be an un-Islamic opinion (i.e. an opinion of kufr). There is no option other than to attack this opinion and warn the one who espouses it that he is carrying a kufr opinion, though the one who carries a kufr opinion is not always a Kafir.
7. The rulers who suspend the Islamic Shariah and legislate other laws without anyone forcing them to do this, most of them are Kuffar even if they fast, pray and perform Hajj and think they are Muslims. That is because they preferred the

laws of kufr over the Law of Islam. However, if they believe that the Shariah of Islam is the best law and they suspended it temporarily due to their own whim then they are transgressors and not disbelievers in this respect. That is why it is not allowed for the Dawah 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:

« من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه ، وذلك أضعف الإيمان » (مسلم)

“Whosoever sees a munkar let him change it with his hands. 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 Iman.”

- A book discussing the subject of ‘Dawah to Islam’ is supposed to draw attention to the fact that emulating the Messenger of Allah ﷺ in Dawah to Islam, obliges that the following matters are observed:
 1. The Messenger ﷺ used to invite Kuffar to enter Islam. As for today we are mostly calling the Muslims to adhere to Islam.
 2. The Messenger ﷺ used to make Dawah while the Shariah rulings had not yet been completely revealed. As for now we, we have all the rulings before us. That means there were rulings which the Messenger ﷺ did not act upon in Makkah because they had not been revealed, but we are obliged to act upon them now. And there are rulings which he ﷺ used to act upon, but later they were abrogated, so these rulings are not required from us. For example, fighting was not lawful in Makkah, and now it is lawful (the defensive fighting is an obligation today even if there is no Islamic state because it is

not conditional upon the Khaleefah only). Carrying the Dawah in Makkah was obligatory on the Messenger ﷺ only. As for Sahabah (r.a.) it was recommended (*mandoob*) only, since they had only pledged to him the Bay'atun Nisaa (the pledge of women). That situation continued until the Aws and the Khazraj gave the Second Pledge of al-'Aqabah. Since that time carrying the Dawah became obligatory on the Muslims and not just on the Messenger ﷺ. As for what has been abrogated, it is like the Hijrah from Makkah to Madinah, which used to be obligatory. After the Conquest of Makkah, it ceased to be a Shariah obligation.

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 Khaleefah) 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 Khaleefah), such as building masjid, enjoining the *ma'roof*, forbidding the *munkar* or carrying the Dawah through the decisive evidences.
- There is an issue faced by the one who carry the Dawah to Islam whether the matter relates to realising a specific goal such as the establishment of the Islamic Khilafah, which 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 branch out from this issue. **First** is the nature of this work (i.e. establishment of a state on the basis of the ‘Aqeedah and Shariah) and whether it requires more than one, two or three decades? This is because the *kutla* (party) does not work in an open-ended manner. Instead, it works on the basis of executing its plan within the timeframe demanded by the nature of this plan. Otherwise, the structure is not serious or is working without guidance. **Second**, if the Hizb fails to execute its plan and realise 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 them to rectify these programmes? Or does this mean that the structure is not sincere to Allah ﷻ and that is why Allah ﷻ did not fulfil the victory to be achieved at their hands? Such a book is supposed to answer these questions.

A book on ‘calling people to Islam’ should also answer certain questions and dispel certain doubts and correct the concepts relevant to them. For example:

1. There are those people who misunderstand the saying of Allah ﷻ; إِذَا مَنَّ اللَّهُ عَلَىٰ أُمَّةٍ أَغْنَاهُ عَنْ دِينِهَا وَأَعْتَدَ لَهُ مَنَاصِبَ كَثِيرًا وَأَخْرَجَ إِلَيْنَا الْأُمَمَ خَائِضِينَ فَذَرْهُمْ هَلِكِينَ ﴿١٠٥﴾ **“O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are rightly guided.”** [TMQ Surah Al-Maidah 5: 105] Thus, they understand from this that the Muslim is only responsible for himself and his family and not responsible for carrying the Dawah to people.
2. There are those who misunderstand the meaning of the sacred hadith: « لا ينبغي لمؤمن أن يذلل نفسه، يتعرض للبلاء لما لا يطيق » **“It is not right that a believer should humiliate himself and exposing himself to the affliction which he cannot bear.”**

Thus, he understands from this that every action which exposes him to imprisonment, expulsion from work and the anger of the unjust rulers, he must avoid this action, even if he abandoned the Dawah and submitted to the unjust rulers.

3. There are those who misunderstand the hadith of Huzayfah b. al-Yaman narrated from the Messenger ﷺ: «قلت: فإن لم يكن لهم جماعة ولا أمير؟ قال: فاعتزل تلك الفرق كلها ولو أن تعضَّ بأصل شجرة حتى يدركك الموت وأنت على ذلك» **He said: What if the Muslims have no jama'ah nor an Imam? He said: Then you abandon all those groups, even if you have to bite onto the trunk of a tree till 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. Instead, what is required for someone is that he should isolate himself until he dies.
4. And there are those who misunderstand the bless hadith: «لا يأتي عليكم عام ولا يوم إلا والذي بعده شرُّ منه، حتى تلقوا ربكم» **There will not be a year or a day that will come upon you, which will not be followed by an evil, 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 (as) 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 not mentioned here. If it is deficient in any way then perfection lies with Allah ﷻ Alone. Perhaps, a second edition will be more exhaustive and complete with the help and success of Allah. We

pray to Allah that He makes this book of benefit to the Muslims and that He rewards the author with the best reward.

Peace and blessings of Allah upon our Master Muhammad ﷺ, his family and Companions (ra) and those who followed his guidance until the Day of judgment. And all Praise be to Allah, the Lord of the worlds.

“Al-Waie Magazine”

2. *The importance of carrying the Islamic Dawah*

Dawah is an action of inclination (*imaala*) and encouragement (*targheeb*). If you call a person to Islam, it means you have made him inclined towards what you have called him to, and generate his interest in it. Therefore, the Dawah to Islam is not restricted to speech only. Rather the Dawah includes whatever inclines and creates interest from the speech or action. Thus, the Dawah is conveyed by the actions and speech. The Muslim by his own adherence gives the living example of what he calls to with his tongue and clarifies the true image of Islam by adhering to the truth. Allah ﷻ said, **﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ﴾** “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 Surah Fussilat 33] And He the Sublime said: **﴿فَلْيَدْلِك﴾** “Say unto this (Deen) invite (O Muhammad [saw]) and stand firm and straight (on this path) as you are commanded.” [TMQ Surah ash-Shurah 15]

The Dawah to Allah ﷻ is obligatory and it is a worship with which the Da'i draws closer to his Lord. And he knows that its station is high. Allah ﷻ raises him with it, in this world and in the Hereafter. The Dawah ﷻ to Allah ﷻ was the mission of the Prophets (as) who undertook it and via it they established the Deen of their Lord. He ﷻ said: **﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ﴾** “And verily, We have sent among every Ummah a Messenger (proclaiming): Worship Allah alone, and avoid the Taghut (false gods, deities etc).” [TMQ Surah an-Nahl 36] He ﷻ said, **﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً * وَدَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُنِيراً﴾** “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 Surah Al-Ahzab 45-46]

Thus, our noble Messenger ﷺ conveyed Islam and admonished the Ummah. He was a witness over mankind regarding what he called them to in the dunya to the point of calling them to bear witness and asking Allah to bear witness. This is what he did in the farewell pilgrimage when he ﷺ said, **أَلَا هَلْ بَلَّغْتُ، اللَّهُمَّ اشْهَدْ** **“Have I conveyed. O my Lord, bear witness”** [reported by Bukhari]. Thus, the Dawah is the inheritance of the Prophet ﷺ to his Ummah, we must preserve it if we are to preserve Islam within us.

This is because one cannot imagine Islam having an effective presence without a call to bring it into existence.

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

Nor can one imagine that Islam will be established without a Dawah to establish it.

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

If it was not for the Islamic Dawah the Deen would not have become strong, it would not have spread, it would not have been protected and the proof (*hujja*) of Allah would not have been established for His creation.

Thus, the Dawah to Islam returns Islam to its former glory and powerful existence.

And with the Dawah to Islam, Islam is disseminated/spread amongst all the people and the Deen, all of it, will be for Allah. Never has the world needed it as much as it needs it today.

And with the Dawah to Islam the evidence of the Muslim manifests, whilst the evidence of the kafir is refuted, and so he is not excused for his abandonment of Islam. Allah ﷻ says: ﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ **“Messengers as bearers of good news as well as of warners, in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.”** [TMQ Surah an-Nisaa 165]

Consequently, the Dawah to Islam gained its importance amongst Muslims, and the first early Muslims starting with the Prophet ﷺ undertook it, and they gave it the same attention they gave to the deen. Had there not been Dawah to Islam, Islam would not have reached us and hundreds of millions of people would not have embraced it. Instead, Islam would not have gone beyond the Messenger ﷺ. So, the first thing revealed to the Messenger ﷺ was His ﷻ saying, ﴿اقْرَأْ﴾ **“Read!”** [TMQ Surah al-Alaq 1] He ﷻ ordered him to read himself, and to read it to the people. One of the earliest ayahs revealed to him ﷺ was His ﷻ saying, ﴿قُمْ فَأَنْذِرْ﴾ **“Arise and warn!”** [TMQ Surah Al-Mudatthir 2]

Thus, the Dawah of the Messenger ﷺ brought about Islam on all sides. It produced the first Muslims who were from the best of those who carried the Khayr (Islam) as a Message after the Messenger ﷺ. The Dawah of those Muslims carried Islam to those who came after them. In this manner till our day the Dawah must continue until the Final Hour.

Therefore, the Dawah in relation to Islam is like what the stream is to water. This is just as the water irrigates, quenches the thirst and gives goodness to the people, but it needs someone to carry it. In the same way Islam, which is the true Deen and the correct visualisation of this life, also needs someone to carry it, to carry its goodness so as to irrigate and quench and guide the one who followed the Good Pleasure of Allah ﷻ.

Consequently, the strong relationship between Islam and the Dawah becomes apparent.

And therefore, the Dawah is a firm principle and a vital matter in Islam. It needs the Dawah due to the need to influence and it needs it due to the need to spread. The age of the Dawah is the age of Islam itself, ever since its emergence until Allah inherits the earth and those inhabiting it.

And therefore, the Dawah must be given its due importance in the life of the Muslims. The Muslims must be preoccupied by the Dawah for which they must spend their times and exert their effort.

Enjoining the good (*Ma'roof*) and forbidding the Evil (*Munkar*) is from the carrying of the Dawah:

Regarding this issue Imaam an-Nawawi (may Allah have mercy on him) says in his Sharh Saheeh Muslim under the chapter 'enjoining the good (*ma'roof*) and forbidding the evil' (*munkar*): **واعلم أن هذا الباب – أعني باب الأمر بالمعروف والنهي عن المنكر – قد شيع أكثره من أزمان متطاولة ، ولم يبق منه في هذه الأزمان إلا رسوم قليلة جداً** “Know that this chapter - I mean the chapter of enjoining good and forbidding evil - has been widely spread for a long time, and only a very few traces of it remain in these times.”

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. If the hand of the tyrant is not restrained then Allah ﷻ will be about to punish them all: **﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾** **“And let those who oppose the Messenger’s commandment beware, lest some affliction befall them or a painful torment be inflicted on them.”** [TMQ Surah an-

Nur 63] And His ﷺ saying: **﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَلَا يَعْلَمُوا﴾** “And fear the fitna (affliction, trial) which affects not in particular (only) those of you who do wrong, and know that Allah is Severe in punishment.” [TMQ Surah al-Anfal 25]

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 Dawah 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;

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْمُدْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقُونَ الْمَاءَ فَيَصُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا فَقَالَ الَّذِينَ فِي أَعْلَاهَا لَا نَدْعُكُمْ تَصْعَدُونَ فَتَوَدُّونَنَا فَقَالَ الَّذِينَ فِي أَسْفَلِهَا إِنَّا نَنْقُبُهَا مِنْ أَسْفَلِهَا فَتَسْتَقِي فَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنْعُوهُمْ نَجَوْا جَمِيعًا وَإِنْ تَرَكُوهُمْ غَرِقُوا جَمِيعًا» (بخارى)

“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 Noble Qur'an has expressed the importance of the Dawah and people's need for it in many ayaat. The words of the Qur'an for the subject of Dawah has not been restricted, but rather they have included many words and meanings all of which revolve around the topic of Dawah. And likewise, the ahadith 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 Dawah by the term; enjoining good (*ma'roof*) and forbidding evil (*munkar*). He ﷺ said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾
“You are the best of peoples ever raised up for mankind; you enjoin the Good (*ma'roof*) and forbid the Evil (*munkar*), and you believe in Allah...” [TMQ Surah Aali Imran 110]

And He ﷺ said:

﴿وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾
“And let there arise out of you a group inviting to all that is good (Islam), enjoining the Good (*ma'roof*) and forbidding the Evil (*munkar*). And it is they who are successful”. [TMQ Surah Aali Imran 14]

The Messenger of Allah ﷺ said:

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

“By the One in whose Hand lies my soul, you must order the good and forbid the evil 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:

« مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ »

“Whosoever from among 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 Iman”. [Reported by Muslim]

Tableegh is part of carrying the Dawah:

And similarly, the Noble Qur'an has expressed the Dawah with the term; shahaadah (to bear witness). He ﷺ said, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ **“Thus, We have made you a just Ummah, that you be witnesses over mankind and the Messenger ﷺ be a witness over you.”** [TMQ Surah al-Baqarah 143] And the Messenger ﷺ says: « ...the believers are witnesses of Allah on earth. » [Ibn Majah] And the Messenger ﷺ says: « لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ » **“Let the one present (shaahid, ie witnessing this) convey it to the one absent”.**

Likewise, the Noble Qur'an has expressed the Dawah with the term, “tableegh” (conveyance). He ﷺ said: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ﴾ **“O Messenger (Muhammad ﷺ)! 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 Surah al-Maidah 67] and the Messenger ﷺ also says, « بَلِّغُوا عَيِّي وَلَوْ آيَةً » **“Convey from me even if it is one ayah.”** [Reported by Bukhari].

Recommending one another (*tawaasi*) upon the truth is part of carrying the Dawah:

In this manner the Noble Qur'an and Prophetic Sunnah have expressed the idea of Dawah with the terms; recommending one other upon the truth (*tawaasi*), being sent to give good tiding and to warn, clarifying the truth, advising (*naseeha*) and reminding the people, and discuss with the people of the book in the manner which is best, and performing Jihad in the Path of Allah ﷺ, and the work to make the Deen prevail. And there are many other examples. And He ﷺ said,

﴿وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“By Al-'Asr (the time). Verily! Man is in loss, except those who believe and do good deeds, and recommend one another upon the truth, and recommend one another to patience (*sabr*)”. [TMQ Surah al-Asr 1-3]

And he ﷺ said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

“And We have not sent you (O Muhammad [saw]) except as a giver of glad tidings and a warner to all mankind, but most of men know not”. [TQM Surah as-Saba' 28]

And He ﷺ said,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

“And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them...”. [TMQ Surah Ibrahim 4]

And He ﷺ said:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

“Verily, this (the Qur’an) is no less than a Reminder to (all) the worlds (mankind and jinn)”. [TMQ Surah Saad 27]

And He ﷺ said,

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ﴾

“And verily, this (the Qur’an) is indeed a Reminder for you (O Muhammad [saw]) and your people, and you will be questioned about it”. [TMQ Surah az-Zukhruf 44]

And He ﷺ said,

﴿وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ﴾

“And argue in a way that is better”. [TMQ Surah an-Nahl 125]

And He ﷺ said:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

“And fight them until there is no more Fitnah (disbelief ie worshipping others beside Allah) and the Deen (worship) will be for Allah alone”. [TMQ Surah al-Anfal 39]

And He ﷺ said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

“He it is Who has sent His Messenger (Muhammad [saw]) with the guidance and the religion of truth to make it victorious over all other Deens (ways of life) even though the mushrikeen hate it”. [TMQ Surah as-Saf 9]

And the Messenger of Allah ﷺ said,

« إِنَّ الدِّينَ النَّصِيحَةُ ، قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ ، قَالَ ، لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَغَامَتِهِمْ وَأَئِمَّةِ الْمُسْلِمِينَ وَغَامَتِهِمْ »

“Verily, the deen is advice’. He was asked; to whom O Messenger of Allah ﷺ ? He said: from Allah ﷻ, His Book and His Messenger ﷺ to the rulers of the Muslims and the general masses”. [Agreed upon]

Sulayman b. Burayda reported on the authority of his father who said:

« قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا ثُمَّ قَالَ اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ... وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ، أَوْ خِلَالٍ، فَأَيَّتُهُنَّ مَا أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ... »
“When the Messenger of Allah ﷺ appointed anyone as commander of an army or raiding detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah ﷻ and in the cause of Allah. Fight against those who do not believe in Allah ﷻ... When you meet enemies from the Mushrikeen, invite them to three courses of action. If they respond to any one of these, you also accept it 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 about the Messenger of Allah ﷺ that he said:

« نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَوَعَاهَا وَأَدَّاهَا فَرُبَّ حَامِلٍ فِيهِ غَيْرُ فَقِيهِ وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ »

“May Allah illuminate the face of a servant who heard my statement, so he memorised, understood and conveyed it. For it may occur somebody carries Fiqh (knowledge) without being a faqeeh

(knowledgeable). It may also occur that somebody carries Fiqh to somebody who is of greater Fiqh than him.” [Reported by Tirmidhi]

In this manner the ayaat and ahadith have all corroborated the same point such that each ayah or hadeeth carries the Dawah within it. The Dawah includes everyone and all the Muslims should undertake it according to ability.

If we come to the verses which only relate to enjoying the good and forbidding the evil, and not other verses of Dawah, by way of example, we will see that these verses have informed us of this great pillar in Islam, and that it must include all the Muslims. The verse, in respect to the Prophet ﷺ who is our example and model, says:

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾
“He commands them with the Ma’roof and forbids them from the Munkar; he allows them as lawful Tayyibaat (ie all good and lawful things) as forbids them as unlawful the Khabaa’ith (all evil and unlawful things)”. [TMQ Surah al-Aaraf 157]

This clarifies the completion of His Message. He ﷺ is the one on whose blessed tongue Allah ﷻ ordered every good and forbade every evil.

In relation to the Ummah the verses say,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾
“You are the best of peoples ever raised up for mankind; you enjoin the good (*ma’roof*) and forbid the evil (*munkar*), and you believe in Allah...” [TQM Surah Aali Imran 110]

The Ummah here includes all Muslims, from individuals to groups, to the people of authority, such that they undertake the enjoining of every good and forbidding of every evil.

And in relation to individuals the ayah states:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“The believers, men and women, are allies of one another, they enjoin the Ma’roof and forbid the Munkar.” [TMQ Surah At-Tawbah

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Qurtubi said, فجعل الله تعالى الأمر بالمعروف والنهي عن المنكر فرقاً بين المؤمنين والمنافقين . فدل على أن أخص أوصاف المؤمنين : الأمر بالمعروف والنهي عن المنكر ورأسها الدعاء إلى الإسلام “Allah ﷻ made enjoining the good and forbidding the evil the difference between believers and hypocrites (munafiqeen). Thus, it indicates that the most specific description of the believers is: enjoining the good and forbidding the evil at the head of which is the Calling to Islam.” [Tafseer al-Qurtubi 4/47]

And in relation to groups and parties the verses clarify the type of action, thus the verse says,

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

“And let there arise from amongst you a group inviting to all that is goodness (khair), enjoying the good (ma’roof) and forbidding the evil (munkar). And it is they who are successful.” [TMQ Surah Aali Imran

104]

In relation to the people in authority the verse says,

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

“Those who, if We give them power in the land, they establish the Salah (prayer) and order the payment of Zakah and they order the good and forbid the evil. And with Allah rests the end of all matters.”

[TMQ Surah al-Hajj 41]

The Qur'an has clarified that the Dawah should be to Islam:

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

“And let there arise out of you a group inviting to all that is good (Islam).” [TMQ Surah Aali Imran 104]

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ...﴾

“And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam?” [TMQ Surah as-Saf 7]

﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“And certainly, you (O Muhammad [saw]) call them to a Straight Path.” [23:73]

The Noble Qur'an has also clarified that the Dawah should be to Allah ﷻ,

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than who calls to Allah.” [TMQ Surah Fussilat 33]

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

“Say ‘This is my way; I invite unto Allah ﷻ with sure knowledge, I and whosoever follows me.” [TMQ Surah Yusuf 108]

And the Noble Qur'an clarifies that the Dawah should be to ruling by what Allah ﷻ has revealed,

﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ﴾

“And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuse (to come) and turn away.” [TMQ Surah an-Nur 48]

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾
“And only saying of the believers, when they are called to Allah and His Messenger ﷺ to judge between them, is that they say:” We hear and we obey”. [TMQ Surah an-Nur 51]

﴿يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ﴾
“They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.” [TMQ Surah Aali Imran 23]

Enjoining good and forbidding evil is a collective obligation of sufficiency (fard ‘ala al-kifaya), within which is a specification. The one who does the collective obligation will be rewarded. However, the one who abandons the obligation will not be excused, until the obligation is established. Allah ﷻ has stipulated salvation for doing the obligation, and punishment for abandoning the obligation. He ﷻ said,

﴿فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾

“So, when they forgot what they were reminded of, We rescued those who forbade evil, but We seized those who did wrong with a severe torment, because they used to transgress.” [TMQ Surah al-Aaraaf 165]

Here, Iman is the foremost good (ma’roof) and the basis of every good (ma’roof), whilst kufr on the other hand is the foremost munkar and the basis of every munkar. Since the acts of obedience are ma’roofat emanating from the foremost good, then on the other hand the acts of disobedience are the munkarat emanating from the foremost munkar. Ruling by what Allah ﷻ has revealed is the head of the acts of obedience, with which the Iman and the acts of obedience are preserved. Through it the Dawah is undertaken and the Deen is spread.

Then, on the other hand, ruling by other than what Allah ﷻ has revealed is the head of the acts of disobedience. It constitutes following the whims, desires and misguidance.

Accordingly, it is obligatory on the Ummah to unify in establishing this obligation. The Muslim who is concerned about the matters of his Deen must know that when he reads an ayah or hadeeth, he is not the only one intended, but it is an address to all. Even if the address is directed towards the Messenger ﷺ, it is an address to the Ummah through him as long as there is no evidence of specification for the Messenger ﷺ alone. When Allah ﷻ orders a Muslim regarding Iman, it is an order for him and others. The order regarding worship is an order for him and others. The order to rule by all that Allah ﷻ has revealed is an order for him and others as well.

3. The importance of Iman in carrying the Dawah and the priorities regarding the obligations

Islam consists of ma'roofat whose establishment Allah ﷻ has ordered, and munkarat from which one must abstain and remove.

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

And the highest of the munkaraat, and the most evil, is kufr in all its forms. Allah ﷻ ordered that one abstains from munkar, deters people from munkar and to warn of falling into its snare.

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

The Iman and Taqwa of a Muslim, and his abstention from Kufr and sins, will not persist, and will not spread, unless he conveys it and calls people to it. Taqwa will not remain without the political entity which will protect the Muslims, their 'Aqeedah and their Taqwa, and will prevent them from falling into the traps of kufr and disobedience. This is what the reality of the Messenger ﷺ and his work has shown. The Messenger

ﷺ did not order those with him to have Iman and Taqwa only. Instead, he ﷺ used to work with them to establish an environment of Iman and Taqwa by establishing the political entity which will make the whole society proceed in the same direction in which the Iman and Taqwa of the individual proceeds. This is what he ﷺ achieved when he established the Islamic state in Madinah al-Munawwarah.

The Ma'roofat which we are obligated in Shariah to bring about must be conveyed to the people. The people must be invited to the Ma'roofat, and to the establishment of the political entity which will protect them. The munkarat which one must stay away from must be fought, countered and people must be stopped from committing them. The one who does these munkarat must be accounted. The political entity which causes the presence of such munkarat, or protects them, must be removed.

Therefore, the Muslims are obliged to enjoin the good and forbid the evil. Before ordering the good, they themselves must abide by the good. Before forbidding the evil, 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 Iman in Allah ﷻ, His Messengers (as) and the whole of the Islamic 'Aqeedah, which is the belief in Allah, His angels, Books, Messengers (as) and in the Last Day and in *qada wal qadar*, that good and bad are from Allah ﷻ, and believe in whatever has come decisively in the Kitaab and Sunnah.

Thus, Iman is an individual obligation on every Muslim. He is required to believe in it generally, and he must have its fundamentals. Thus, he must believe in the Existence of Allah, the Creator of everything and that no one is like Him. The One who has the attributes of perfection and from whom all deficiency is removed. He must believe that all that is in the universe, and all that life is established and needed by man is from Allah al-Qadeer. Nothing on earth or the sky can escape Him ﷻ. Nothing can go against His Will and Knowledge. He is the only One to be worshipped, the Truth. There is no refuse except in Him ﷻ. There is no subservience except to Him ﷻ. There is no ease except through His Pleasure ﷻ. When the Muslim possesses this particular fundamental then he has achieved Iman in Allah ﷻ. He ﷻ must also believe that Muhammad ﷺ is the Messenger of Allah, who has come with the Deen of Islam, as a Revelation from Allah ﷻ and not through his genius or intelligence, and that he is infallible in what he conveyed from his Lord ﷻ. And he must believe in the rest of the Messengers of Allah, and His Books in a general manner. and he should believe in the angels and the Last Day and in the Qada wal Qadar (Fate and Predetermination). These are the fundamentals of Iman, whoever acknowledges believe in them becomes a believer, even if he has missed some of the detailed branches. This is of course as long as he does not undertake or believe in anything that makes his Iman deficient. This Iman, however increases and decreases. Consequently, this requires strong adherence and maintaining an upright behaviour. Thus, the belief in Allah ﷻ strengthens and it has greater effect on the reality of life. That is when the believer contemplates more about the signs of the universe and the revealed verses of Allah ﷻ. This happens whenever a Muslim thinks about the creation of Allah ﷻ and the precision of its composition, and the power of its Creator, His Wisdom and Knowledge. Whenever his Iman increases his sanctification of this Mighty Creator increases. It increases whenever man contemplates what Allah ﷻ has blessed him with and he tries to count them and draws his perception to what he hitherto disregarded.

It increases whenever he approaches this Noble Lord, praising Him, thanking Him and obeying Him. It increases whenever the Muslim thinks about the deficiency, in everything other than the Creator, and whenever he thinks about his weakness and need, whenever he hastened towards worshipping, obeying and submitting to this Creator Alone.

It is the same for the belief in the Messenger of Allah ﷺ, it increases and decreases. Whenever the Muslim's knowledge of the Noble Qur'an increases, and whenever the conviction increases that this Qur'an is not from anyone other than Allah ﷻ, and his conviction increases that Muhammad ﷺ is the Messenger of Allah ﷻ. Likewise, whenever he ﷺ contemplates the Seerah of the Messenger of Allah ﷺ, his life and suffering he underwent in the Path of Allah ﷻ and his strong stances, his love for the Messenger of Allah ﷺ and his attachment to the personality of this great Prophet ﷺ increases.

Likewise, the belief in the Last Day. The Muslim thinks about the conditions of the Day of Judgement, when the children will be grey headed, and every nursing mother will forget her nursed child, and every pregnant one will lose what she carries. He thinks about where it will seem as if the people are drunk from the fear of what is taking place. He is terrified by this unseen scene which Allah ﷻ has informed him about. As a consequence, he will come to avoid the terror of that day. He will seek for the means of safety on that day. Whenever the believer contemplates the verses and ahadith which talk about the Jannah and what Allah ﷻ has prepared for the believers in terms of the lasting comfort and eternal happiness, the belief increases. Whenever the delight of the dunya become small in his eyes, and his yearning for that sublime Paradise, increases, so does his Iman. Also, the more the believer contemplates the ayaat and hadith about the Hellfire and what Allah has prepared for the disbelievers, of the painful torment and the

eternal fire, the more he fears its punishment. So, fear of life's punishments and pains diminishes in his eyes. He comes to avoid the reasons which lead one to enter the Hellfire, even if that lead him to enter the prisons of the Zaalimeen (oppressors), and his back to be beaten with a whip. Thus, when the heart ties itself around Iman then his body responds to Allah ﷻ, in aware obedience and strong commitment. So, the more the Aakhira becomes large in the eyes of the believer, the more the dunya seems immaterial to him. So, whenever the Iman becomes strong, the adherence becomes strong and supports the believer to stay firm in his speech, and action, whatever the hardships and difficulties.

Belief (Iman) in Allah ﷻ needs to be accompanied by rejection (kufr) of all false gods, whatever forms and images they may take and whether they are idols or kufr thoughts. The Noble Qur'an confronted the worship of idols and the carrying of kufr concepts.

﴿قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ * وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

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

He ﷻ said,

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ * أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ * تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ﴾

“Have you then considered al-Laat and al-'Uzza, and Manaaf, the other third? Is it for you the males and for Him females? That indeed is a division most unequal!” [TMQ Surah an-Najm 19-22]

And He ﷻ said,

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ * وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبِعُوا يَابَّائِنَا إِنْ كُنْتُمْ صَادِقِينَ * قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And they say: ‘There is nothing but our life of this world, we die and we live and nothing destroys us except time (ad-Dahr).’ And they have no knowledge of that, they only have conjecture. When Our Clear Verses are recited to them, their argument is no other than that they say, ‘Bring back our (dead) fathers, if you are truthful!’ Say to them, ‘Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.’ However, most of mankind know not.” [TMQ Surah al-Jaathiyah 24-26]

Anything other than the belief (Iman) in Allah ﷻ is false. It must be discarded and rejected. Just as Iman requires thought and contemplation, likewise Kufr as well requires thought and contemplation. The preceding ayahs motivates the minds of men to think and asks them to contemplate the reality of the beliefs of the Kuffar, such that they can be certain that these are false, and so that they can reject the Taghut in the correct manner. He ﷻ said,

﴿فَمَنْ يَكْمُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“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 Surah Al-Baqarah 256]

Just as thought and contemplation is a means to believe in Allah ﷻ, likewise it is also a means to reject Taghut. Both are mandated the Muslim so that he can grasp the firm holding, and seek to be guided by the correct guidance.

This belief (Iman) is required from every Muslim which will make him restricted to it. Whosoever believes in Allah ﷻ and discards all that is false will find himself leaning towards this great Lord, the Creator the All Able (al-Qadeer). Thus, he comes to love the Creator and fears Him, and desire His Mercy and worship Him and follow His orders. If it was not for Allah ﷻ, he would not be 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 and wholesome life and by being averse to the Zikr of Allah ﷻ, he lives a miserable and wretched life and he losses this world and the Hereafter. Thus, Iman inevitably pushes him towards compliance and Taqwa. This makes every Muslim turn to the Creator to worship Him and obey Him ﷻ. It makes him abstain from anything which angers Him ﷻ. It makes him eager to do whatever will please Him ﷻ. So, what pleases Allah ﷻ and what angers Him? Indeed, what pleases Allah ﷻ is the obedience to Him, and they are the many ma'roofat defined by the Legislator for the Muslims, which He ﷻ ordered them to comply with. Disobedience is the indulgence in the many munkarat that are also defined by the Legislator, Who ﷻ ordered Muslims to abstain from them.

The individual obligation (*Fard 'Ayni*) and the collective obligation of sufficiency (*Fard Kifaa'i*):

Indeed, the one who examines the Shariah obligations will find that some of them are individualized, and some are collective. The individual obligation (fard 'ayni) is the obligation which must be undertaken by every legally responsible person (mukallaf) by himself. If a Muslim abandons this Shariah obligation, then he would not be free of the sin even if all the Muslims had undertaken it. If he undertook the Shariah obligation while it was neglected by all the Muslims, then he would be

free of the sin and blame before Allah ﷻ. This means that it is incumbent on every Muslim to seek out the individual obligation, and adhere to them until he is absolved from blame, and discharges his duty before the Creator of all the obligations. What has been said about the individual obligations is said about the prohibitions, as long as they are individualized. This means that the Muslim has to perform the Salah, fast in Ramadan, make Haj to the Sacred House when he is capable, and pay the Zakah when his wealth reaches the nisaab, look after his parents, eat the halaal and wholesome, abstain from the evil haraam and abstain from zina, lying and backbiting, and other such things which the Muslim must inquire about. Thus, he will undertake them if they are ma'roofat, and abstain from them if they are munkarat.

The collective obligation of sufficiency (Fard Kifaa'i)

There are collective obligations of sufficiency. What is obligated is that these obligations must have been performed, irrespective of who has undertaken them from the Muslims. They are not required from every individual by himself. Instead, is required is that they exist. They may exist via a few or via many. If they do not exist, then all the Muslims will be sinful until they exist. The sin will be removed only from those who are working to establish them in a serious manner. Let no one assume that because the Muslims share the sin, then it be lightened for them and thus neglect the collective obligations. This is because he will come alone on the Day of Judgement carrying the sin on his own. He ﷻ said,

﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا﴾

“And every one of them will come to Him alone on the Day of Resurrection alone.” [TMQ Surah Maryam 95]

Thus, the Ummah falling into sin with him may give him comfort in this world but in the Hereafter, it will not be lessened for him. Therefore, let everyone who has fallen short quickly undertake the collective duties which will not be established, unless work is undertaken in a serious manner so as to discharge his duty before Allah ﷻ, until that Day comes when the hearts and sights will be turned. Thus, the Muslim who believes in Allah ﷻ, and fears His admonition and desires His Promise, he will be concerned to please Allah ﷻ and win the Paradise and save himself from the Fire. Such a Muslim looks upon the collective obligations as Shariah obligations that must be performed. As long as the obligation has not been undertaken, then the sin will reach him if he did not work to establish it. As for if he was in the process of undertaking the obligation, then there will not be any blame on him as long as someone established it. So that the Muslim can discharge his duty before Allah ﷻ, he must be concerned with the collective obligations, just like he is concerned regarding the individual obligations. As examples, ruling by all that Allah ﷻ has revealed, Jihad in the path of Allah, Ijtihad, enjoining the good and forbidding the evil, are all collective obligations which the Muslims must work to establish otherwise they will be sinful. If ijtihaad is absent in the Ummah for example, then everyone is sinful, except the one who works to bring about ijtihaad. The presence of people working to bring about ijtihaad will not remove the sin from others, as long as ijtihaad still does not exist. When ijtihaad exists then the sin is removed from everyone. This is the same with regards to establishing the Islamic state. Every individual who abstains from undertaking the work to establish it will be sinful before Allah ﷻ. The presence of people working for its establishment will not remove the sin from those abstaining, as long as the state has not been established yet. The following was mentioned in the book entitled, "The Islamic Thought (al-fikrul Islami)" under the heading, "The collective 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 that was obligated has been undertaken. The ones who leave the obligation will deserve to be punished for abandoning it. He will remain sinful until he undertakes it. There is no difference in this regard between the individual obligation and the collective obligation of sufficiency. All of them are an obligation on all of the Muslims. Thus, His ﷺ saying:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾

“March forth, whether you are lightly or heavily equipped.” [TMQ Surah At-Tawbah 41].

is an obligation of sufficiency. In all of these, the action has been requested with a decisive request (talab jaazim). Hence, trying to differentiate between the individual obligation and the collective obligation of sufficiency from the angle of obligation is a sin in the Sight of Allah ﷻ. It is an obstacle in the Path of Allah ﷻ. It deceives people into being negligent towards the Shariah obligation towards Allah ﷻ. As for removing the Shariah obligation from the one on whom it was obligatory, here as well there is no difference between the individual obligation and the collective obligation of sufficiency. The obligation is not removed until the action requested by the Legislator has been established, whether the request was to every Muslim individually such as the five daily Salahs, or the request was for all the Muslims collectively, such as the Bayah to the Khaleefah. None of these obligations will be removed, until the action has been established. So, until the Salah has been established and the Bayah to the Khaleefah has been established. Thus, the collective obligation of sufficiency will not be removed for 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 collective obligation of sufficiency is the obligation which if it is being undertaken by some, then the rest are absolved from the sin. Instead, the collective obligation of

sufficiency is the obligation which if some have established it, then the rest are absolved of the sin, because then the removal of the obligation has been realized. This is because the action which has been ordered has been already undertaken and it exists. So there is no impetus for the sin to remain. This is regarding the collective obligation of sufficiency. It is exactly like the individual obligation in this sense. Hence, the establishment of the Islamic state is an obligation on all Muslims. It is a Shariah Fard on every single Muslim. This obligation is not removed from any single Muslim, until the Islamic state is established. If anyone undertakes the action which will establish the Islamic state, then the obligation is not removed from any other single Muslim, as long as the Islamic state has not been established. The obligation will remain for every Muslim, and the sin will remain on every Muslim, until the establishment of the state. The sin will not be removed for any single Muslim unless he pursues the work which will establish the state, remaining persistent upon this work until the state is established. Thus, every collective obligation of sufficiency will remain an obligation on every Muslim. It will not be removed until the obligated action has been undertaken.

When we are clear as to what is from the individual obligations, and what is from the collective obligations of sufficiency, then it becomes clear to us how the Muslim should discharge his duty before his Creator and his Lord ﷻ. It is incumbent on him to undertake the individual obligations, and participate with others in establishing the collective obligations of sufficiency.

Priorities in the obligation:

In addition to undertaking the individual obligations they also have Shariah priorities. When the Muslim is able to do all his individual and

collective obligations, then this is what is required and no problems arise. However, if any clash occurs then performing, the individual obligations takes precedence over the collective obligations. If a clash occurs between the individual obligations, then it will be the Shariah, and not the mind, which will priorities some over others. Thus, the providing financial maintenance (nafaqah) for the family takes precedence over payment of debt, whilst the payment of debt takes precedence over paying for the Hajj. The fasting of Ramadan takes precedence over the fast of Nuzr. The Salah of Jum'ah takes precedence over keeping ones promise and so on and so forth. If a clash occurs between the collective obligations, then again, it is the Shariah and not the mind which prioritises one over another. Here the field is wide and confusing. This because there are many collective obligations, and some are difficult and very costly, whilst 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, and intellectualization, or personal choice. Instead, it is based on Shariah outweighing by giving the Shariah the right to decide the priority. And this is taken from the Shariah contextualization (qaraa'in) which clarify its importance.

The most important of the collective obligations:

For instance, when we decided that the establishment of the Islamic state comes at the head of the scale of priorities from the collective obligations, we took this from the texts of the Noble Qur'an and Prophetic Sunnah.

The verses which obligate the ruling by all that Allah ﷻ has revealed are very many: He ﷻ says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

“And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers).” [TMQ Surah Al-Maidah 44]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors).” [TMQ Surah al-Maidah 45]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

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

﴿يُرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ﴾

“They seek the judgment of false judges, which they were commanded to reject.” [TMQ Surah an-Nisaa 60]

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

“But no, by your Lord, they can have no iman, until they make you the judge in all disputes between them.” [TMQ Surah an-Nisaa 65]

﴿وَأَن اِحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

“And judge between them by that which Allah has revealed and follow not their vain desires.” [TMQ Surah an-Nisaa 49]

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“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 Surah al-Maidah 50]

Acting upon these divine texts, and other such divine texts comprising of ayahs and hadeeth, depends on the existence of the Islamic state which will rule by all that Allah ﷻ has revealed.

The verses which order the establishment of the Hudood (penal code) are many,

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾

“Cut off the hand of the thief, male or female.” [TMQ Surah al-Maidah 38]

﴿الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةً جَلْدَةً﴾

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

﴿وَالَّذِينَ يَزُمُونَ الْمَحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

“And those who accuse chaste women, and do not produce four witnesses, flog them with eighty stripes.” [TMQ Surah an-Nur 4]

﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا﴾

“And whoever is killed intentionally, We have given his heir the authority to forgive or receive blood money.” [TMQ Surah al-Israa 33]

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

“The recompense of those who wage war against Allah ﷻ and His Messenger ﷺ and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land.’ [TMQ Surah al-Maaidah

33]

And there are many hadeeth which mention the flogging of the one who drinks alcohol and stoning the fornicator who is married, and equal retribution (Qisaas) for injuries, and the blood money when *Qisaas* does not take place, imposition of the Ta'zeer (discretionary punishment) where the Shariah has not fixed a Hadd punishment. These rulings and Hudood which Allah ﷻ has legislated, acting upon them depends on the

presence of the Islamic state which will rule by all that Allah ﷻ has revealed.

The verses which mention Jihad in the Path of Allah ﷻ are numerous. For instance:

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

“March forth, whether you are lightly or heavily equipped, strive hard with your wealth and your lives in the Path of Allah.” [TMQ Surah at-Tawbah 41]

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

“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 Jizya with willing submission, and feel themselves subdued.” [TMQ Surah at-Tawbah 29]

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

“And fight the Mushrikeen collectively, as they fight against you collectively.” [TMQ Surah at-Tawbah 36]

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

“And fight them until there is no more Fitnah and the Deen will be for Allah alone.” [TMQ Surah Al-Anfal 39]

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

“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 whom, you may not know but whom Allah does know.” [TMQ Surah al-Anfal 60]

Acting upon these divine texts, and other ayahs and ahadith, depends on the existence of the Islamic state which will rule by all that Allah ﷻ has revealed. There are hadith which mention that Jihad will continue until the Day of Judgement. Jihad will not be annulled by the justice of a just person, or the injustice of an unjust person. In other words, the Muslim is obliged to engage in Jihad when he is called to Jihad whether an Islamic state exists or not. So Jihad will take place under any commander, whether pious or sinful. However, those rulers do not engage in Jihad, and nor do they order Jihad in the Path of Allah ﷻ. When they order fighting, they order the fighting of Muslims among them. And they will continue to do that until men who believe in Allah ﷻ and the Last Day rise up and demolish the kufr nationalistic states, and in their place establish the one unifying Islamic state which will rule by all that Allah ﷻ has revealed.

The verses which make the Islamic Ummah carry the risaalah (message) to the world, as the best Ummah among other nations are numerous:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾
“You are the best of peoples ever raised up for mankind; you enjoin the Good (ma’roof) and forbid the Evil (munkar), and you believe in Allah...” [TMQ Surah Aali Imran 110]

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾
“But honour, power and glory belong to Allah, His Messenger, and to the believers.” [TMQ Surah al-Munafiqoon 8]

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾
“And never will Allah grant to the disbelievers a way over the believers.” [TMQ Surah an-Nisaa 141]

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

“Thus, We have made you a just Ummah, that you be witnesses over mankind and the Messenger ﷺ be a witness over you.” [TMQ Surah al-Baqarah 143]

How can there be any dignity for the believers? Why would the kuffar not have a way over the believers, while believers have no state? How can they enjoin other nations with the good, and forbid them from the evil, while in their own homelands they are deficient in this? This will not be corrected without the presence of the Islamic state which rules by all that Allah ﷻ has revealed.

There are numerous hadiths which command the Muslims to have one Imam whom they will give the Bayah to adhere to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ,

« وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً »

“Whosoever dies without having a bay’ah (pledge) (to a Khaleefah) on his neck he will dies the death of jaahiliyyah.”

« وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ »

“The Imam is shield behind whom the Muslims fight and protect themselves.”

« مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَضْحَكْ عَلَيْهِ ، فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتُ ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً »

“If anyone sees in his Amir something that displeases him let him remain patient, for 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 Jahiliyyah.”

[all hadiths reported by Muslim]

The Sahabah (ra) held an Ijmaa’ (Unanimous Consensus) over the obligation to appoint a Khaleefah (successor) to the Messenger of Allah

ﷺ after his death. They also agreed to establish as Khaleefah Abu Bakr, then 'Umar, 'Uthman and 'Ali, after each had passed away successively (may Allah ﷻ be pleased with them). All the Sahabah (ra) agreed throughout their lives about the obligation of appointing a Khaleefah. Although they disagreed about the person who would be appointed Khaleefah, they did not disagree about establishing a Khaleefah.

In addition, the matters Muslims need for life in the Islamic society such as industry, medicine, hospitals, establishment of factories, laboratories, preparing the military power and other such collective obligations need a state.

Likewise, the Shariah has charged the ruler with the responsibility of compelling the people to adhere to what the Shariah has made obligatory. In the absence of the Islamic state all the Shariah rulings entrusted with the ruler are suspended. Also, when the people neglect the rulings which pertain to them, they will not find a ruler to make them adhere to these rulings. In this manner most of the rulings 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. When this foundation is abolished, then a great number of the Shariah rulings of Islam will be abolished, and many of the Shariah texts of Islam will be effectively suspended. The Muslims will lose their identity, dignity and power, their land will be taken as booty and their enemy will have control over them, and the munkarat 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 channelling their efforts to establish the Islamic state.

Even more surprising is that one finds Muslims who look upon the Islamic state, and the work to re-establish it, as an ordinary Shariah ruling, 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 Shariah rulings through the existing regimes, at the expense of working to establish the Islamic state, which will undertake what the Shariah has charged it with, which is the establishment of the Shariah rulings of Islam.

Thus, we are able to conclude that the most important and indispensable obligation from the collective obligations is the work to establish the Islamic state, which will rule by all that Allah ﷻ has revealed. This work is being undertaken today by a faction of the people. However, the sufficiency has not been met by this faction because the state has still not been established. As a result, this collective obligation has become similar to the individual obligation, as mentioned previously. So, 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 Messenger of Allah ﷺ is that the Muslim must study the individual obligations obligated by Allah ﷻ and study the forbidden actions which are prohibited by Allah ﷻ for the individual. Then he must look to the collective obligations which Allah ﷻ has commanded that they be established, so that he undertakes them or participates in their undertaking, according to his ability. After study, Allah ﷻ has guided us to the most important collective duty which is the work to establish the

Islamic state. The state is the method to establish majority of the Islamic rulings, 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. When he undertakes the individual obligations and refrains from the forbidden acts, which concern the individual, he must also undertake the foremost collective duty, through whose establishment the sin of all, or most, of the related obligations are then removed from him. In this manner the Muslim will have held on to the truth from all sides. Thus, he has undertaken that which will establish Islam with regards to himself as an individual. He has also undertaken that which will establish Islam in society collectively. If anything else had not been undertaken yet, they would be a few of the collective obligations. The nature of undertaking such other collective obligations will be within private domains, such as making Du'a for the one who sneezes, and performing the Janazah Salah.

Knowledge of the Ma'roof and knowledge of the Munkar

The discussion of enjoining the good and forbidding the evil necessitates the knowledge of the good and the evil. Knowledge comes before the order or prohibition. There can be no enjoining or forbidding without knowledge. So, what are the Shariah limits of knowledge required from the Muslim?

It is self-evident to say that knowledge precedes action and that the action must be according to the Shariah knowledge. Otherwise, the action will not be worship. Thus, it is Allah ﷻ Who has ordered the

Muslims to undertake the ma'roofat. It is imperative that one has knowledge of these ma'roofat in order to undertake them. Similarly, Allah ﷻ has ordered them to refrain from the munkarat, hence it is imperative to have knowledge of the munkarat such that one can refrain from them.

Thus, worship, obedience and adherence are the basis and knowledge is necessitated by it and knowledge is for its sake. Knowledge is not required for itself. Instead it is for the sake of worship and obedience. Allah ﷻ said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

“We sent no Messenger, but to be obeyed by Allah’s Leave.” [TMQ Surah an-Nisaa 64]

As Abd Allah b. al-Mubaarak (may Allah have mercy on him) said, طلبنا العلم لأجل العلم ، فأبى العلم إلا أن يكون لأجل الله “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 matters is achieved by the minimum, which is through Taqleed (Shariah imitation). And it can be achieved by the maximum which is Ijtihad (Shariah derivation). Both are good as long as the adherence is present, and the obedience is realised. The one who prays keeping to the pillars and conditions of the Salah, refraining from the things that invalidate the Salah has undertaken the worship and has performed what he has been commanded to do. However, the fact that he did not perform the worship through Ijtihad and study means that much good has been missed by him. It is the best knowledge by which Allah ﷻ raises the Muslim in degrees. He undertook the worship as an imitator (muqallid), taking the hukm from the one who has knowledge and is fearing of Allah ﷻ, and pious in his view. Thus, he has the least amount of doubt that what the jurist has said is the most correct and closest to the obedience to Allah ﷻ. Likewise, the one who

prays as an informed imitator (muqallid mutabi), who takes the hukm from another, but with knowledge of the Shariah evidence. He also is a muqallid but better than the blind imitator (muqallid ammi) who takes the hukm without knowing the evidence. Both have taken the hukm from others, and obedience and worship has been realised. As for the mujtahid (Shariah deriving jurist), he is in the best status, of more preferable consequence, and the highest level. He determines the Shariah rulings himself. He searches within the evidences and derives from them the hukm of Allah ﷻ regarding himself.

It is the individual duty (fard 'ayn) of every Muslim to know the Shariah rulings that pertain to his actions:

As for the Shariah ruling in respect to the Mukallaf (legally responsible person); every sane and mature Muslim is obliged to gain knowledge in the Deen regarding the matters necessitated by life. This is because he is commanded to control all his actions according to the orders and prohibitions of Allah ﷻ. That is not possible without knowledge of the Shariah rulings relating to his actions. Therefore, seeking knowledge of the Shariah rulings in the Deen necessary for the Muslim in life, is an individual obligation, and not a collective obligation. Anything more than that is recommended (mustahabb) in relation to him. When he makes Salah, he must know how he should pray. If his wealth reaches the nisaab, and one year has passed over it, then he is obliged to pay Zakah. It is incumbent on him to know that which is necessary to pay it and 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 however if he does not know the rules of Zakah relating to fruits and livestock. If he knows the Shariah rulings, then he has increased in the goodness and he shall have the reward. If he undertakes the task of

working to establish the Islamic state, then he is obliged to learn that which is necessary to establish this state. In this manner every obligation is tied with its responsibility, and the knowledge of it is accordingly linked with it.

In this way the Muslim, if that is ensured by him, will be content about the correctness of his Iman and soundness of his adherence.

If his intention is purely for his Lord, and he is guided to the correct action then he will find his Lord ﷻ Merciful. He ﷻ will accept his action and save him on the Day of reckoning by His Mercy.

The second aspect: Enjoining the good and forbidding the evil:

We said that Islam has clarified every ma'roof and every munkar. The Muslim is required to carry out every ma'roof, for which he is responsible and abstain from every munkar. The question which arises here is: Does he enjoin every ma'roof which he carries out? Or does he enjoin more than, or less than, what he carries out himself? Does he forbid every evil he refrains from? Or does he forbid more than, or less than, what he refrains from himself?

Before dealing with this subject, we must understand the reality of what the Shariah intends to be realised. The Shariah intends to establish an Islamic society in which not a single concept goes against the concepts of the Shariah, nor any action which is not approved by the Shariah takes place. Every munkar forbidden by the Shariah must be prevented and punished. So whatever Allah ﷻ ordered in terms of rulings and beliefs must exist. Every munkar which has taken place, or can take place, is

followed up for treatment. Allah ﷻ has ordered the Muslims to undertake this responsibility. And He ﷻ made this task great and has granted it immense reward. Imam Ghazali (may Allah have mercy on him) said in his book 'Ihya' 'uloom ad-Deen,' فإن الأمر بالمعروف والنهي عن المنكر هو القطب الأعظم في الدين وهو المهم الذي ابتعث الله له النبيين أجمعين ، ولو طوي بساطه وأهمل علمه وعمله لتعطلت النبوة واضمحلت الديانة وعمت الفترة ، وفشت الضلالة ، وشاعت الجهالة ، واستشرى الفساد ، واتسع الخرق ، وخربت البلاد ، And so, indeed, enjoining the good and forbidding the evil is the greatest pillar in the Deen. It is the mission with which Allah ﷻ sent all the Prophets (as). If this came to an end and its knowledge and practice was neglected, then the effect of Prophethood would be suspended, the Deen would vanish, the generation would become blind, misguidance and ignorance will spread, and corruption will worsen, violation of Shariah will increase, the lands will be destroyed and the servants 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 Shariah rulings. This is because within the Ummah there are individuals, rulers and groups. Each of these categories have been entrusted by the Shariah sets of rulings which they have to adhere to. Thereafter they are advised, accounted and rectified according to the failure in carrying out that which they were entrusted with. If the reality of the entrusted matters becomes obscure, then as a consequence it will be difficult for us to undertake the obligation of enjoying the good and forbidding the evil. Therefore, we say the following:

Within the Shariah rulings there are some which are entrusted with the Khaleefah or the ameer alone. It is not allowed for anyone else to

undertake them. Then, there are rulings are entrusted with individuals and they are undertaken by the Khaleefah if the people fail to perform undertake them. Then there are rulings entrusted with the Khaleefah and it is allowed for individuals to undertake them, in certain cases. Then there are Shariah rulings are entrusted with the group.

As for what is entrusted with individuals, it includes Salah, fasting Ramadan, Hajj, Zakah and refraining from the forbidden things such as alcohol, gambling, usury, theft, murder, fornication, adultery, lying, deception and backbiting and so on and so forth. The Muslims are commanded with these rules whether they are living in Dar al-Kufr (Abode of Kufr) or Dar al-Islam (Abode of Islam), and whether they are living in lands of Muslims or lands of kuffar. Here one does not look at what the Messenger ﷺ and his Sahaba (ra) did just in Makkah or just in Madinah. Thus, the Shariah rulings are required from the individuals in terms of the worships (Ibadaat), transactions (mu'amalaat), foodstuffs (mat'oomaat), clothing (malboosaat), morals (akhlaaq) and the rest of the Islamic beliefs. All of these rules are required from the individual. And every individual is responsible before Allah ﷻ for the family members for whom he is a guardian (wali). If a Muslim individual is in an Abode of Kufr and the authority prevents him from adhering to the individualistic Shariah rulings, he must migrate to another land, whether the territory is an Abode of Islam or Abode of Kufr, in accordance with the Almighty's saying:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

“Indeed, as for those whom the angels take while they are wronging themselves, the angels say to them: In what condition were you? They reply: We were weak and oppressed on earth.’ The 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! This is except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.’ [TMQ Surah an-Nisaa 97-98]

It is preferred (mustahabb) for him to emigrate from the Abode of Kufr to the Abode of Islam, even if he able to adhere to the Shariah rulings there. This is unless he is working to transform the Dar al-Kufr in which he lives into Dar al-Islam. It is well known that that Dar al-Islam is the abode (territory) which is ruled by Islam, and its security is in the hands of the Muslims.

As for what is entrusted with the individuals, and undertaken by the Khaleefah, if they fail in this, this includes the Khaleefah giving an individual financial maintenance, if those who responsible for him amongst his relatives are not able to do so. This also includes looking after the individual affairs, if the individual is unable to undertake this. It also includes building masajid in remote villages and districts if the inhabitants are not able to take up this task.

As for what is entrusted with the Khaleefah, or the Ameer of the Believers, only, it is not allowed for anyone else to implement it. This includes the establishment of the Hudood punishments, or declaration of war, or concluding a treaty, or issuing binding laws, or looking after of the collective affairs. The undertaking of these and other matters have been restricted to the ruler by the Shariah.

As for what is entrusted with the Khaleefah and is allowed for the individuals to undertake in certain cases, they includes part of Jihad. Jihad in origin is from the responsibilities of the Khaleefah. However, when the enemy attacks the Muslims by surprise, 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. It is also if the Muslims do not have a Khaleefah, and an event has happened which requires Jihad. The individual will undertake the Jihad even with a fajir commander or the commander of a small number of people. However, the basis for the Muslims is that they do not resign before this last option, in a situation in which there is no Khaleefah, and under the leadership of fajr rulers.

As for what is entrusted with the group only, this includes the work to establish the Khilafah, or accounting the rulers, and directing them to the truth and binding them to it. The work of the party, group or organisation or structuring or any Islamic grouping falls within this sphere.

Indeed, clarifying what the Shariah has entrusted is an important matter. This is because any ignorance or negligence will make the Muslim, whether as individuals or movements, to become confused regarding the implementation of the Shariah. The Muslims will lose the precise understanding and consequently the correct application. And the Muslim will come to neglect the Shariah obligations regarding him and will undertake the mandoobaat (recommended actions) at the expense of the Shariah obligations. The group will come to study the Shariah rulings relating to individuals and neglect the Shariah rulings relating to its members as a group, or undertake the work to establish the Islamic state when the group is not aware of such division of responsibility set by the Shariah, to which we must comply. Then the 'alim will come to talk to the people about certain individual obligations like Salah, Zakah and fasting Ramadan and abandon other Shariah rulings such as the rulings of transactions (mu'amalaat), relating to the collective life of the Muslims. Or the alim will talk about the rulings of backbiting, but not mention the abandonment of the collective obligations, the most important of which is the Islamic state. He appears as a pious person, or someone who admonishes, but not as a jurist

politician who has studied the problems of the Ummah and has set down Shariah solutions and embarks on solving them.

What has been entrusted which each category, the Khaleefah, the group and the individual, must be adhered to. The ma'roof must be enjoined and the munkar must be forbidden, if there was a failing in that by the one who is entrusted with that. One will not be accounted for that which one was not entrusted with. Thus, the Shariah, in terms of the application, did not entrust with one category only. Instead, it established more than one category, where each one would undertake what has been entrusted to it. The whole Ummah will undertake the whole Shariah in origin. Within that the Muslims undertake as individuals what is required from them as individuals, 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 comprehensively. However, he adopts in the detailed rulings of actions for which he is bound by, through what is required from him as an individual, and through what is required from him as a member of a group or party with which he works. He will be accounted by Allah ﷻ for any failing regarding these. He must undertake what the Shariah obligate upon him as an individual. Thus, he prays Salah, fasts Ramadan, makes Hajj and looks after his parents and he abstains from Zina and usury. Now, if that individual were a Khaleefah, he must also undertake that which is required from him as a Khaleefah. Thus, he will pass laws, declare Jihad, protect the Muslim lands, rule by all that Allah ﷻ has revealed and implement the Hudood punishments. Any deficiency on his part will be accounted by Allah ﷻ in the Hereafter, whilst the Ummah will account him in this world.

This reality must be made clear to the Muslims, so that they are able to distinguish within the Muhaasabah (accounting). Thus, the individual is not accounted for that which was not obligated upon him. The groups are not accounted for that which was not obligated upon them. The Khaleefah is not accounted for that which was not obligated upon him.

The Shariah has ordered all Muslims to undertake the obligation of enjoining the good and forbidding the evil, each according to his knowledge and ability. The Shariah has ordered the establishment of this obligation via the Muslims, as individuals, groups and rulers. The Shariah made it obligatory under all circumstances, whether there is an Islamic state or not. It remains a Shariah ruling whether the ruling applied on the Muslims is the rule of Islam, or the rule of kufr. It remains a ruling whether the ruler applied the rules of Islam well, or he misapplied them. Thus, enjoining the good and forbidding the evil was present in the days of the Messenger ﷺ and in the days of the Tabi'een, and those who followed them. Its ruling remains until the coming of the Last Hour.

If something happens from the individuals, groups and the Islamic state which obliges the good to be enjoined, and the evil to be forbidden, 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 obligated to do, and forbid that which they must abstain from, if anything happens in front of them which necessitates that, according to the knowledge he or she has. Consequently, enjoining the good and forbidding the evil, takes the ruling of an individual obligation (fard ayn) for which the Muslim will be sinful, if he did not undertake it and he is not excused for leaving it. This is for the Muslim, in his daily life with his wife, children, relatives, neighbours, customers, acquaintances or

anyone else who they happen to meet. Each one needs be given the advice (naseeha) if he or she failed to do a Shariah obligation or was disobedient. How can this not be the case when there are sins which 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, but others will not be sinful because it did not take place in front of them, and because they have no knowledge of it. No one else can take his place, or fill his domain, other than him. Every munkar which occurs in his domain, no one other than him is responsible for its forbidding.

When the Muslim, with respect to himself, adheres to everything he has been commanded by Allah ﷻ, such that he enjoins upon himself the ma'roof which relates to him and abstains from the munkar, then it will be within the ability of this Muslim to transmit to others what was in respect to him. If he took the Shariah rulings with knowledge and clarity, then he can transmit it to others with knowledge and clarity. If he took it as an informed imitator (muttabi'), then he will transmit it to others on that level and if he took it as a blind imitator ('ammi) through Taqleed then his transmission will be that of a blind imitator. In case he finds he does not have the ability to convince others, then he must pass them onto someone who does have the ability to convince them. Such as referring them to an alim, Mufti or shah from the Dawah carriers whose thought and understanding he trusts.

Allah ﷻ said,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ﴾

'The believers, men and women, are awliya (helpers, protectors, friends) of one another, they enjoin on the people the ma'roof and forbid the evil and they establish the salah.' [TMQ Surah At-Tawbah

Allah ﷻ said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help one another in al-Birr and Taqwa but do not help one another in sin and transgression.” [TMQ Surah al Maidah 2]

The Messenger ﷺ said:

« بَلِّغُوا عَنِّي وَلَوْ آيَةً »

“Convey from me even if it were a single ayah.” [Reported by Bukhari]

The Prophet ﷺ said,

« نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَوَعَاهَا وَأَدَّاهَا قُرْبَ حَامِلٍ فِقْهِ غَيْرِ فَقِيهِ وَرُبَّ حَامِلٍ فِقْهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ »

“May Allah illuminate the face of a servant who heard my statement, so he memorised, understood and conveyed it. For it may occur somebody carries Fiqh (knowledge) without being a faqeeh (knowledgeable). It may also occur that somebody carries Fiqh to somebody who is of greater Fiqh than him.” [Reported by Tirmidhi and Ahmad]

In this manner the individual has undertaken what was incumbent on him as an individual from both the Shariah obligation of complying with the good, and abstaining from the munkar, upon himself, and from the Shariah obligation of enjoining the good and forbidding the evil upon others.

The importance of knowledge:

It is known to everyone the great importance attached to knowledge, and the ‘ulema, in clarifying the thoughts of ma’roof (good), and thoughts of munkar (evil), that are 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 are individual obligations upon the 'ulema just as they are obligations on the rest of the individuals in the Ummah. The gaining of knowledge of what others require is a collective obligation on the Ummah, which the 'ulema have undertaken and so they shall have the reward for that.

Despite this knowledge, they are not exempt from any obligation that is upon 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 there is an 'alim of the Shariah rulings of inheritance, whilst another is an expert in tafseer, and a third is a Shariah judge in Shariah rules pertaining to marriage and divorce, all three of these, and others like them, are not exempt from performing the individual obligations obliged on their necks, or from the collective obligations which are linked to the whole Ummah. They are a part of this Ummah, included within anything that includes any of its individuals.

What we see today of the inaction of the 'ulema in undertaking this obligation, under whatever conceived excuse, is not acceptable from them according to the Shariah. They will be accounted for this shortcoming before Allah ﷻ, and they must also be accounted by the Ummah.

Knowledge is for the sake of obedience and worship. Knowledge is what leads adhering to the Taqwa (God fearing). Taqwa is to fear. Allah ﷻ said,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“It is only those who have knowledge among His slaves that fear Allah.” [TMQ Surah Fatir 28]

Thus, it is the ‘ulema who are mujahids, who you see always in the first line whether in their Salah, Jihad, carrying the Dawah, advising the rulers, challenging the kufr thoughts and kufr concepts. You see them at the forefront guiding the people to the correct knowledge and the action that it obliges.

One must not conceive that the ‘ulema have an official position in Islam, or that they have a religious rank or distinct form as a clergy, or that they order people with their knowledge, whilst the rest just execute their orders. Instead, they are also commanded by Allah ﷻ just like any other individual Muslim is commanded. The address (khitaab) of Allah ﷻ includes them just as it includes the Messenger ﷺ and his Sahabah (ra).

The Shariah has obliged the presence of knowledge and ‘ulema until through them the truth is known and it is performed. They are the intellectual medium of the Shariah. Through them the Muslim knows the truth of his Lord ﷻ. 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 Shariah rulings of Allah ﷻ in their age. Consequently, Ijtihad (Shariah derivation) is a collective obligation of sufficiency, and there must not be an age which is devoid of the presence of mujtahideen (those capable of Shariah derivation), otherwise the whole Ummah will fall into sin.

In terms of motive, Muslims, by their very nature, incline towards the ‘alim and like to take opinions from him. Thus, the ‘alim should not fall in a situation of temptation due to his knowledge, thus he seeks position or payment, or he gives fatwas to the people without knowledge, in accordance with their desires or he falsifies Shariah facts to please the

ruler. Knowledge of the Shariah is a ma'roof, whilst its munkar includes Riyaa (showing off to others), love for leadership and seeking the cheap price of Dunya. Thus, there is exploitation by the rulers, especially these days, of the 'ulema and their use for political objectives, and making them agents. Thus, you see the rulers showering the 'ulema with money and showing them to be, in front of the people, grand sheikhs. The rulers even undertake heavy propaganda for them. This is until they become a reference point, and muftis, for the people, to whom people refer to in great matters. Thus, they give fatwas which please the rulers and anger Allah ﷻ. They make the texts subservient to their desires and they make the Shariah at their disposal.

Hence you see the 'ulema in such a state. The rulers have made riba (usury) allowed, so the 'ulema made it allowed and went to the texts, painting them with a certain hue, and citing them as evidence for the correctness of what they desired. The rulers allowed seeking the assistance of the Kafir states, and the 'ulema agreed with them. The rulers allowed peace with the occupying Jews, and the 'ulema made it obligatory. They are the agent 'ulema and they are evil people who need to be advised. The Ummah must treat their actions harshly, so as to be rid of them, and so that the Ummah is not subservient to such 'ulema, at the expense of the Shariah. Such people, and their likes, who extend their helping hands to the rulers, at the expense of the Shariah, fall under the Hadith of the Messenger ﷺ:

« إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي كُلِّ مُنَافِقٍ عَلِيمِ اللِّسَانِ »

“The thing I most fear for my Ummah is the presence of every hypocrite who is a skilled orator.” [reported by Ahmad]

Those people and their likes need to be publicly denounced, so that others do not fall prey to the snare of their false fatwas. They are the ones who have bought the life of this world, by trading away the Hereafter.

Indeed, when any Muslim takes up to adhere to this obligation by enjoining ma'roof upon themselves, and enjoining ma'roof upon others, whilst abstaining from the munkar, and forbidding others from the munkar, then his individual life has become good. Thus, when the Muslim is adherent in his home, and makes others adherent to Islam, his life is good. When he is adherent to Islam 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. Society as a whole must be exemplified by the enjoining of ma'roof and abandonment of the munkar. No part or aspect can deviate from the ruling of Allah ﷻ, whether in the sphere of individual obligations or the collective obligations of sufficiency. Thus, society is not just made of individuals. Instead society consists of individuals who have been unified by an aqeedah from which a system emanates for all affairs of life. If the individual side alone is secure, then only one side is secure. However, many sides remain, which must be referred to the rulings of Allah ﷻ. The 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 motive of fearing Allah ﷻ, will be established by the Khaleefah through the power of authority.

Uthman (ra) said, **“إن الله ﷻ لنزع بالسلطان ما لا يزع بالقرآن”** **“Indeed, Allah ﷻ will restrain through the Sultan (authority) that which was not restrained by the Qur'an.”** The Shariah has ordered that this 'aqeedah be established and protected and carried to all of humanity. Allah ﷻ has made the Islamic state the method for this. This system has been clarified by the Shariah as well as the manner of its implementation. That task has been given to the Islamic state to ensure its implementation. As for Jihad, which is the uppermost part of Islam, Shariah has made the state responsible for undertaking Jihad. It will

spread the Dawah via Jihad. How eloquent is the saying of Imam Ghazali when he said, **ألا إن القرآن والسلطان توأمان ، فالقرآن أسّ والسلطان حارس ، فما لا أسّ ، فما لا حارس له فضائع** “Indeed the Qur’an and Sultan (Shariah authority) are twins. The Qur’an is the foundation, and the Sultan is a guard. Anything that does not have a foundation will be easily destroyed. Anything that has no guard will be easily lost.”

Accounting (muhasabah) of the Ruler:

The Shariah which Allah ﷻ revealed and clarified was not left as a clear thought alone, instead Allah ﷻ wants the Shariah be an embodied, implemented reality. Thus, He ﷻ revealed practical Shariah rulings whose purpose was to preserve the existence of the Shariah in the reality. These rulings prohibit what the Shariah prohibits, and the method for that is the state.

Thus, Allah ﷻ ordered the establishment of the state to protect the Shariah. And He ﷻ gave the ruler Shariah rulings, which he must order and forbid by, and He ﷻ ordered him to establish the Deen and be a guard over it. And He ﷻ ordered the Ummah to obey him in this and account him if he fails. He ﷻ demanded this from the Ummah as individuals and parties. The Messenger of Allah ﷺ said:

« **سَيِّدُ الشُّهَدَاءِ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاها فَقَتَلَهُ** »

“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]

And he ﷺ said,

« **أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ** »

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

[reported by Ibn Maajah and Nasa'i]

And he ﷺ also said:

« كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْصُرَنَّهُ عَلَى الْحَقِّ قَصْرًا »

“Nay, by Allah, you must enjoin the good and forbid the evil, and restrain the hand of the tyrant, and to compel him upon the truth, and to confine him to the truth.” [Reported by Abu Dawud and Tirmizi]

It is not be possible to compel the unjust ruler upon the truth, and confine him to it, unless it is done by those who have might and power, such as a group or party, because individuals are not able to do this.

The Sahaba (ra) and the Fuqaha (jurists) in the past knew that the Islamic state was the essential prerequisite for that. Through its existence the Shariah rulings are applied, whilst through in its absence the Shariah rulings are lost. Abu Bakr (ra) when he was asked about ملك الأمر (الإسلام) كيف يدوم “The foundation of the matter, (Islam) as to how it will last. Abu Bakr (ra) replied, ما استقامت الأمراء **“As long as the rulers persist on the correct way.”** ‘Shaykh ul Islam Ibn Taymiyyah mentioned on the authority of al-Fadeel who reported the statement of ‘Iyaad and Ahmad b. Hanbal, لو كان لنا دعوة مستجابة لدعونا بها للسلطان **“If there was a supplication that Allah would certainly accept, we would have supplicated with that for the ruler.”**

Islam is a Deen for all people. It contains within it the Good for the whole of mankind, and not just for one people, to the exclusion of another. Its aqeedah is universal and so is its system. It also contains a method for spreading Islam throughout the world. This is by the presence of a state which will apply Islam and convey it to the world. Thus, the role of the Islamic state is known. The state must exist so that it can undertake

what is obligated upon it to undertake. So, what is its task? And who will establish it, if the state does not exist? And who will correct the crookedness, if the state becomes crooked?

As for the task entrusted to the state by Allah ﷻ, it is the establishment of the whole Deen. Thus, the state is responsible for the application of the Deen, whether it is the obligations of obligations or the obligations on the community, or whether it is the individual obligations or the collective obligations of sufficiency. It is responsible for establishing the Deen, establishing the Ma'roof and removing the munkar practically. Thus, the Muslim if he does not pray Salah, then the state will order him to pray Salah, otherwise he will be punished. Similarly, if he does not pay Zakah, make Hajj or fast Ramadan, regarding all of these individual obligations and others like them, the state is ordered to be a guard over their presence, and to account those failing in this regard.

It is the same situation in respect to the collective obligations of sufficiency. So, the state must secure all the interests which the Ummah requires, in terms of providing medicine, engineering, education and others, whose existence requires management, coordination and distribution of assignments. The state must secure the obligations whose existence is divided among the Ummah, such as Jihad and Ijtihaad, the establishment of which the Lawgiver entrusted and commanded the Khaleefah with. If there is any negligence from the state in these matters, the Ummah must account the ruler over that and force him to address the negligence. The Lawgiver has determined precise Shariah rulings in this regard. He ﷻ prohibited the Muslims to make rebellion (khurooj) against the Khaleefah, except in case he manifested open kufr (kufr buwah).

The basis of the Islamic state is that the ruler is the guardian over the affairs of people with Shariah rulings. He, according to the Shariah, is

responsible for preventing the munkarat, whether it occurs from individuals or groups. Thus, the Messenger ﷺ said,

«الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

“The Imam is a guardian and he alone is responsible over all the citizens.” [agreed upon]

Allah ﷻ delegated him the responsibility of compelling people, whether individuals or groups, to undertake all the Shariah obligations which have been obligated by Allah ﷻ. When a certain matter requires compelling for its performance, then he is obliged to use force. Similarly, Allah ﷻ has obliged him to prevent people from committing haram, and if the matter requires the use of force to prevent people from committing the haram, then he is obliged to use force. Thus, the state is the basis in changing the munkar, and removing it with the hand, which is with force. This is because according to the Shariah the state is responsible for the application of Islam, and enforcing its Shariah rulings amongst the people.

However, if the ruler himself commits a munkar, such as committing injustice, misappropriating the wealth of others through false means, withholding people’s rights, neglecting the affairs of citizens, failing to do a Shariah obligation, contradicting a ruling of Islam or any other such munkar, it is a Shariah obligation on all the Muslims to account him and forbid him from the evil. They, whether as individuals or groups, should must to change his performance of munkar, otherwise they would be sinful, if they were silent, or failed to change him.

Forbidding the evil and changing him when he commits a munkar is via accounting with the tongue. This is due to what Muslim narrated from Umm Salama that the Messenger of Allah ﷺ said,

« سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيءٌ، وَمَنْ أَنْكَرَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَأَبَعَ »

“Rulers will be appointed over you. 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. However, the one who approves and follows is doomed.”

It is also due to what Ibn Mas’ud narrated that the Messenger of Allah ﷺ said:

« كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْضُرَنَّهُ عَلَى الْحَقِّ قَصْرًا »

“Nay, by Allah, you must enjoin the good and forbid the evil, and restrain the hand of the tyrant, and to compel him upon the truth, and to confine him to the truth.” [Reported by Abu Dawud and Tirmizi]

And in one narration it says:

« أَوْ لَيَضْرِبَنَّ اللَّهُ قُلُوبَ بَعْضِكُمْ عَلَى بَعْضٍ، وَلَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ »

“Or Allah ﷻ will be about to strike the hearts of some of you against others. Then He ﷻ will curse you as He cursed them.” [Reported by Abu Dawud]

Similarly, the Messenger of Allah ﷺ made the speaking of truth before a tyrant ruler the best Jihad, when he answered the man who asked him which Jihad is the best? He said,

« أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ »

“The best Jihad is the word of truth spoken to a tyrant ruler.”
[Reported by Ibn Maajah and Nasa’i]

This is also due to the hadiths which prohibit khurooj (rebellion) by taking up arms, except in one case where there is an exemption, and that is when he manifests open kufr (kufr buwaah) for which there is certain evidence from Allah ﷻ that he has committed explicit kufr (kufr

suraah) in which there is no doubt. This is when he rules with the rulings of clear kufr and abandons the rulings by what Allah ﷻ has revealed. It is narrated by 'Awf b. Maalik al-Ashja'i that he heard the Messenger of Allah ﷺ saying,

« خَيْرُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشَرُّ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا نُنَازِلُهُمْ بِالسَّيْفِ فَقَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ »

“The best of your rulers are those whom you love, and they love you. You pray for them and they pray for you. The worst of your rulers are those whom you hate and they hate you. You curse them and they curse you.’ We asked: ‘O Messenger of Allah shall we not then oppose them?’ He said, ‘ No, as long as they continue to establish Salah among you.’” [Reported by Muslim]

What is meant by establishing the Salah is ruling by all the Shariah rulings from the Shariah angle of تسمية الكل باسم الجزء “of naming the whole by the name of its important part.” Umm Salama narrated that the Messenger of Allah ﷺ said,

« سَتَكُونُ أُمَرَاءُ فَتَغْرِفُونَ وَتُنْكَرُونَ فَمَنْ عَرَفَ بَرِيءٌ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ قَالُوا أَفَلَا نُقَاتِلُهُمْ قَالَ لَا مَا صَلَّوْا »

“Rulers will be appointed over you. 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. However, the one who approves and follows is doomed.”

They said, “Should we not fight them?” He ﷺ said, “No as long as they establish Salah.” [Reported by Muslim]

And 'Ubadah b. as-Samit said,

« بَايَعَنَا رَسُولُ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ ، وَالْمَنْشَطِ وَالْمَكْرَهِ ، وَعَلَى أَثَرَةٍ عَلَيْنَا ، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ تَعَالَى فِيهِ بُرْهَانٌ ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيُّمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً »

“We pledged our Bayah to the Messenger of Allah ﷺ to hear and to obey in weal and woe, in ease and in hardship and evil circumstances. We pledged that we would not dispute with the people of authority, unless you witness open Kufr of which you have a conclusive evidence from Allah. We pledged that we would speak the truth at all times and that in Allah’s service, whilst we would not fear the blame of any blamer.” [Reported by Muslim]

The understanding of these hadiths is that they forbid khurooj (rebellion) against the ruler by the use of arms, except when he rules with the rules of explicit kufr, for which we have certain evidence from Allah ﷻ that this is an open kufr, in which there is no doubt.

All of this is regarding when the ruler of Muslims is present, and then he fails to do his Shariah obligation, or when there is situation where he rules by open kufr, even if it is a single ruling of kufr. Then 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 ruler of Muslims in the first place and there is no Abode of Islam? In that case, obviously, all the Shariah rulings entrusted with the ruler will be suspended, corruption and vice will become widespread, bad morals will become common, corrupt relationships would become established and the munkarat would become elaborate and spread. The maroofaat would become few and restricted. The Muslims will become weak, their standing would diminish and their power would wane. They will be like the lion, without the biting teeth or tearing claws. They will become a picture without a reality. Neither does the picture of food fill the stomach, nor does the picture of the lion terrify.

In such a situation, which is the situation today, the Ummah must establish a Khaleefah who will rule by all that Allah ﷻ has revealed because his presence is Fard. However, 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 maroof and forbid the munkar.

4. The obligation of the presence of a group which carries the Dawah

Indeed, enjoining the good and forbidding the evil relating to groups is defined after defining the work demanded by the Shariah from the group. Here we will not be talking about groups which are established to establish single Shariah rulings, such as the charity associations which are founded to help the poor Muslims, or the associations of guidance and admonition, or associations for building masajid, associations for teaching the Noble Qur'an and so on. Instead, our discussion deals with the existence of groups which shoulder the responsibility of establishing the entire Deen and all Shariah rulings. 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'roofat which the Shariah has ordered and remove all the munkarat which the Shariah has forbidden. It takes on the role in life in terms of applying Islam completely inside the state, and carrying it to the world externally.

The Islamic state has a great task which the Shariah has entrusted it with. All the Shariah rulings are realised with the state's existence. They become absent from life and dwindle away with the state's absence. Thus, the groups that intend to work to establish the Islamic state comes from the importance of what it wants to achieve. If there is no group in our age working to resume the Islamic way of life, via establishment of the Islamic state, that means that the Muslims have neglected all the Shariah obligations entrusted by Allah ﷻ to the Islamic state, which are many. 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 as sinful as the fornicator who commits Zina, the thief who steals, the ruler who oppresses the people, the women go out into the streets

without Shariah covering. The corruption increases, Jihad stops, the Kuffar control the Muslims, munkar becomes widespread and the ma'roof becomes limited. This is because all these things spread when the Muslims neglect the Fard that Allah ﷻ obliges on them, which is the Fard of working to establish the Khilafah Rashidah with which Allah ﷻ is pleased. Through the state matters will be put in their correct place and the Shariah would be established, in the lives of the Muslims. Iman would be cultivated in their hearts and the fruits will be Taqwa and Ihsan. Hence this collective work is a Shariah obligation on which the change of the situations, and their correction, depends. This Shariah obligation will rescue the Ummah from the low depths to which it has reached. This Shariah obligation returns the Ummah to its former glory and power where the Ummah would assume the highest position amongst the nations, guided and guiding the 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? The Messenger ﷺ has said,

« لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ »

“That Allah should guide a man through you is better for you than having the red camels.” [reported by 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 ﷻ in great numbers. The Messenger ﷺ said to the one who asked if there was any action which was equal to Jihad in the path of Allah ﷻ,

« لَا أَجِدُهُ، قَالَ، هَلْ تَسْتَطِيعُ، إِذَا خَرَجَ الْمُجَاهِدُ، أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَقْرَأَ، وَتَصُومَ وَلَا تُفْطِرَ قَالَ، وَمَنْ يَسْتَطِيعُ ذَلِكَ »

“No, I do not find anything equal to it. He ﷺ asked him: When the Mujaahid goes out to Jihad, are you able to enter the masjid, do

**qiyaam and becomes tired, fast and not have iftaar?'. The man said:
who can do that?' [Reported by Bukhari].**

Did not the Messenger ﷺ say,

« أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ »

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

[Reported by Ibn Maajah and Nasa'i]

And did the Messenger ﷺ not say,

« سَيِّدُ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاها فَقَتَلَهُ »

“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]

Is it allowed for the Muslim, while knowing the situation of Muslims today, to leave them to perish. Will he then be like,

« مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى »

“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 « كالبنیان یشد بعضه بعضا » **“like the building where one part strengthens another”?**

So before the Muslim is either a great reward or a manifest sin. This is the reality of a Fard obligation in Islam. It is like the rest of the Shariah obligations. The one who does the Fard is rewarded, whilst the one who neglects the Fard is punished.

We go back to the reminder that we are not talking about the Dawah to singular collective obligations, which establishes a part of Islam. Instead,

we mean the collective work which aims at the establishment of Islam as a whole, via the method of establishing the Khilafah.

Attributes of the required group:

Yes, the obligation of the presence of a group, or groups, which works to resume the Islamic way of life, through the work to establish the Khilafah, is a Shariah obligation. The noble ayah has demonstrated this:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And let there be, from amongst you, a group, or groups, inviting to all Goodness (Khair), enjoining the Good (ma’roof) and forbidding the Evil (munkar). And they are those who are successful.” [TMQ Surah aali Imran 104]

In this ayah Allah ﷻ obligated the Muslims, as a collective obligation of sufficiency, to have at least one group whose work will be the Dawah to the Khayr, and enjoining the good and forbidding the evil.

The imperative form (seeghatul amr) in ﴿وَلْتَكُنْ﴾ **“Let there be”** is one of obligation, and that is due to the Shariah obligation of Dawah and enjoining the good and forbidding the evil. ﴿مِّنْكُمْ﴾ **“From amongst you”** here is partitive (tab’eed) due to a Shariah contextualization (qareenah) which is that the obligation of enjoining the good and forbidding the evil is a collective obligation of sufficiency, and not within the ability of everyone to undertake it, since it requires knowledge, understanding and wisdom which not everyone has. Therefore, the word ﴿أُمَّةٌ﴾ **“group”** means a group from amongst the Muslims, not groups of Muslims. The matter focuses on the Shariah obligation to have a group from amongst the Muslims. The word **“group”** has been mentioned in

the Qur'an in the meaning of group of people, when He ﷺ said about Musa (as),

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ﴾

“And when he arrived at the watering hole of Madyan, he found there a group watering their flocks.” [TMQ Surah al-Qasas 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 Dawah to the Khayr (Islam) and enjoining the good and forbidding the evil. This description included that with respect to the ruler, because the ruler, in terms of the reality, represents the head of every ma'roof and the head of every munkar. Either the ruler looks after the affairs of people with Islam and with the Shariah rulings, or he breaks the Shariah limits with regards to the Shariah rulings of Islam and neglects them. Therefore, he needs 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 ruler, on establishing the ruler, in the way the Shariah demands, if the ruler does not exist, or the group accounts the ruler for any failing, enjoining the ruler upon the truth, and confining the ruler to the rule, if the ruler had existed, but then deviated from the truth. The Messenger ﷺ clarified the linkage between this Fard (Shariah obligation) with the ruler, and its importance in many hadiths, For instance, he ﷺ said,

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

“By the One in Whose hands my soul rests, you must enjoin the ma'ruf and forbid the munkar, otherwise Allah will send upon you a punishment from Him. Then you would make Dua to Him, but He would not answer you.” [Reported by Ahmad and Tirmizi]

And he ﷺ said,

« أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ »

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

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And he ﷺ said,

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“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]

And the Messenger ﷺ said:

« مُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ قَبْلَ أَنْ تَدْعُوا فَلَا يُسْتَجَابَ لَكُمْ »

“Enjoin the good and forbid the evil before you make Dua, then you will not be answered.” [Ibn Majah]

And he ﷺ said,

« إِنَّ الدِّينَ النَّصِيحَةُ ، قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ ، قَالَ ، لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَتِهِمْ وَأَئِمَّةِ الْمُسْلِمِينَ وَعَامَتِهِمْ »

“Verily, the deen is advice’. He was asked; to whom O Messenger of Allah ﷺ? He said: from Allah ﷻ, His Book and His Messenger ﷺ to the rulers of the Muslims and the general masses”. [Agreed upon]

That is why the work of the group, in addition to calling to the Khayr (Islam), is enjoining the good and forbidding the evil. Part of this is accounting the ruler, or establishing the ruler according to the Shariah. This is a political work because of its link with the ruler. Therefore, the ayah obliges the presence of political parties, or groups, established on the basis of Islam.

In addition, the existence of many Shariah rulings of the Deen being linked with the existence of the Khaleefah makes his existence a Shariah obligation. It makes the work to establish his existence a Shariah obligation. Consequently, it makes the existence of a group working to establish the Khaleefah a Shariah obligation. And all of that is due to the Shariah principle (qaa'idah), **“مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ”** **Whatsoever the Obligation (الواجب al-Waajib) cannot be performed without, is itself an Obligation.”**

The ayah is Medinan. It has evidences the obligation of having political parties established on the basis of Islam. It has laid down the type of work which is Dawah, enjoining and forbidding. That is because the 'alif laam' (definite case marker) present in the word 'al-khayr', 'al-ma'roof' and 'al-munkar' is the definite case, which means realising the type that is demanded. In terms of the expression, the generality (العموم) encompasses all the individual entities that fall within it. As for the implementation, it may be achieved by few or many of the entities. Hence, it includes all those entities tied to the expression, individuals, groups and rulers. As for this being implemented by a few or many, it is specified by the Shariah, and according to the reality the groups that have been established to bring about. It is not determined by the frame of human reasoning, arbitrarily or in a vague manner. Instead, it is clearly defined, such that if it was abandoned, work must be done to rectify that. Advice must be offered to such a group, so it sees the deviation and avoids it. So, this matter is defined by the Shariah, like any other matter, and not left to the human reasoning, 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 evidenced the obligation of having Islamic political parties and nothing else. It has clarified the type and general nature of its work. As for defining the ma'roofaat, for which one must work to establish, and defining the munkarat, for which one has to work to remove, this is linked to the reality in which the parties find themselves in, in terms of adopting the necessary Shariah rulings 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 the ruler, and account him for any deficiency by enjoining on him the truth and confining him to the truth, whilst generating awareness in the Ummah and working with the ruler to spread the Islamic Dawah externally. As for the group which is established in compliance with this ayah, when there is no Khaleefah or Khilafah, it must adopt whatever is necessary for its work. Thus, it defines the goal demanded by the Shariah, and then defines the methodology which it must follow, and the thoughts it needs to establish this matter and so on and so forth.

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

Today we live in a situation where the Khaleefah of the Muslims who rules by what Allah ﷻ has revealed does not exist. The territory in which the Muslims live is Dar al-Kufr. The relationships and systems in society today are not on the basis of Islam. The society is non-Islamic. Thus, it becomes inevitable that a group must exist whose work will be focused on transforming the territory into an Abode of Islam (Dar ul-Islam) and the society into an Islamic society. Its work must be to re-establish the ruling by all that Allah ﷻ has revealed, which is resuming the Islamic way of life and carrying the Dawah to the world. This is the objective the group, or party, must strive towards realising.

How to build the political party or group:

1. What is the Shariah method the group must follow in order to achieve the Shariah objective?
2. What are the Shariah rulings that the group needs to adopt so as to realise this objective?
3. What are the Shariah rulings and principles which determines how the group understands the great number of Shariah rulings necessary to embark in the Dawah on their basis?
4. How does the group treat the Shariah rulings? How does it arrive at the Shariah rulings? What are its sources? Does the group take the view that there is more than one Shariah ruling (hukm) of Allah ﷻ regarding a single issue (masalah)? What is the group's stance regarding Shariah rulings about which there is differing opinion (ikhtilaf)?
5. How does the group treat the issue of the mind and what is its role in adopting taking the Shariah ruling, and in taking the 'aqedah?
6. How does the group treat the reality, does the group make it the source of its thinking, or the subject of its thinking?
7. How does it treat the question of benefit and is it defined by human reasoning or the Shariah of Allah ﷻ?

Subsequently, once we have defined the objective of the group, its work, method, way of thinking, then we will know what the group must undertake and be established on. After that we will know over what we must give Shariah advice (naseehah) to it, if it contradicts this, and what we must straighten it with, if it becomes crooked.

Before we discuss the Shariah method that the group is obliged to follow, we must remind ourselves of a principle about which no one is allowed to be ignorant. The Shariah did not leave a single matter of this world or the Hereafter, or matters regarding good or bad, whether large or small, which concerns man, except that it has spoken about it and clarified its Shariah ruling. Thus, the Muslim whether he wears or takes off his clothes, enters the house or masjid, or exits from them, deals with others, gets married, prays Salah, fasts Ramadan, speaks, or undertakes any action, Allah ﷻ has clarified the manner in which he must do this. Allah ﷻ has clarified its Shariah ruling whether it is a Fard he is obliged to undertake, or it is Haram and therefore he must abstain from it, or it is Mandub (recommended) so he should do it, or it is Makruh (disliked) so he should leave it, or it is Mubah (permitted) wherein he is given a choice. These Shariah rulings are for man's every action, to whose limits the Muslim must be confined to. What is said regarding actions is also said regarding material objects with a different clarification, which is that all things are permitted except what the Shariah ruling has forbidden.

And that is following from the two Shariah principles. There is a principle (al-qaa'idah): **الأَصْلُ فِي الْأَفْعَالِ التَّقِيدُ بِالْحُكْمِ الشَّرْعِيِّ** **"the origin of actions is restriction to the Shariah ruling."** So, no action is performed until its ruling is known. There is also the principle, **الأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ**, **"The origin of objects is the allowance (al-ibaahah), unless there is an evidence (daleel) for the prohibition (at-tahreem)."**

In Islam there is a thought (*Fikrah*) and method (*Tareeqah*):

When we wish to follow the method which will establish the rule by what Allah ﷻ has revealed, we must search for the Shariah rulings

related to following this method until the Muslim proceeds with clear vision, Guidance and Light from Allah ﷻ. He ﷻ:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

“Say ‘This is my way. I invite to Allah ﷻ with sure knowledge, I and whosoever follows me.’ [TMQ Surah Yusuf 108]

One must not say: ‘It is the nature of the Shariah to clarify to the Muslim the ruling of a thing and then left it to his mind and circumstance and whatever is necessitated, by the benefit in following the method which he sees appropriate.’ In other words, Allah ﷻ has ordered the establishment of the Islamic state and made it Fard. So, the Ummah efforts must be focused on establishing the Fard, but the method of establishment is left to the Muslims. So one must not say that, as long as the Shariah did not leave the matter, and did not give people a choice regarding it.

One cannot be say that because it contradicts the nature of the Shariah rulings. There is not a single Shariah ruling which deals with the solution of a problem, except that Shariah has clarified another practical Shariah ruling relating to it, and completing it, which explains the manner of implementing this ruling, and applying it in the reality of life.

Thus, the thoughts of Islam and its Shariah rulings, if they lack a practical method, turn into ideals found in books, minds and imaginations, which everyone talks about for intellectual enjoyment, but which are of no use to anyone.

Thus, Allah ﷻ clarified in His Shariah the solutions to the problems of people. Hence, He has revealed systems for them, which touch upon all affairs of life. He ﷻ satisfies 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,

Allah ﷻ was not content with that alone. Instead, Allah ﷻ revealed other Shariah rulings whose purpose was to make these solutions applicable in the reality of life, and implementable 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 risaalah (message) from his Lord, but in addition to that he was a ruler and someone who implemented this message practically. The Messenger ﷺ was not content just to make clear that Allah ﷻ is the only deity to be worshipped. Instead, he ﷺ worked to establish this in the reality. Thus, he invited people to Allah ﷻ and the structure of the Sahabah (ra) worked with him in Makkah to establish the Islamic state. They worked until he ﷺ established this political entity which, founded upon Iman, worked to apply Islam, and punished anyone who went against the ‘aqeedah and system. The Islamic state worked to spread Islam via the method of Dawah and Jihad. It is for this reason that we have the Shariah ruling of establishing the Islamic state, a Shariah ruling regarding the work to establish it, Shariah rulings of ‘Uqubaat (punishments), Jihad, and Shariah rulings of enjoining the good and forbidding the evil. All of them are from the practical Shariah rulings which the Shariah has ordered, to protect the ‘aqeedah and system, the work to spread them and the Dawah for them in order to make them global.

If it were not for the presence of these Shariah rulings which clarified the manner of protection, implementation, and spreading the Shariah rulings of the ‘aqeedah and system, then Islam would have remained static and not moved. Islam would not have reached us and then spread. It would have remained as mere admonition and guidance like the Christian religion which is content just to say, ‘Thou shall not commit adultery or covet the wife of your neighbour,’ without defining, at the same time, that which will make this address applicable in the reality. Then Islam would become ineffectual, and it would have been uprooted

by other practical thoughts which would execute what it could not execute, even if that was done in an incorrect manner. Islam would have only remained in books like other beautiful thoughts for the purpose of historical review, like “The Republic” of Plato.

Since Zina is haram, then what prevents the presence of this prohibited relationship in the reality is another Shariah ruling relating to it, which is the punishment of the one who commits Zina as applied by the Islamic state. Thus, the Shariah clarified the hukm of Zina when He ﷺ said,

﴿وَلَا تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

“And come not near to the unlawful sexual intercourse (zina). Verily, it is a faahisha (a great sin), and an evil way.” [TMQ Surah al-Israa 32]

Allah ﷻ clarified the Shariah ruling for the one who commits zina when He ﷺ said,

﴿وَالزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةً﴾

“The unmarried women and the unmarried man guilty of illegal sexual intercourse, flog each of them with a hundred stripes.” [TMQ Surah an-Nur 2]

Islam has specified the one who would assume the responsibility of implementing Islam and guarding its application. The Messenger ﷺ said,

« اذَرُّوْا الْحُدُوْدَ مَا اسْتَطَعْتُمْ عَنِ الْمُسْلِمِيْنَ فَإِنْ وَجَدْتُمْ مَخْرَجًا فَخَلُّوْا سَبِيْلَهُ فَإِنَّ الْإِمَامَ لَأَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ لَهُ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوْبَةِ »

“Avoid applying the Hudood on Muslims as much as you can. If you find a way out for the Muslim then pardon him. It is better for the ruler to make a mistake in giving pardon, then administering the punishment.” [Reported by Tirmizi and al-Haakim]

Thus, the Shariah made the ruler responsible for undertaking it.

The same goes for praying Salah, the Shariah has clarified that it is Fard. It clarified the ruling regarding the punishment for the one who abandons praying Salah. It specified the one who would undertake the implementation of 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 Shariah ruling. The ruler has been granted the authority to implement the ruling, in most of the cases.

Upon examination, we find that Islam has a foundational aqeedah from which other creedal branches come out, and to which thoughts are related. In it there are thoughts which clarify the goodness (khayr) and bad (sharr), pretty (husn) and ugly (qubh), the good (ma'roof) and evil (munkar), the permitted (Halal) and the prohibited (Haram). It also has Shariah rulings which organise the worships ('ibadaat), transactions (mu'amalaat), foodstuffs (mat'umaat), clothing (malbosaat) and morals (akhlaaq). All of these are required to be present in the Islamic society, and in every human society. It gives a distinguished picture of the society which Islam calls to be established. These beliefs, thoughts and rulings can be termed as the **Islamic Fikrah (Thought)**.

As for the Shariah rulings which complete the rulings of the Islamic Fiqrah, whose aim is to establish them, protect them and propagate them, these are rulings such as the Shariah rulings of punishments, Shariah rulings of Jihad, Shariah rulings of the Khilafah, Shariah rulings of the manner in which the Dawah is carried to establish the Islamic state, and the Shariah rulings of enjoining the good and forbidding the evil. These linked, completing Shariah rulings can be termed as the Shariah rulings of the **Islamic Tareeqah (Method)**.

Those who neglected the method:

What makes one refer to this classification, that Islam is a thought (*fikra*) and method (*tariqah*), is the neglect appearing amongst the Muslims today regarding many of the Shariah rulings, and their non-compliance under the pretext that we are not obliged to follow them today. It is also under the pretext that when the Messenger ﷺ acted upon them, he ﷺ did so because they suited his situation and circumstance. If it had suited our situation and circumstance, then we would have taken them. However, if they do not suit our circumstance, then we take other laws which do suit us, according to our circumstance. It is from this stand point that one finds there are people who call for the changing of the penal systems, claiming that they do not suit our current circumstances. They do not see flogging the unmarried fornicator, stoning the married adulterer or cutting the hand of the thief as palatable as it used to be, under the pretext that they are harsh rulings which the West looks upon as barbaric, like the barbarism of the Middle Ages. They say these harsh rulings remind the Westerners of how their religion used to oppress the people with tyrannical laws, so, this will drive people away from Islam. They say is nothing wrong with replacing them with imprisonment and fines. Similarly, we also find those who call for the suspension of Jihad. They say that as long as the propagation of Islam exists it is possible to use other means of propaganda and media to take its place. They say that today's age is one of cultural exchange and since Islam is the definite evidence, and the clear truth, then you are able, through the use of the pen, television and radio, to realise most, or more, than what you may have achieved by the force of the sword, which closes the hearts and sows ill-will and hatred. There are also those who advocate the elimination of the Jizya under the pretext that it sounds disgusting and revolting. There are also those who claim that the Khilafah system is not binding in Islamic Shariah Law. They went on to give fatwas which justify taking modern forms of ruling, and called for the abandonment

of the 'outdated' Khilafah system. They claim that what is important is the application of Islamic systems, and not the structure of the system which is to be applied, and so it can take diverse forms.

It is from this standpoint that many proposals have been suggested related to the method of working to establish the Islamic state. This was such that the Muslims came to see the return of Islam only via the method of writing Islamic books, building masjid, setting up charitable associations, opening Islamic schools on the model of the missionary schools, calling people to good morals, armed struggle, working to reach power through participation in government and the democratic game, whilst the method of the Messenger ﷺ for reaching authority has been ignored.

In this manner the Muslims today take the Shariah rulings relating to the thought (Fikrah) in a vague ambiguous manner. Hence, they neglected the Shariah rulings relating to the Method (tariqah). All of this took place due to them being affected by the Western thought, and their weakness in understanding Islam in a clear and legislative manner. Consequently, this resulted in weakness in understanding its application.

It was due to this that the discussion of the Thought (fikra) and Method (tariqah) arose, so that the Muslims do not neglect the important Shariah rulings whose purpose was to establish the whole of Islam, and implement it in the reality of life. Their neglect is an abandonment of an important part of Islam, which is a sin that will be accounted by Allah ﷻ.

That is why we resorted to the classification and to the discussion that Islam is both a Thought (*fikra*) and Method (*tariqah*). It is to make clearer and facilitate understanding and simplify the matter of application. The Muslims had resorted to such classifications in the past such as, Islam is

a Aqeedah and systems, the social system, economic system, Shariah rulings of mat'umaat (foodstuffs), malbusaat (clothing), 'Ibadaat (ritual worships) or Shariah rulings of morals. All of these were scattered Shariah rulings in the time of the Messenger ﷺ. Hence the Fuqaha gathered them, and arranged them and gave them chapters in books, so as to make it easier for the Muslim to understand, and apply and so on and so forth.

This is so that the Muslim does not look upon the fixed and binding Shariah rulings as possible to replace, and deviate from, and as a consequence neglect them, or reject that they are binding. The discussion took place for this reason.

Accordingly, it is not allowed to replace Shariah punishments with modern punishments, nor replace the Khilafah system with the democratic, secular republican system. Nor is it allowed to exchange the Islamic Shariah rulings for the western civil laws, or substitute the method of the Messenger ﷺ in reaching authority for rulings from human reasoning, however many fatwas may be given for it.

That is why, since the hukm (Shariah ruling) of establishing the Islamic state is a Shariah ruling, then the method of establishing it is also a Shariah ruling. That means that the Shariah has laid down detailed Shariah evidences and ordered us to adhere to them, and not go beyond them, just like any other Shariah rulings relating to the rules of the method.

If one looks at the books of fiqh (Islamic jurisprudence), one will find that the Fuqaha of the Muslims set down fixed chapters and elaborate on the rules of punishments ('uqubaat), rulings of Jihad, rules of imarah (authority), and other rulings of the method. This is all excluding the rulings of working to establish the Islamic state, since they did not face

such a reality and so were not obligated by that. 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 deriving the Shariah rulings of the method and adopting them. That must be from the Shariah evidences, and not replacing them with judgements from human reasoning, that are affected by circumstances and people's whims.

If the method is legitimate in Shariah, then adherence to the Shariah revealed texts and emulation of the Messenger ﷺ must be apparent within the method. When the adherence is present then, it is possible to account and advise. Then the one in responsibility can be accounted and advised, as any member of the group is accounted and advised. The matter will not be left to human reasoning, personal ties or life experiences. It is not correct to call the method of work an experiment. Instead, it is subject only to the Shariah.

The one who works to establish the Islamic state, it is natural that he asks about the Shariah method and the detailed Shariah evidences. He will discuss them and make Dawah for them. So, what are the Shariah actions one needs to adhere to, in working to establishing the Islamic state?

In order to know the Shariah method, one must understand with precision and depth the reality in which the Muslims live today. This is so as to put the finger on the fundamental reason, 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 Shariah objective we are required to realise. After this the group will be able to know the Shariah actions it must abide by. That is

by referring to the period in which the Messenger ﷺ lived, that is similar or close to this reality, in order to take the Shariah rulings from his ﷺ action.

The intellectual onslaught that wiped out the Shariah rulings of the Method:

In terms of the reality, we see that Muslims were exposed to a huge intellectual onslaught, in which the Western kuffar succeeded in distancing the Muslims from the correct understanding of Islam. As a result, the Muslims came to interpret Islam in way which 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 fifty nominally independent states. Then in each state they appointed a ruler who would follow them. They fashioned him themselves, as a guard to protect the resources of the country, and prevent any sincere work from ending their material gains. For this they established regimes, used the media apparatus to propagate their thoughts and the set down educational curricula in order to ensure the establishment of new generations from our very own offspring, who would follow them intellectually. All of this, and other actions, gave the kuffar power over the Muslims, and enabled them to continue distancing Islam from the reality.

It was due to this that the Muslims confused the truth (al-Haq) with the falsehood (al-Batil). Their thoughts came to be affected by the Western thought and their way of life came to be based on the Western model, where benefit began to dominate their view point towards life. Their

emotions became a blend of nationalistic, patriotic and spiritual emotions. Thus the bond between the peoples was cut. The Muslims came to be subjected to the kufr regimes. They did not see anything wrong with not having an Islamic state. As a result, Islam was restricted to certain individualistic Shariah rulings and some Shariah rulings relating to personal conduct and transactions. In other words, the life of the Muslims came to resemble the life of the Westerners in terms of the separation of religion from life, so their attachment to the Dunya increased, and their yearning for Jannah diminished.

Consequently, the Shariah Law of Allah ﷻ which does not discriminate, fell away from the Muslims. Thus, their life became distressed with poverty, zulm (oppression), deprivation and ignorance in the matters of the Deen and Dunya, with 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 is like the one who thinks that poverty is the cause of all diseases, or the cause is the bad morals or ignorance and so on. He will come to the Muslims with an incomplete work which deals with a symptom of the illness, but not the illness itself. The one who studies the reality deeply with precision, it will become clear to him that the absence of the Islamic state is the real reason which led to the complete absence of Islam from the life of Muslims, their ruin, the domination of the kuffar over them, and the spread of all these symptoms like ignorance, poverty and injustice. To re-establish Islam, so it is implemented in the reality of the life of Muslims, the group must realise that it must change the Abode of Kufr (Dar ul-Kufr) in which Muslims live today into Dar al-Islam (Abode of Islam), in which Muslims are subject to all the Shariah rulings of Islam without exception. The group must change the present society from a non-Islamic society into an Islamic society, whose members believe in the thoughts of Islam and their

emotions are in unison with Islam. 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. The goal is the work to establish Dar al-Islam and establish the Islamic state, based on the Islamic 'aqeedah from which its systems emanate. It is a state under whose protection the Muslims will live an Islamic way of life that is established, in 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 Shariah methodology which it must follow, and the Shariah actions which it must adhere to, in order to reach 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 Dawah of the Messenger ﷺ was surging forwards in order to become public. This is so that the group may glean from it the milestones of the path, its actions and its stages.

The method today is the same as the method of the Messenger 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. Yes, the steps of the method are taken from the Messenger ﷺ and the Shariah rulings of the Dawah are understood from that period. It is only then that the Dawah will surge forwards, with patience and perseverance, despite the difficulties. It is the way of the true Dawah and not one has been saved from this. It is as Waraqah b. Nawfal said to the Messenger ﷺ when the revelations started to be sent down to him,

«لَتُكَذَّبَنَّهُ، وَ لَتُؤْذَيْنَهُ، وَ لَتُخْرَجَنَّهُ، وَ لَتُقَاتَلَنَّهُ»
“You will be belied, harmed, expelled and fought.”

The Messenger ﷺ asked him,

«أَوْ مُخْرِجِيْ هُمْ»
“Will they expel me.”

Waraqah replied: There was not a Messenger (as) that came before who was not banished by his people.’ He ﷺ said:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَا هُمْ نَصَرْنَا وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ﴾

“Verily, many Messengers were denied before you, O Muhammad ﷺ. However, with patience they bore the denial. They were hurt, until Our Nasr reached them. None can alter the Decisions of Allah ﷻ. Surely there has reached you the information about the Messengers (as).” [TMQ Surah al-Anaam 34]

The method of work is the same method of the Messenger ﷺ. He ﷺ lived in Makkah while it was Dar al-Kufr. He undertook deliberate actions which led to the establishment of Dar al-Islam in Madinah. The migration 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 Dawah today must pass through two stages: the Makkan stage and the Madinan stage, as in the time of the Messenger ﷺ?

The answer is that in the time of the Messenger ﷺ the Dawah passed through two stages:

1- The Makkan stage in which most of the Quranic verses of beliefs and a few verses of rulings were revealed to the Messenger ﷺ. The Muslim was not legally responsible for more than what was revealed at the time. The Messenger ﷺ was commanded to pardon, call people with evidences and inspiring expression, desist from the use of arms and to have patience when any harm comes his way.

2- A Madinan period in which the rest of the Quran verses of beliefs were revealed to the Messenger ﷺ and the revelation of the Shariah rulings was completed. The Messenger ﷺ was ordered to establish the Shariah rulings of Islam and apply the punishments ('uqubaat), declare Jihad 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 failing regarding any rule. The Shariah rulings of divorce, marriage, selling, Jihad, fasting, Hajj, punishments, judicial testimonies, land, ownership and other such rulings, which were revealed in Madinah, are those for which the Muslim is responsible. However, there are Shariah rulings whose implementation has been entrusted with the Khaleefah of the Muslims. No other individual is allowed to undertake them, such as the Shariah rulings of punishments, generally, the Shariah rulings of offensive Jihad to spread the Dawah, the Shariah rulings of state property and the Shariah rulings of the Khilafah. Also, there are Shariah rulings not entrusted with the Khaleefah. It is obligatory on the Muslim to adhere to the Shariah rulings whatever the circumstance. He will be accounted if he fails to comply with a Shariah ruling, whether it was revealed in Makkah or Madinah. It is an obligation to the point that Islam has made hijrah (migration) obligatory on the Muslim who lives in a country where he is not able to perform the individual obligations. Allah ﷻ says:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۖ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

“Indeed, as for those whom the angels take while they are wronging themselves, the angels say to them: In what condition were you? They reply: We were weak and oppressed on earth.’ The 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! This is except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.’ [TMQ Surah an-Nisaa 97-98]

Therefore, it is not correct to speak of the Makkan phase and the Madinan phase in our current situation today. However, we take from and emulate what the Messenger ﷺ did while he was in Makkah, only in what relates to the phases he passed in the Dawah, and the actions which he undertook, which led to the establishment of Dar al-Islam. This is what relates to the work of establishing Dar al-Islam, and the individualistic Shariah rulings remain obligatory on the Muslim, whether he is in Dar al-kufr or Dar al-Islam.

5. *The way to establish Dar al-Islam*

Now we shall go back to defining the actions required by the Shariah and the stages that has to be passed according to them in 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 on working for change and that is in emulation of the method of the Messenger ﷺ.

The cultural stage in his ﷺ time:

When the Messenger of Allah ﷺ was sent, he began to call the people. Some believed in him and others professed disbelief, until Islam became widely known in Makkah. All the people talked about Islam. 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:

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ﴾

'O you (Muhammad [saw]) enveloped (in garments)! Arise and warn!'. [TMQ Surah al-Mudathir 1-2]

The Prophet ﷺ organised the Companions (ra) in a structure on the basis of this Deen, secretly. That is why his Companions (ra) used to secretly pray Salah in the valleys, hiding from their people. For the one who has newly embraced Islam, he ﷺ would send someone to teach him the Qur'an. So, he ﷺ sent Khabbab b. Arat to teach the Quran to Zaynab bint al-Khattab and her husband Sa'eed, in the house of Sa'eed. It was the very halqah (circle) at which Sayyidina 'Umar (ra) embraced Islam. The Messenger ﷺ took the House of al-Arqam as the centre of

the believing structure and as a school for this new Dawah. Here he would recite the Noble Qur'an to them and instruct them to memorise it and understand it. The Prophet ﷺ continued to conceal and hide this matter. He ﷺ brought into the structure anyone who believed in him. The Messenger ﷺ taught him secretly in the house of al-Arqam b. Abi al-Arqam until Allah ﷻ revealed:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

“Therefore, proclaim openly that which you are commanded.” [TMQ Surah al-Hajr 94]

From the beginning, the Messenger ﷺ used to give Dawah to anyone he sensed had the readiness to accept the Dawah, irrespective of the age, or social standing, and regardless of gender or lineage. About forty people, of men and women from different environments and ages, joined his group, until Allah ﷻ ordered his to proclaim His Deen. Most of them were young shebaab. Amongst them were the weak, strong, rich and poor.

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

The Islamic Dawah was open from the day in which he ﷺ was sent. The people in Makkah used to know that Muhammad ﷺ used to call 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 structure and their conviction in the new Deen. This knowledge implied that the people used to sense the new Dawah, and people who believed in it, though they did not know where they gathered, or who the gathered

believers were. The Messenger's ﷺ declaration of Islam was not something new. Instead, what was new was the appearance of this believing structure.

The following saying of Allah (swt) was then revealed to the Messenger ﷺ,

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ * إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ * الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ﴾

“Therefore, proclaim openly that which you are commanded, and turn away from al-Mushrikeen (polytheists). Truly! We will suffice you against the scoffers. Who set up along with Allah another Ilah (god), they will come to know.” [TMQ Surah al-Hajr 94-96]

Accordingly, the Messenger ﷺ proclaimed the Dawah publicly and thus moved from the private stage to the public stage. The Dawah moved from the stage of contacting those in whom he sensed readiness, to the stage of addressing all the people. This was the clash between Iman and Kufr and the friction between the correct thoughts and the corrupt thoughts. The second stage started, which is the stage of interaction and conflict, and which was the most alarming amongst all the ages. The house of the Messenger ﷺ was stoned. Umm Jameel, the wife of Abu Lahab, used to throw impurities in front of his house and he ﷺ was content just to remove it. Abu Jahl used to throw upon him the uterus of the sheep which had been slaughtered as a sacrifice to their idols and so he would bear the pain. It only increased his insistence and steadfastness in the Dawah. The Muslims used to be threatened and harmed. Every tribe fell upon any Muslims within its midst, torturing and tormenting them because of their Deen. Such was the example of Bilal (ra), Ammar, his mother Summayah (ra) and father Yassir (ra), and many others who left for us the best examples of steadfastness, suffering and enduring of torture.

In beginning the Kuffar did not show much concern for the Dawah of the Messenger ﷺ because they thought that his speech was nothing more than the talk of rabbis and wise men. They thought that the people will return to the religion of their fathers. That is why they did not drive people away, or forbid them from the Deen. When he used to pass their gatherings, they would say, "There goes the son of 'Abd al-Muttalib who is spoken to from the sky." However, then the Messenger ﷺ confronted and opposed them, by mentioning their gods and disgraced them. Then he ﷺ criticised their traditions, and charged their forefathers with misguidance. It was then that they declared him as their enemy, and united in their opposition, hatred and belligerence against him.

They wished to diminish his status by giving lie to his claim of Prophethood. Thus, they inquired about his miracles in a taunting and mocking manner. They said, "Why doesn't Muhammad turn as-Safa and al-Marwa into gold?" "Why is a book, in written form, not descend from the sky?" "Why does Jibreel not appear in front of them?" "Why does he not give life to the dead?" They kept on pestering, whilst the Messenger ﷺ continued calling the people to the command of his Lord ﷻ. They used many ways to make him ﷺ turn back from his Dawah. From the torture of his followers to propaganda and boycott, and other such means, which only made the Messenger ﷺ hold on more to the Rope of Allah ﷻ and increased his zeal for the Dawah.

News about the Messenger ﷺ and his suffering reached the ears of other tribes, and his Dawah began to spread. Islam was mentioned throughout the Arabian Peninsula as the travelling 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. This is when the Messenger ﷺ would come down to the Ka'bah and call the Arabs to the Deen of Allah ﷻ, giving them the glad tidings of His reward and warning them of His torment and punishment.

The stage of interaction in his ﷺ time:

The clash between the Quraysh and the Dawah was natural because the Messenger ﷺ had made the structure public and carried it in a bold and challenging manner. The Dawah by its very nature brought about a struggle against Quraysh, and the society in Makkah. It called for the exclusive Tawheed and worship of Allah ﷻ. It called for the rebellion against everything else, and the uprooting of the corrupt system under which they were living. He ﷺ used to attack their gods, criticise their decrepit life style, and expose their unjust way of living. He attacked them with the Truth, whilst they attacked him with propaganda and false rumours. He ﷺ used to call the people with completely honesty. He ﷺ did not equivocate, speak leniently or submissively. He ﷺ did not flatter them or come to a compromise with them. He ﷺ did all this despite facing all forms of hurt, rejection, expulsion, rumours and boycott. The Messenger ﷺ was still able to contact the people and Islam began to spread.

When his uncle and wife Khadija (ra) died, and the Quraysh's harm against him intensified, he ﷺ set out for Taa'if seeking the Nussrah (material support) and protection, whilst desiring that they would embrace Islam. However, they rejected him in the worst manner imaginable. He ﷺ 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. 'Idi. The Quraysh then began to harm the Messenger of Allah ﷺ even more and their rejection intensified. They began to forbid the people from listening to him. However, even that did not detract him ﷺ from the Dawah. He began, in the pilgrimage season, to offer himself to the tribes, calling them to Islam and informing them that he was a Prophet ﷺ sent by Allah ﷻ and he asked them to believe him. His uncle Abu Lahab used to stand up and accuse him of

lying, and incite the people so that they do not listen to him ﷺ. That had an impact on them such they would move away from listening to him. Thus, he went to the homes of the tribe of Kinda and he went to Banu Kalb, Banu Hanifah and Banu ‘Amir b. Sa’sa’ah but not one of them listened to him. Some of them used to reject him in a disgusting manner. What increased the rejection of the tribes to the Messenger ﷺ was that they saw the Quraysh declaring any supporter of the Prophet ﷺ as an enemy and helper against the Quraysh. The people as individuals and tribes increasingly rejected the Messenger ﷺ such that he was more isolated, and the Dawah 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 (ra) increased ‘Abd ar-Rahman b. ‘Awf with some other companions sought permission from the Messenger ﷺ to bear arms. They said, يَا رَسُولَ اللَّهِ، “O Messenger of Allah ﷺ. We had dignity and power as Mushriks. When we believed we became humiliated and powerless.” The Messenger ﷺ forbade them from this when he said,

« إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا الْقَوْمَ »

“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 ﷺ in Makkah had proceeded in two stages:

- the stage of teaching, culturing, intellectual and spiritual preparation.

It is a stage of understanding thoughts, that are embodied by the individuals, who are structured around the thoughts.

- the stage of spreading the Dawah and the conflict. It is a stage of transferring the thoughts to a strong, powerful force in society which

pushes it to apply it in the mainstream of life. The masses believe in it, understand it, convey it, and struggle in the path of its 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 them in a structure, for those who are able, on the basis of the Islamic 'Aqeedah. It is the stage of secret structuring in the Dawah where the Messenger ﷺ did not relent from the Dawah, and proceeded to culture those entering Islam with the thoughts, gathering them in Dar al-Arqam and moulding them into the structure. Each day their Iman increased and the relationship between them strengthened. Their understanding of the reality of the task that they were to undertake increased. Thus, they prepared themselves to sacrifice in the path of the Dawah until this Dawah became firmly implanted in their hearts and minds. Islam flowed within them, like the blood that flowed in their veins. They became that model of Islam that walked the road. That is why the Dawah could not remain trapped within them despite their concealment, secrecy of their structuring, and their desire to hide their meeting. They began to discuss Islam with those whom they trusted, and in whom they felt a readiness to accept the Dawah. In this manner the people sensed their Dawah and presence. Thus, the Dawah passed the starting point. It becomes inevitable that the Dawah would depart and take off. There were attempts to make it depart as a public address to all the people. With this, the first stage came to an end, which is the stage of secret structuring, and the culturing upon which the structure is built.

Then another stage began which is the stage of interaction and conflict by making the people understand Islam, so they respond to it and accept it. So Islam either mingles in their hearts, or they reject and attack Islam, thus clashing with its thoughts. From this clash, the kufr and corruption are defeated, Iman and goodness are established and the correct thought prevails. Thus, interaction started in this way and the struggle

took place between one thought and another, between Muslims and Kuffar. It began when the Messenger ﷺ came to spread the Dawah to all the people in a public, bold and challenging manner. The Quranic verses came to be revealed to the Messenger ﷺ regarding the Dawah to Tawheed, and the campaigning against the thoughts of idolatry and polytheism, and criticism of the fathers and forefathers without discrimination. The Muslims started to expose the Quraysh through an attack on the corrupt transactions. They attacked the corrupt trade and cheating in the weights and scales. The Messenger ﷺ approached and spoke to groups of people, and asked them to embrace Islam and grant him Nussrah. The dispute between Quraysh and the Prophet ﷺ increased. The Dawah came to be composed of the concentrated collective culturing through the circles (Halqaat) in houses, valleys, mountain passes and Dar al-Arqam. It transferred from calling those in whom some goodness was sensed, to calling all the people publically. This collective, public Dawah and culturing had an impact on Quraysh. Hence, their hatred became more intense, and they felt the danger drawing closer to them. They began to take serious steps to oppose the Dawah, after a period in which they paid no attention to Muhammad ﷺ or his Dawah. Thus, the affliction and oppression increased. However, this collective Dawah had an effect on the Dawah itself. It made all the people hear the word of Islam, and the Dawah to the Deen of Allah spread amongst the people of Makkah. The people entered into Islam, both men and women. The collective Dawah had the effect of transferring it to faraway lands, even though the Dawah carriers had to endure hardship, torture and bear all types of suffering. The hearts of the leaders of Quraysh used to flare up in rage due to the Messenger's ﷺ attack on the injustice, cruelty and enslavement, and also because he used to expose the condition and actions of the Kuffar. This stage was the most difficult of stages for the Messenger ﷺ and his Companions (ra).

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 it is conducted, then the stage of interaction must be 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 the Deen, the Iman, whilst the strength in bearing the hardship would appear, as well as their sincerity to please Allah ﷻ.

In this manner the Messenger ﷺ proceeded with his Sahabah (ra) to bear the suffering, injustice and suppression. Amongst them there were those who migrated to Abyssinia, fleeing with their Deen, whilst others were martyred under the torture, and others bore the suffering. They continued like this for an adequate period of time to change the society of Makkah. However, the severity of the affliction prevented this. The Arabs and many others took the stance of an onlooker, and did not take a single step towards Iman because they tried not to anger Quraysh. The work to transfer the Dawah to the third stage, which is the stage of implementation of Islam, came outside of Makkah where the Messenger ﷺ went seeking the Nussrah (material support) and protection from the tribes, so that he can clarify to the people what their Lord ﷻ has revealed to him.

The Messenger ﷺ offers himself to the tribes:

Abu Talib, the uncle of the Messenger ﷺ, and his wife Khadijah (ra) both died in the same year. The misfortune on the Messenger ﷺ became greater due to their death. The Quraysh had reached such a point of inflicting harm on the Messenger ﷺ, which they never did before the death of his uncle, to the point that they scattered dirt on his face. The Messenger ﷺ used to say,

« مَا نَأَلْتُ مِنِّي فُرَيْشٌ شَيْئًا أَكْرَهُهُ، حَتَّى مَاتَ أَبُو طَالِبٍ »

“Quraysh did not do anything more hated to me, than what they did 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 keep silent about the matter. He was not able to enter Makkah and the Messenger ﷺ used to stand at the doors of the homes of tribes saying:

« يَا بَنِي فَلَانٍ، إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ، يَا مُرُكُم أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَخْلَعُوا مَا تَعْبُدُونَ مِنْ دُونِهِ مِنْ هَذِهِ الْأَنْدَادِ، وَأَنْ تُؤْمِنُوا بِي، وَتَصَدَّقُوا بِي، وَتَمْنَعُونِي، حَتَّى أُبَيِّنَ عَنْ اللَّهِ مَا بَعَثَنِي بِهِ »

“O tribe of so-and-so, I am the Messenger of Allah ﷺ sent to you. I command you to worship Allah ﷻ and not associate anything with Him, and to abandon what you worship besides Him of these rivals, and to believe in me, and to acknowledge me, and to protect me until I make clear on behalf of Allah ﷻ that with which He has sent me with.” [Sira Ibn Hisham]

His uncle Abu Lahab used to stand behind him and reject and spread a lie about 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 ﷻ saying:

«اللهم لو شئت 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 that: Az-Zuhri narrated that the Messenger of Allah ﷺ went to Kinda in their place of residence 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 Nussrah and protection, but their response was the ugliest yet from the Arabs. He also came to Banu 'Amir b. Sa'sa'ah and invited them to Allah ﷻ and offered himself to them. One man amongst them known as Bayharah b. Firas said, **وَاللّٰهِ، لَوْ اَنِّيْ اَخَذْتُ هٰذَا الْفَتٰى مِنْ قُرَيْشٍ، لَا كَلْتُ بِهِ الْعَرَبَ اَرَأَيْتَ اِنْ نَحْنُ بَايَعْنَاكَ عَلَى اَمْرِكَ، ثُمَّ اَظْهَرَكَ اللّٰهُ عَلَى مَنْ خَالَفَكَ، اَيَكُوْنُ لَنَا الْاَمْرُ مِنْ بَعْدِكَ؟** "By Allah! If I could take this young man from the Quraysh I can surely conquer the Arabs." Then he said, **اَرَأَيْتَ اِنْ نَحْنُ بَايَعْنَاكَ عَلَى اَمْرِكَ، ثُمَّ اَظْهَرَكَ اللّٰهُ عَلَى مَنْ خَالَفَكَ، اَيَكُوْنُ لَنَا الْاَمْرُ مِنْ بَعْدِكَ؟** "What do you think if we give you Bayah on your authority, and then Allah makes you victorious against your opponents, will authority be for us after you?" The Messenger ﷺ said,

« اَلْاَمْرُ اِلَى اللّٰهِ يَضَعُهُ حَيْثُ يَشَاءُ »

"The authority belongs to Allah ﷻ and He ﷻ grants it where he wills."

Bayharah replied, **اَفْتَتَهَدَفُ نَحُوْرَنَا لِلْعَرَبِ دُوْنَكَ، فَاِذَا اَظْهَرَكَ اللّٰهُ كَانَ الْاَمْرُ لِعٰیْرِنَا! لَا حَاجَةَ لَنَا بِاَمْرِكَ** "Are we to expose our throats to the Arabs in your defence, then when Allah makes you victorious, the authority goes to other than us. Then we have no need for your authority."

The Messenger ﷺ remained steadfast. Whenever the people gathered in the pilgrimage season, he ﷺ would come to them and invite the tribes to Allah ﷻ and make Dawah to Islam. He offered himself to them and whatever was revealed from Allah ﷻ from the guidance and mercy. No sooner did he hear of an Arab tribe coming which was renowned and had prestige he would turn to them and invite them to Allah and offer them what was revealed to him. The tribes whom the Messenger of

Allah ﷻ visited, invited and offered himself to though none of them responded, their names are the following:

1- Banu 'Amir b. Sa'sa'ah, 2- Banu Muhaarib b. Khasfah, 3- Banu Fazaarah, 4- Banu Ghassan, 5- Banu Murrah, 6- Banu Hanifah, 7- Banu Sulaym, 8- Banu 'Abas, 9- Banu Nadr, 10- Banu al-Bukaa, 11- Banu Kinda, 12- Banu Kalb, 13- Banu al-Harith b. Ka'b, 14- Banu 'Uzrah, 15- Banu al-Hadaaramah

This list is according to what Ibn Sa'd mentioned in his Tabaqaat.

The response of the people of Madinah:

The Messenger of Allah ﷺ busied himself with inviting the tribes to Allah ﷻ and offering himself to them every year in Majannah, 'Ukaz and Mina to grant Nussrah to him, so that he ﷺ can convey the Message of His Lord, whilst for them shall be Jannah. Not a single tribe of the Arabs responded to him, he was harmed and vilified until Allah ﷻ wished to make His Deen victorious, support His Prophet ﷺ and carry out His promise. Thus, He ﷻ led him ﷺ to this tribe of the Ansar. He ﷺ ended up with a group of them who were shaving their heads. He ﷺ sat with them and invited them to Allah ﷻ recited the Noble Qur'an to them. They responded to Allah ﷻ and His Messenger ﷺ and thus they made haste, professed Iman and believed in the Prophet ﷺ.

Then they went to Madinah and invited their people to Islam. The people started to embrace Islam. When in the following year the pilgrimage season came again twelve men from the Aws and Khazraj of Madinah who has embraced Islam came before him ﷺ. He met them in al-'Aqabah: which was the First Bayah of al-'Aqabah where they gave him the Pledge of the Women (Bay'atun Nisaa). The Messenger ﷺ sent with them Mus'ab b. 'Umayr in compliance with their request. He ﷺ

ordered him to recite the Qur'an to them and teach them Islam and give them understanding of the Deen.

Musab (ra) was known as the Muqri' (The Reciter) in Madinah and he used to reside with As'ad b. Zuraarah. Then it happened that Usayd b. Hadayr and Sa'd b. Mu'az professed Iman. They were both leaders of their peoples. When Sa'd embraced Islam, he said to his people, كَيْفَ تَعْلَمُونَ أَمْرِي فِيكُمْ "How do you see my authority amongst you?" They said, سَيِّدُنَا وَأَفْضَلُنَا رَأْيًا ، وَأَيْمُنُنَا نَقِيبَةً "Our chief and the best in opinion and on the right path as a leader." He said, فَإِنَّ كَلَامَ رِجَالِكُمْ وَنِسَائِكُمْ عَلَيَّ حَرَامٌ حَتَّى تُؤْمِنُوا بِاللهِ وَبِرَسُولِهِ "Your men and women are prohibited from speaking to me until you believe in Allah ﷻ and His Messenger ﷺ." By the time the evening came in the house of 'Abd al-Ashal there was not a single man woman who had not become Muslim.

The pledge (bay'ah) of al-'Aqabah:

Then Mus'ab returned to Makkah. Some of the Muslim Ansar went out for hajj with their people, the Mushriks, who were making the pilgrimage. They made a Bayah with the Messenger ﷺ at al-'Aqabah in the middle Days of tashreeq. They came to the Prophet ﷺ and he ﷺ met them, and they consisted of seventy-three men and two women. And he ﷺ had only his uncle with him. As'ad b. Zurarah said: al-'Abbas, the uncle of the Messenger ﷺ, was the first one to speak. He said, يا معشر الخزرج إنكم قد دعوتم محمداً إلى ما دعوتموه إليه . ومحمد من أعز الناس في عشيرته يمنع الله منا من كان على قوله ، ومن لم يكن منا على قوله يمنع الله للحسب والشرف . وقد أبى محمد الناس كلهم غيركم ، فإن كنتم أهل قوة وجلد وبصر بالحرب واستقلال بعداوة العرب قاطبة ترميكم عن قوس واحدة فارتأوا رأيكم وأتمروا بينكم ولا تفترقوا إلا عن ملأ منكم واجتماع "O people of Khazraj. You have called Muhammad to that which you have invited him. Muhammad is the most dignified of people from his clan. By Allah! Those amongst us who believed in him,

as well as those who did not, protected him because of lineage and honour. Muhammad has rejected all the people in favour of you. If you are a people of power, patience, experience in war, ready to face alone the enmity of all the Arabs, who will fight you united; then decide what you want and carry it out, and do 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 Messenger of Allah and choose for yourself and your Lord what you like.”

The Messenger ﷺ spoke, he recited the Qur’an and invited the people to Allah and encourage them to embrace Islam. And as regards his Lord he stipulated that they worship Him and associate none with Him. Then he said:

«أُبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ»
“I pledge Bayah upon you that you will protect me from what you protect your women and children.” [Ibn Hisham]

Al-Bara’ b. 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 Messenger of Allah, by Allah we are men of war possessing arms which have been passed on from father to son”.

While Al-Bara’ was speaking Abul-Haythami Ibnul-Tayhan interrupted him and said: “O Messenger 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 Messenger of Allah ﷺ smiled and said:

«بَلِ الدَّمُ الدَّمُ وَالْهَدْمُ الْهَدْمُ أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي أَحَارِبُ مَنْ حَارَبْتُمْ وَأَسَالِمُ مَنْ سَالَمْتُمْ»
“No, blood is blood, and blood not to be compensated, for is blood

not to be compensated for. I am of you and you are of me; I will fight against those who fight against you, and be at peace with those at peace with you.” [Sira of Ibn Hisham]

Hence, they said: “We gave pledge to him ﷺ that we would be ready for any loss to our wealth or murder of our noble ones.” Then al-Bara said: “Stretch forth your hand, O Messenger of Allah”. Then all seventy of them placed their hands on the hand of the Prophet ﷺ and give him the bay’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;

« أَخْرِجُوا إِلَيَّ مِنْكُمْ اثْنَيْ عَشَرَ نَقِيبًا لِيَكُونُوا كُفَلَاءَ عَلَى قَوْمِهِمْ كَكَفَالَةِ الْخَوَارِجِ لِعِيسَى
ابْنِ مَرْيَمَ وَأَنَا كَفِيلٌ عَلَى قَوْمِي »

“Bring out to me twelve commanders that they may take charge of their people’s affairs like the Hawariyyoon of ‘Isa b. Maryam – And I am responsible for my people.”

They produced the *naqeebs* (from both tribes). This is how the bay’ah took place in this atmosphere of pure Iman. 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 rebel against the people of Mina with our swords.’ The Messenger ﷺ said:

« لَمْ نَأْمُرْ بِذَلِكَ، وَلَكِنْ ارجعوا إلى رحالكم » - (سيرة ابن هشام)

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

The hajj season came to an end, and the people left Makkah which had become enraged when the news about the Bay’a reached them. Ibn Sa’d reported in his *Tabaqaat* on the authority of ‘Urwah who narrated from

'Aisha that they said: "When the seventy people left Rasool Allah ﷺ, he felt that Allah ﷻ had made for him a protection, and a people of war, readiness and support. However, the test increased upon the Muslims. Hence the companions of the Messenger of Allah ﷺ complained of this and so he ﷺ gave them permission to make Hijra. Then the Messenger ﷺ informed them that he had been informed of the land they will be migrating to; which is Yathrib. And whosoever wanted to go let him go there. He ﷺ said:

«رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرَ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ» (البخارى ومسلم)

"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 get the **Nusra** from the tribes, the first and second bay'ah, all these indicate that the Messenger ﷺ wanted an entity which had power and protection to support this Deen. The matter was not restricted just to carrying the Dawah and enduring harm. But it went to the point where there should be a power by which the Muslims can defend themselves. Rather it extended much further than this to the point of establishing a nucleus which will be the cornerstone and mainstay in establishing the Islamic state and the application of Islam in society, which will carry the universal message to mankind and carry alongside it the force that will protect Islam and remove all the materials obstacles before it which stands 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 the migration of individuals fleeing for their Deen and for the fear of being tortured. Allah ﷻ 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). So that they may take rest and prepare to again carry the Dawah 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 Dawah 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.

The Hijrah (migration) to Madinah:

Whilst the Hijra to Madinah formed a transition of the Dawah from the stage of discussion and patience to the stage of implementation after the establishment of the entity ie Islamic state. It is the movement of transition from *dar al-kufr* to *dar l-Islam* which the Messenger ﷺ established in Madinah. Where he will convey Islam in a completely different manner and this would be done through a state which rules by Islam, applies it and calls for it with evidence and proof. It will carry it by force until this Dawah obliterates the forces of evil and tyranny.

When the Mesenger ﷺ arrived at Madinah he was received by a great number of its people. The first thing he did was build a mosque. The mosque was a place of prayer (*salah*), consultation and it was used to manage the affaires of the people and provide them with judgements. He began to prepare the atmosphere of Madinah for war. He set up expeditions for which he appointed leaders and sent them outside Madinah. He singed 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 (saaw) did until the *dar al-Islam* was established so from his action what are we obliged to follow.

We are obliged, in emulating the life of the Messenger ﷺ: that we 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 هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (يوسف: 108)

'Say (O Muhammad [saw]): This is my way: I invite unto Allah with sure knowledge, I and whosoever follows me.' [12: 108]

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

- The stage of acculturation and laying the foundations.
- Stage of interaction and struggle.

In the first stage we are obliged to do the actions the Messenger ﷺ undertook. And this is done by generating the concentrated Islamic culture in those accepting to carry the burden of the Dawah and by building in them a distinct Islamic disposition. This takes place by shaping the enlightened Islamic mentality (*'Aqliyyah*) and a good Islamic disposition (*Nafsiyyah*). And this will take place via concentrated Halaqahs (*circles*). Just as the Messenger ﷺ used to do and how he used to call those in whom he felt a readiness to accept the Dawah regardless of their age, status, gender and origin. He ﷺ would be brought into the structure in this manner. And we shall keep to this way the following is realised in this growing and rising block:

- the maturity in the culture until their mentality and disposition has been moulded according to Islam. Thus, they become capable of confronting the corruption of society.
- they cannot bear for the Dawah to remain trapped within them. Hence, they begin to propagate whatever they know and they start this with those in whom they sense the readiness and then expand the Dawah.

- that the people sense their Dawah and presence and gathering.

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 Dawah public as the Messenger ﷺ did and we must start with the existing societies and oppose their thoughts, traditions and systems and demonstrate their corruption and clarify the 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 are not flexible and nor do we surrender. We do not show favour or compromise and we give no regard for the customs, traditions, religions, ideologies, rulers or the rabble/mobs. We must carry the Dawah such that the absolute sovereignty is for the Islamic ideology regardless of whether the people agree with it or not, whether it went along with their traditions or contradicted them and whether the people accepted, rejected or opposed it. Rather, they must 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 Dawah just as they did in the time of the Messenger ﷺ. Then that will necessitate the group engaging in political struggle against them. This will take place by exposing them and their games, loyalties, conspiracies and by attacking them just as the Messenger ﷺ did in his own time. Hence, we find the Qur'an attacking Abu Lahab by name when He ﷺ said:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ * سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۚ﴾
(اللاهَب: 1-3)

'Perish the two hands of Abu Lahab, and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames!' [111:1-3]

This was despite his honour and status in the tribe of Bani Haashim. Similarly, the Qur'an threatened the chief of Bani Makhzum al-Waleed b. al-Mughira when He ﷺ said:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا * وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا﴾ (المدثر: 11-12)

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

Until His ﷺ saying:

﴿سَأُضْلِيهِ سَقَرَ﴾ (المدثر: 26)

“Soon will I cast him into Hell-fire”. [74:26]

And when He ﷺ spoke about him in Sura Nun:

﴿عُتِلَّ بَعْدَ ذَلِكَ رَنِيمٌ﴾ (القلم: 68:13)

“Violent (and cruel) with all that of doubtful birth”. [68:13]

And when He ﷺ spoke of Abu Jahl:

﴿كَلَّا لَنْ لَّمْ يَنْتَهُ لِنَسْفَعًا بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ﴾ (العلق: 15-16)

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

In our conveyance of the Dawah the desire to guide people must appear as it used to appear in the Dawah of the Messenger ﷺ, where he, in this stage would strive to make people understand the ideology of Islam so that it may become their ideology, and so that his aim may be their aim ie we want the people to adopt through conviction what we convey to them.

Just as the rejection, hindrance, lies, expulsion, propaganda and boycott that the Messenger ﷺ had to face, these will have to be faced by us as well.

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

«إني أمرت بالعفو، فلا تقاتلوا القوم»

'I have been ordered to be forgiving so do not fight the people.'

In the same way we must avoid carrying arms and using them in order to arrive at ruling before seeking the Nusra.

Just as the Messenger ﷺ sought the *Nusra* to transfer to the third stage, which is the stage of power and ruling. Similarly, we are obliged to seek the *Nusra* (material support) to achieve the establishment of the ruling as is clear from the action of the Messenger ﷺ.

Seeking the Nusra (Material Support)

Let us consider for a while an important rule from the rules of the method which is the seeking of the Nusra. Let us slowly re-examine it so as to deduce/extract what we need to follow, especially since there are people who are working to establish the Islam state but do not give the Nusra the slightest attention. They do this as if it is a peripheral matter which carries not weight or as if its Isnad (chain of narration) is weak 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 dealt with this subject with only a few minor differences which are not mentioned in the details. The Sira writers 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:

﴿آوُوا وَنَصَرُوا﴾ (الانفال: 72)
'Gave help' [8:72]

And called them the

﴿الْأَنْصَارِ﴾ (التوبه : 100)
'Helpers (Ansaar)' [9:100].

It is a description of praise and a description for the most prominent aspect by which they were characterised.

The one who examines the Sirah will see that the Messenger ﷺ sought the *Nusra* from the chiefs who possessed power. And he did this despite the ugly response from tribe after tribe. He insisted on seeking the *Nusra* and he 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 ﷺ visited). This persistence if it indicates anything, it indicates in a clear manner that seeking the *Nusra* was an order from Allah ﷻ.

The fact that the Qur'an called those people who responded as *Ansaar* is another evidence. The Qur'an in more than one place spoke in their praise and Allah ﷻ turned to them with forgiveness. Their status follows directly after the emigrants (*muhajiroon*).

The wording contained in the text regarding the seeking of *Nusra* indicate that seeking it was a Shariah rule. That is why the Messenger ﷺ used to say:

«يا بني فلان اني رسول الله إليكم، يأمركم أن تعبدوا الله ولا تشركوا به شيئاً، وأن تخلعوا ما تعبدون من دونه من هذه الأنداد، وأن تؤمنوا بي و تصدقوا بي و تمنعوني حتى آيين عن الله ما بعثني به» (سيرة ابن هشام)

'O so and so tribe. I am the Messenger 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.' [Sira of Ibn Hisham]

Here is an order of Allah and the Messenger and we know an order is a Shariah rule for which the appropriate styles should be adopted in order to implement it. Here it is not a mere style (that one can change).

Furthermore, the discussions that took place between the Messenger ﷺ and those from whom he sought the Nusra, and as well the discussions between himself and those who gave him the pledge (*bay'ah*) in the second meeting in 'Aqabah indicate clearly that the Messenger ﷺ used to target this action, which he insisted on pursuing until he established this Deen. He established the entity which protects, applies and spreads the Deen. So how can we neglect it when this is the rule which will change the face of the da'wwh and transfer it to a Dar (Homeland) that will apply it and spread it. On whose account do we neglect this hukm?

- The Kuffar understood that what was behind this work was a pledge and triumph of this Deen. Hence, we see the tribe of Banu 'Aamir b. Sa'sa'ah understanding the matter to be related to power/ruling. And hence we also see the Kuffar of Makkah becoming enraged when they heard about the second pledge of 'Aqabah. They said: "O people of Khazraj! The news has reached us that you have come to our companion and you are taking him from us and giving him the pledge to fight against us." And we see the Shaytan screaming at the top of his voice after the second ba'ya of 'Aqabah had taken place, by saying: "O people of

Akhaashib. Do you know that Muhammad and the sabians with him have gathered to fight you.”

During the second pledge of al-'Aqabah al-Barra said: “We give our allegiance O Messenger of Allah, by Allah we are men of war and people of arms.” And Abu al-Haytham b. Tayhan said: “O Messenger 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?”.

As'ad b. Zurarah said: “Taking him today (from Makkah) is a challenge to all the arabs, slaughter of your notables, and the swords biting you.”

And the words of al-'Abbas b. 'Ubadah: “We are powerful enough to put the people of Mina to our swords tomorrow, if you desire.”

The Messenger of Allah ﷺ in response to Abu l-Haytham said:

«بل الدم الدم، والهدم الهدم، أنا منكم وأنتم مني، أحارب من حاربتم وأسالم من
سالمتم» (سيرة ابن هشام)

‘No, blood is blood, and blood not to be paid for is blood not to be paid for. I am of you and you are of me; I will fight against those who fight against you, and be at peace with those at peace with you.’

Hence, 'Aisha said about the Messenger ﷺ that he ﷺ was happy that Allah ﷻ granted him support and a people of war, weapons and bravery.

Hence, we find Ibn Hisham speaking about the Messenger ﷺ regarding the subject of seeking Nusra: “When Allah ﷻ wished to strengthen His Prophet and support (*nasr*) His Deen, He led him (ie the prophet) to this folk from the Ansaar.”

These expressions provide clear indication as to the importance of this rule. Such expressions do not allow us to take the meaning that if one is invited to Islam and he responds then he has supported the Deen. Expressions such as bay'ah, Izhaar ud Deen (making the Deen dominant), Nasr (*support*), war, that the notable will be killed, swords will be unsheathed, that this will go against all the Arabs, that they should protect him as they protect their women and children; all of these expression allow us to understand the manner in which the Messenger sought the Nusra: which is that he sought it for the purpose of protection even if it entailed the use of force to convey the Deen and he sought to establish the state which will protect the Deen and its pillars as well as applying its rules and spreading its message to the world.

In this sphere one notices that the Messenger ﷺ did the following things:

- He sought the protection and help to protect individuals and protect the Dawah. This is sought even from the Mushriks (polytheists) as happened with his uncle who protected him and supported him ie protected him from any harm coming to him. Just as it happened when Mut'im b. 'Addi helped the Prophet ﷺ when he returned from Taa'if. Though this cannot be used to put pressure on the Muslim who is being helped or argue with him regarding his Deen. The Messenger ﷺ told his uncle when he asked him to decrease his Dawah:

«والله يا عماه لو وضعوا الشمس في يميني و القمر في يساري على أن أترك هذا

الأمر ما تركته حتى يظهره الله أو أهلك دونه» (سيره ابن هشام)

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 the attempt'. [Sira of Ibn Hisham].

- The Messenger ﷺ used to contact the leaders wishing that they would profess Iman, in the hope that those behind them would also profess Iman. He did this in order to make the Dawah easier to spread and make it more acceptable. With this he contributed greatly to the creation of the popular base (qaa'idah sha'biyyah).

- The Messenger ﷺ sought Nusra and protection from the people of power and he stipulated that they embrace Islam first as we saw happened in the second pledge of al-'Aqabah.

The Nusra was sought from the people of power. The reality in the time of the Messenger ﷺ was that it would be sought from the leaders who, in addition to having leadership, had popular power/support. The leader at that time was also the ruler and he was also the military leader and he was the same person the people would return to hear his views.

As for today the ruler possess the power by force and he has lost the popularity. The popularity one sees is in most cases non-existent. Here we are obliged to do what the Messenger ﷺ did in that we must contact those people who are important and carry wight in society to open the door for what lies behind them and to secure the popular base. We must seek the Nusra from the people of power like the army officers in order to come to power. When the harm to the group members becomes intense then there is nothing wrong with seeking the help from their friends and relatives on condition that this does not pressure or compromise the Iman of the individual who is helped. In this manner we will do what the Messenger ﷺ undertook by taking the reality in the same manner he took it.

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

1- Shabab who are ready for Islam to be established at their hands. Just as the Messenger ﷺ prepared the Muhajireen who took up the responsibility of carrying the Dawah in Makkah and establishing the state with the Messenger ﷺ and leading the Ummah afterwards.

2- the public opinion for the idea which emanates from the public 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 power will be attained.

When these things are ready. Then we have established the matter on the same path which the Messenger followed. And Allah ﷻ has promised the believers victory those who adhere to His Shariah:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾ (الروم : 47)

‘As for the believers it was incumbent on Us to help them.’ [30:47]

He ﷻ said:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ (الحج : 40)

‘Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.’ [22:40]

And He ﷻ said:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾ (النور: 55)

‘Allah has promised to 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.’ [24:55]

The method and style

The question which arises now is whether what the Messenger ﷺ said or did during his life in Makkah is considered revelation from Allah ﷻ and consequently is it 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 which 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 the method (which is a set of Shariah rules and not styles) as being subject to experimentation? If after trying it gives fruit then we judge it to be correct, otherwise it is incorrect?

Regarding the first issue:

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

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ (النجم: 3-4)

‘Nor does he speak of his own desire. It is only an Inspiration that is revealed.’ [53:3-4]

And He ﷺ says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ﴾ (الحشر: 7)

‘And whatsoever the Messenger (Muhammad [saw]) gives you, take it, and whatsoever he forbids you, abstain from it.’ [59:7]

The word ‘Maa’ here is from the expressions of generality. Hence there is nothing which the Allah’s Messenger ﷺ has brought (ie conveyed to us) that goes outside the sphere of following and emulation of the Messenger ﷺ except that it comes with a Shariah rule to specify this generality.

Some evidences have come which exclude us from following certain things he ﷺ said:

- The hadith of the Messenger ﷺ:

«أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ» (مسلم)

‘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 revelation (wahy). The Messenger ﷺ has shown us that on 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 which are proven to be specific to him and no one shares in this. Such as the fact that only he is obliged to pray duha, permitted to continuously fast or marry more than one woman. And other such things which have been proven to be specific to the Messenger ﷺ. therefore it is not allowed to follow the Prophet ﷺ in these things.

- 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.

- The Messenger ﷺ when he used to implement the Shariah rule he used to utilise different styles and use appropriate means. Thus, the Shariah rule is the rule of Allah and must be implemented. As for the manner in which the Shariah rule is implemented ie the style and the appropriate means to implement the Shariah rule, it was left to the Messenger ﷺ as a person as long as it is a good style and a means which does not lead to Haram.

For Example: His ﷺ saying:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾ (الحجر: 94)

“Therefore, proclaim openly that which you are commanded” [15:94]

It is a Shariah rule which must be implemented. The Shariah 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 Dawah, it was not binding on him. As a consequence, it is not binding on the group which emulates his ﷺ action in establishing the state. The fact that the Messenger ﷺ had stood on mount 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 Shariah rule. ie they are subsidiary actions relating to the original rule which is to proclaim. It is permitted in terms of the basis. The matter is left to the group to define the most appropriate means without the Shariah defining it.

For example, His ﷺ saying:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

'And make ready against them all you can of power, including the steeds of war to threaten the enemy of Allah and your enemy' [8:60]

The statement '**prepare**' is a Shariah rule which has to be adhered to. It is an obligation (Fard) and it is forbidden to go against it. The order is the preparation which will realise the angle of the 'Illah (Shariah reason) which is to strike fear. As for the means (horses) it is not binding. Any means which leads to the striking of the fear must be utilised. The means by which Jihad is realised are always changing. Therefore, what is required/ordered are the effective means in implementing the Shariah rule. The means of Jihad and creating the fear in the hearts of the enemies of Allah and the hypocrites in our times is the use of such things as aeroplanes, tanks and rockets. Thus, the Shariah rule is the rule of Allah ﷻ on which the text is directly fixed and hence it is a rule of the Asl (original rule). It is permitted ad left to us to decide the most fitting style.

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

Accordingly, anything that ensues 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 Shariah rules. All of this is considered revelation which comes under the sphere of emulation excluding the aforementioned exceptions and other examples like them.

The one who studies the path of the Dawah of the Messenger ﷺ in Makkah will see that he ﷺ undertook actions that are to be regarded as Shariah rules which cannot be contravened but rather adhered to.

Likewise, he undertook actions which actually come under the category of styles. He utilised mean by which to implement the Shariah rule demanded of him. One should differentiate between something whose rule is considered to be from the rules of the method and styles and means until the group what it has been specifically ordered to do and what has been left to its digression.

It is not allowed to consider the whole of the method as being from the styles which are left to the choice of the group in accordance with the circumstance. This is because such a view will lead to the neglect of the Shariah rules relating to the method and in their place the group would follow its own rules. For further clarification of this we present some examples:

- He ﷺ says:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾ (الحجر: 94)

‘Therefore, proclaim openly that which you are commanded.’ [15:94]

This order is from Allah ﷻ to His Messenger ﷺ to give the Dawah openly. This order reveals the presence of two Shariah rules. The first is the absence of the open Dawah and the second is the initiation of the open Dawah in compliance with the Ayah. The Messenger ﷺ was not given a choice between proclaiming publicly and not proclaiming. Rather, he is obliged to obey the rule of Allah ﷻ regarding the public Dawah. This is the Shariah rule which the Shariah has clarified. The Messenger ﷺ did not himself decide to do this on his own accord and so it comes under the area of emulation. And His ﷻ saying: ﴿بِمَا تُؤْمَرُ﴾ **‘with what you have been ordered’** indicates that the matter is for Allah ﷻ.

- He ﷺ says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ﴾ (النساء: 77)

**'Have you not seen those who were told to hold back their hands
(from fighting) and perform salat.' [4:77]**

And the saying of the Messenger ﷺ to 'Abd ar-Rahman b. al-'Awf when he requested the use of weapons to confront the harsh treatment of the Kuffar:

«إني أمرت بالعفو، فلا تقاتلوا القوم»

'Indeed, I have been ordered to forgive, so do not fight the people.'

[Reported by Ibn Abi Haatim, an-Nasai and al-Haakim]

Then afterwards the revelation of His ﷺ saying during the Hijra from Makkah to Madinah:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (الحج: 39)

'Permission to fight is given to those (ie believers), who are fighting them, because they (believers) have been wronged, and surely Allah is Able to give them (believers) victory.' [22:39]

All of this indicate that the fighting was not permitted and then the permission was given. And the one who gave the permission is Allah ﷻ. It is a Shariah rule which must be adhered to. The Messenger ﷺ 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 ﷺ had to restrict himself to it, likewise it is incumbent on us to restrict our self to it.

- And similarly, the saying of the Messenger ﷺ when he used to seek the Nusra from the tribes:

«يا بني فلان اني رسول الله إليكم، يأمركم أن تعبدوا الله ولا تشركوا به شيئاً، وأن تخلعوا ما تعبدون من دونه من هذه الأنداد، وأن تؤمنوا بي و تصدقوا بي و تمنعوني حتى أبين عن الله ما بعثني به» (سيرة ابن هشام)

'O such and such tribe, indeed I am the Messenger of Allah sent to you. He orders that you should worship Allah not associate partners with

Allah, and that you should discard the gods/idols that you worship besides Him. And you should believe in men and support me (also in one narration ‘tansurooni’) until I can convey from Allah what He has sent me with.’ [Sira of Ibn Hisham]

He ﷺ clarified in this hadith of his that the matter is an order of Allah ﷻ. And the Messenger ﷺ used to reflect the revelation in this regard. There is nothing more indicative of this that the Messenger’s insistence on seeking the Nusra despite the numerous rejections and the harshness and ugliness in which the tribes did this.

These are examples relating to the method. As for the means and styles with which the Shariah rule is implemented, we are not ordered to adhere to them in a specified manner in terms of the basis. We undertake the most appropriate style and the successful means in implementing the Shariah rule.

Thus, the concentrated culturing; the Messenger ﷺ used to undertake this with the believers in his Dawah in Dar al-Arqam, in some of their houses and in the valleys. In respect to us it is a Shariah rule which must be adhered to. And for the Shariah rule the means and styles are adopted. Thus, circles or families are chosen as a style in which to give the culture in a concentrated manner. And a certain weekly time is fixed and the number of people in the halaqah or family is set down and with a set time period. All of this will take place in the manner which is suitable for the concentration of thoughts in the minds of the youth who carry the Dawah and believe in it. All of this has been left to us to decide. We will set these things according to what is suitable and realises the Shariah rule which is to bring about the concentrated culturing.

The Messenger ﷺ used to offer himself and his Dawah to the people in the markets of Makkah publicly. Ourselves, when we do that, we adopt

fitting styles such as an address or spreading the idea in government offices or on occasions such as festivals and moments of grief or distress. And the available means will be utilised such that the Dawah may be undertaken via books, magazines, leaflets and cassettes or by speaking live. All of these are permitted means one can use.

Likewise, when the Messenger ﷺ went up to Taif to seek the Nusra, 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 the any specification from the Shariah.

Therefore, we are obliged to know that the method of the Messenger ﷺ consists of Shariah rules set out by the revelation which does not deviate from it even by a hairbreadth. And we also are obliged not to deviate from it by a hairbreadth. All that changes is the means, forms and styles. Implementation of the Shariah rule necessitates them. They are left to us to decide just as they were left to the Messenger ﷺ to decide.

Indeed, establishing the Dar al-Islam is a Shariah rule. There are those who think that the method of establishing the state is on level of a style and that it is left to us define. Hence, we can undertake any kind of action which leads to the establishment of the Dar al-Islam. We can, for example, help the poor, call people to morals, build schools and hospitals, call to the acts of virtuous, fight the rulers or we can demand to participate in ruling. All of these are deviation from his ﷺ emulation when he used to carry out the order of his Lord in following the method to establish the Dar al-Islam. Just as the Messenger ﷺ publicly proclaimed the Dawah in compliance with the order of Allah ﷻ, we are obliged also to proclaim otherwise we will be from those who deviated. Just as the Messenger ﷺ retrained his hand from fighting and did not permit the Muslims to bear arms, likewise we must also comply with

that. Just as the Messenger ﷺ sought the Nusra we must also seek it in the same manner despite the different reality. In general, just as the steps on the path were defined by Allah ﷻ to His Messenger, they are also defined for us. Contradicting them or not following them is considered to be a violation of the Shariah.

With regards to the method, we have not been given a choice. The Shariah 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 Shariah text (Qur'an and Sunnah) have the authority in defining the steps of the method. We do not leave the matter to the mind, circumstance or benefit any attention when it comes to defining the steps.

The Shariah text is understood according to its linguistic indications and not according to people's whims and inclinations. Rather the inclinations follow the Shariah and we have to adhere to whatever pleases Allah ﷻ.

Therefore, it is incumbent on us to understand the method of the Messenger ﷺ and stick to it exactly as he proceeded on it. And to define the stages of his work and the actions which complete every stage.

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

And in the stage of interaction the Messenger ﷺ undertook actions (such as proclaiming the Dawah publicly, hundreds of ayahs were revealed attacking the creeds and corrupt traditions, attacking the

rulers of Quraysh by name or description, and he ﷺ offered himself to the tribes). We also adhere to the basis (Asl) of these actions as Shariah 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 interest on the basis of Islam and exposing of the plans of the Kafir colonialist along with their henchmen, the agent rulers. Exactly, as the Messenger ﷺ used to do and then will we choose the necessary means and styles for these actions.

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

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾ (الحجر:94)

‘Therefore, proclaim openly that which you are commanded.’ [15:94]

Where Allah ﷻ orders His Messenger to proclaim only in accordance with his command and he sees the Messenger ﷺ proclaiming due to the command of his Lord and not his own command and after that 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. And all of this took place under the guidance of the Qur’an. He could have shown good will to the rulers seek to appease them or gone along with the corrupt traditions of his people as long as it was possible for him to do so. And even 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:

﴿قُمْ فَأَنْذِرْ﴾ (المدثر : 2)

'Arise and warn!' [74:2]

And attacked the leaders as explained previously:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَ﴾ (اللب:1)

'Perish the two hands of Abu Lahab, and perish he!' [111:1]

﴿عُتِلَّ بَعْدَ ذَلِكَ زَنِيمٌ﴾ (القلم:13)

'Brute, and—on top of all that—an illegitimate child.' [68:13]

And the Qur'an defended the Messenger ﷺ with His ﷻ saying:

﴿مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٌ﴾ (القلم:2)

'You (O Muhammad [saw]) are not, by the Grace of your Lord, a madman.' [68:2]

And described the condition of the Kuffar:

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ (القلم:9)

'They wish that you should compromise with them, so they, so they (too) would compromise with you.' [68:9]

And He ordered the Messenger ﷺ to proclaim and warn the Umm al-Qura ie Makkah and its surroundings. And He forbade him and those with him from undertaking the Dawah by bearing 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 which 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 were 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 Dawah used to involve inviting the kuffar to Iman. As for now the Dawah to the Muslims in origin is to resume the Islamic way of life. In the time of the Messenger ﷺ the big powers such as Rome and Persia did not intervene in the Dawah of the Messenger ﷺ in Makkah. Today the leaders are tied to the politics of the big powers, in fact they are their product. It is the big powers which plot against Islam and the Muslims...and so on and so forth.

The people who have these doubts are saying 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 biggest aims of the Dawah which is the application of Islam via an Islamic state and through realising the servitude (*'ubudiyyah*) to Allah ﷻ.

To explain the correct understanding of how to look at this issue we say that the Shariah rule is always revealed on a reality for whose sake this Shariah rule has come. When the reality changes then the Shariah rule relating to it changes. If the reality does not change then the Shariah

rule stays as it is. Regarding the reality what one considers is the basic/fundamental attributes and not the 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 the system is established which applies these thoughts and forbids their violation. Thus, the people live the life they are convinced in and they feel its tranquillity.

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 which 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 which make up a society are present and they do 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 Shariah method which establishes the Islamic society. All his actions used to be focused in this direction. In Madinah he moulded individuals, believers who formed the majority of its inhabitants. And in their minds, he established fundamental thoughts about Islam which gave rise to a homogeneous set of emotions. When he migrated to Madinah and established the system then the Islamic society was formed. It took a simple form in the beginning then it changes to a society which needed organisation and a (state) apparatus.

As for the claim that the big powers did not intervene (in his time) and now they have started to 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 Dawah, which takes into consideration this (new) reality. Thus, the block engages in international politics so as to grasp the policies of big powers and understand what they are plotting against us and implementing via their agents and employees such that we can counter it.

As for the claim that the Messenger ﷺ mainly concerned himself with the subject of Iman and dealt with only a few rules in Makkah. Our response is; the fact that he dealt with ahkam, even if they are few, indicates the order to concern oneself with the Shariah rule in the Dawah. In addition to the observation that the work in Makkah consisted of calling people to enter into Islam. As for today the Dawah is amongst the Muslims and they have the Islamic 'Aqeedah. And the Shariah 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 Iman only. Hence, the Muslim who died in Makkah is only responsible for what was revealed up 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 Dawah needs to be comprehensive and it needs to call for the resumption of the Islamic way of life because it is 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 it has lost its vitality. And all of this took place due to the effect of the western thought on the Muslims. A thought which the disbelieving western states guarded and worked to maintain and concentrate by implanting regimes subservient to them. And they set down education curriculum and utilised 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 Iman appears as a fundamental thought from which the rules emanate and on which the thoughts are built and which determines the viewpoint about life. And then to present these thoughts about life through this ‘aqeedah. And that is done by asserting the fact that the Creator and manager of all affairs (*mudabbir*) is Allah ﷻ, and that the ruling only belongs to Him and to Him will return the affair of the Dunyah and Akhirah. When the Iman and rules have been made incumbent on the Muslim then the power of the truth and its vitality will become clear for him. And the strength of the block (kutlah) in understanding Islam and its Call and ability to engender change.

That is why the Dawah today is a call to Muslims to resume the Islamic way of life and that is via the establishment of the Islamic state. The basis of this Dawah is the Islamic ‘aqeedah, which is given politically by guiding all the actions according to the orders and prohibitions of Allah ﷻ.

Thus, what has changed is the 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 Shariah 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 as an experimental plan that

the Dawah undergoes. Is it correct to speak of this matter in these terms?

The description of the method as an experiment is misplaced. It gives a meaning which is not consistent with the meaning of the term: 'Shariah method'.

The method of work in Islam consists of Shariah rule which rely on the Daleel (evidence). The group is obliged to adhere to them in its adherence to the Shariah and it is not allowed to deviate from it as long as it views them as Shariah rules. Thus, it is not a situation of trial and error (If it realises the aim then it is a successful attempt, otherwise it is a failure and must be changed) until you find the experimental method which will realise the objective.

Rather the Shariah method is a number of Shariah rules - as mentioned previously- whose purpose is to achieve the objective, which is the resumption of the Islamic way of life. And these rules depend on the strength of the evidence. Allah ﷻ is worshiped by adhering to them and having patience (in difficult times) as long as they constitute Shariah rules for 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 ﷺ in the Shariah method It is according to this measure that the Shariah method differs from those who are working in accordance with secular systems. Where people test their understanding and try out the work and link the correctness and error of an action with success or failure, whether the aim was realised or not.

The nature of secular systems for their adherents is that they have no finality to them. They 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 measure of whether an action is correct is only if it realises the objective. If it gets 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 the All-Knowing (al-'Aleem) and All-Aware (al-Khabeer). It is correct and complete as long as it rests on the Shariah daleel. Its correctness stems from the correctness of the Shariah evidence and deduction (*istidlaal*) and not its linkage to the result. Therefore, adherence (to the evidence) is the basis and it is from this basis that the evaluation/assessment starts. As regards the actions of the method the result ie acceding to power and strength is an aim which must be achieved due to His ﷺ saying:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾ (النور: 55)

‘Allah has promised to 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.’ [24:55]

And due to His ﷺ saying:

﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ (محمد: 7)

‘O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.’ [47:7]

If the result is not obtained one does not nullify the method or substitute it for something else and nor does one declare it a failure. On

the contrary, the rules of the method should be reviewed and re-examined. No Shariah 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 patience (*sabr*) until Allah ﷻ bring 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 ﷻ said:

﴿حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا﴾ (يوسف : 110)
‘(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.’ [12:110]

Indeed, the work is toilsome and hard and requires huge effort. And the means of the group is 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 and it did not yield any fruits it is described as failure. Rather it is linked to the soundness of the idea, the strength of the adherence to the action by 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 Nusra (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 just means 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 oath or do some individuals give up. In any case the review must be undertaken. In the

situation where the group does 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 look for the 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, one does not find any Shariah rules which state that the aim should be realised in a fixed period of time.

Certainly, one needs to focus on the correctness of the thoughts and rules relating to the method. With this the shabab will be made ready 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 society is of greater complexity than changing individuals. Hence the movement/progress is slow. It is hardly seen except by the one who has been granted a penetrating vision and correct application/attention. This does not mean that the individual works thinking that the victory will not come at his hands or that it will come in the hand of future generations, Rather the member or members should proceed from the standpoint that the state will be established at their hands and that they will witness it Inshallah. Just as it was established at the hands of the Messenger ﷺ and his companions. Rather what is intended is that the life of an individual may be short or long. The promise of victory did not come for an individual or individuals but for the group. It is this believing group which Allah ﷻ has promised that they will get succession 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 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 for only the adherence (to the method).

Therefore, no one should say that the Shariah rule is an experiment such that if its realisation 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 Shariah rule in accordance with the evidence. As for the means and styles it is right that they be subjected to trial and experimentation.

6. *Methods which contradict the Shariah method*

Comparing what we have mentioned about the method of the Messenger ﷺ and the importance of emulating it and not going against it we find that there are other suggestions which are adopted by Islamic groups and Muslim intellectuals which relate to this subject. Regardless of who said it we must concern our self with what has been said. We must quickly examine them and remove the veil that is on them so that the Muslim does not continue to be confused and become lost in the maze (*mutahaat*) of these proposals or harbours doubts about carrying the Dawah. In what follows we present some of the most important proposals that have been made.

There are some Muslims who say that the obligation of working to establish the Khilafah must be restricted to inviting the rulers and their entourage:

The Mala'a are the leaders amongst people. The affairs reside in their hands and they are usually around the rulers. If the Dawah succeeds with these people then the societies will easily change to the advantage of Islam, otherwise there will be no change. The one who resorts to such an understanding of restricting the Dawah to the ruling entourage is that the work to establish the Khilafah via the Dawah to ordinary Muslims will cause them to be humiliated 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 يتعرض من البلاء لما لا يطيق» (احمد والترمذى وابن ماجه)

'The Muslim should not humiliate himself.' He was asked: How can he humiliate himself? He ﷺ: 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 arise he will find that they come about in societies which are dominated by injustice, moral depravity, destruction, hardship and adversity. Since all of these aspects are attributable to not having Iman in Allah and his sovereignty. That is why in the past the prophets, from amongst whom is our noble Messenger ﷺ, used to first invite to the Iman and worship of Allah ﷻ.

Societies generally, whether ancient or modern, are led by the rulers and their retinue/entourage. The false concepts and beliefs and the laws that arise from them will be according to their benefit/interests. They preserve these false beliefs in order to protect their interests and position. They become the greatest defenders and protectors of these beliefs and concepts. This is exactly what prompted an a judicious Arab beduin to make such a profound and correct statement when he heard the Dawah of the Messenger ﷺ for the first time, he said:

«ان هذا امر تكرهه الملوك»

'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 bears certain costs.

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

The Mala: They are the helpers of the rulers, people who benefit from the ruler, the rich and extravagant people. They are the leaders and chiefs of the people. They form the political and intellectual medium of the ruler. He relies on them and seeks their help. They are the people Allah ﷻ described as being at the front row of those who opposed the Prophets of Allah. This is because their hearts have become filled with the love for money and status and their interest has become linked to their positions. That is why when the Dawah to Allah ﷻ came they thought this will conflict with their interests and positions. Thus, they began to confront the Dawah and stirred the ruler against them. They suggested that the prophets be fought and eliminated. So, he gave in to them and bore the evil and sins due to their advice. And so, a severe confrontation took place between the prophets of Allah and those rulers who were surrounded by the Mala/the entourage. The intellectual and political struggle between the Prophets of Allah and the rulers and their entourage began in order to win over the people. The Prophets undertook the Dawah to the truth with the truth while they were alone, weak, had no possessions or any power other than the authority of speaking the truth which effects the hearts and minds. The rulers and with them their entourage opposed them initially with false arguments such as: it is magical speech, stories of old, or that the carriers of the truth are mad/possessed or liars. The believer is made out to be a fool and the basest of people. When that does not work, they resort to torture, expulsion, arrest and murder. The battle broke out from all sides between the Prophets, their followers and the rulers and their entourage and those who remained on the religion of their kings. A sunnah (law) (of Allah) which the Qur'an has talked of with expressed conciseness.

Thus, we see Sayyidina Nuh (upon whom be peace) calling his people. The first people to oppose him were the entourage: He ﷻ said in sura al-A'raaf:‘

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ * قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ * قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ (الاعراف: 59- 61)

‘Indeed, We sent Nuh to his people and he said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him Certainly, I fear for you the torment of a Great Day!’ The leaders of his people said: ‘Verily, we see you in plain error.’ Nuh said: ‘O my people! There is no error in me, but I am a Messenger from the Lord of the worlds.’

[7:59-61]

And hence we see Sayyidina Hud (AS) calling to his people. The first people to reject his call were the entourage (mala). He ﷺ said in sura al-A’raaf:

﴿وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ * قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾ (الاعراف: 65-66)

‘And to (the people of) ‘Ad We sent Hud. He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him. Will you not fear Allah?’ The leaders of those who disbelieved among his people said:’ Verily, we see you in foolishness, and verily, we think you are one of the liars.’ [7: 65-66]

And also, we see Sayyidina Saalih (AS) inviting his people the Thamud and the first ones to reject were the entourage. He ﷺ said in sura al-A’raaf:

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ...﴾ (الاعراف: 73)

‘And to Thamud We sent their brother Salih. He said: ‘O my people! Worship Allah! You have no Ilah (god) but Him...’ [7:73]

And He ﷺ said:

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ * قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ﴾ (الاعراف: 75-76)

‘The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: “Know you that Salih is one sent from his Lord.’ They said: ‘We indeed believe in that with which he has been sent.’ Those who were arrogant said: ‘Verily, we disbelieve in that which you believe in.’

[7:75-76]

And there we see Sayyidina Shu’ayb (AS) calling his people in Madyan but the Mala confronted him with arrogance. He ﷺ said in sura al-A’raaf:

﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ...﴾ (الاعراف: 85)

‘And to (the people of) Madyan We sent their brother Shu’ayb. He said: ‘O my people! Worship Allah! You have no Ilah (god) but Him...’

[7:85]

And He ﷺ said:

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ نَكُودٌ كَارِهِينَ﴾ (الاعراف: 88)

‘The chiefs 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’.

[7:88]

And hence we see Sayyidina Musa (AS) when Allah sent him to Fir’awn and his entourage. They rejected him and terrified those with him, they spread rumours and incited Fir’awn to kill him. He ﷺ said:

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ (الاعراف: 103)

‘Then after them We sent Musa with Our Signs to Fir’awn and his chiefs, but they wrongfully rejected them. So, see how was the end of the mufsidoon (mischeifmakers).’ [7:103]

And He ﷺ said:

﴿قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ﴾ (الاعراف: 109)

‘The chiefs of the people of Fir’awn said: ‘This is indeed a well-versed sorcerer.’ [7:109]

He ﷺ said:

﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ...﴾ (الاعراف: 127)

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

And He ﷺ said:

﴿فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتُهُ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ﴾ (يونس: 83)

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

We have discussed the Sirah of the Messenger ﷺ which is no exception to the sirah’s that came before of the other prophets. What slowed the Dawah down, prevented people from hearing and believing in it was the severe torture and pursuance of the believers. The believer would fear of being tortured by his people because of his Iman. The one who wanted to believe would fear that he would have to endure/confront

what those who had already believed had to endure/confront. The battle between the believers and those who went against them at the head of which is the mala was fought with alternate success. Then the carpet was swept beneath the feet of the taghuts. Then the one who undertook the responsibility of this da'ah took the reins of power.

It was mentioned in Bukhari on the authority of Ibn Mas'ud (ra) who said:

«بينما النبي ﷺ ساجد وحوله ناس من قريش جاء عقبة بن أبي معيط بسلا جزور، فقذفه على ظهر النبي ﷺ، فلم يرفع رأسه فجاءت فاطمة عليها السلام فأخذته من ظهره ودعت على من صنع ذلك. فقال النبي ﷺ: "اللهم عليك الملاء من قريش: أبا جهل بن هشام وعتبة بن ربيعة وأمية بن خلف..." قال ابن مسعود رضي الله عنه: فرأيتهم قتلوا يوم بدر فألقوا في بئر» (البخارى)

"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, ..." Ibid Mas'ud said (in another report); "I saw them killed on the day of Badr and thrown in the well."

Makkah did not have only one ruler, rather the entourage were many. Those were the people who opposed the Dawah 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 Dawah 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 Dawah was restricted to them. The Messenger ﷺ invited the society without

discrimination. His Dawah did not differentiate between rich and the poor nor between the master and the slave. To the point that even the Messenger ﷺ was 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 Iman or those behind them would profess Iman. 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 Dawah to the leaders is the same as the Dawah 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 Iman. This is why the Dawah used to include everyone.

Also, there were people who responded to the Islamic Dawah 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 'Aamir b. Fuhayrah, Umm 'Abees, Zunayrah, an-Nahdiyyah and her daughter and the slave girl of Bani Mu`mil. 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 Dawah; 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*.

There are some Muslims who say that Ibaadah 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 or other comments of this nature.

To respond to this objection, we must define the reality of Ibaadah and how it is done.

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 only Allah ﷻ anything other than this is false and must be rejected and man must testify to this. And 'Muhammad rasoolullah' means that the worship and obedience should be according to what only Muhammad ﷺ the Messenger of Allah has brought and man must testify to this.

Thus, worship ('*Ibaadah*') is only for Allah ﷻ and it cannot take place except as legislated by Allah which been brought only by the Messenger of Allah and this is the basis which 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 in himself or a value which is in the reality of life. He moves only by the motive of satisfying his needs and instincts which can be satisfied in more than one way.

Satisfying this in the Shariah way and restricting oneself to it and tying that with the belief in Allah ﷻ: This is what makes the action of the Muslim a worship.

Since behind every action there is the satisfaction of a desire or need, and man's 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 and this must be done based on the belief in Allah ﷻ only and 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 has commanded and refrain from everything He has forbidden.

Thus, the Iman in Allah ﷻ is the basis of actions. The worship is for the sake of guiding all the actions based on the belief in Allah ﷻ. Therefore, the whole Deen is 'Ibaadah and 'Ibaadah means humility/submissiveness. The meaning of following the Deen is to worship Him or submit to the order of Allah the All-Knowing and All-Aware. We submit ourselves to Him in acceptance and surrender.

That is why part of worshipping and obeying Allah ﷻ is: enjoining the good and forbidding the evil and engaging in Jihad in His path against

the people of kufr and hypocrisy (*nifaaq*), establishing Allah's Deen in the life of the Muslims, spreading the Dawah between all people and protecting the Muslims, as well just as the worship appears in the prayer, Zakah and Qiyaam (nightly devotional prayers).

The worshipping Allah includes all actions of man which the Muslim will undertake 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 Shariah is an invitation to worship Allah ﷻ. Since Iman in Allah ﷻ is the basis of worship then calling people to prayer or fasting must be preceded by inciting the Iman in the person who is given Dawah and making this Iman the impetus for adherence and guiding his actions.

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

Since the Muslims today live under kufr systems whose rules are not derived from Allah ﷻ and the Muslim cannot live an Islamic way of life under them. Then the call to establish the Deen constitutes worshipping Allah ﷻ for which one should be deeply concerned and expend all his efforts.

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. It is a call for 'Ibaadah. Because it is an order from Allah ﷻ in whom we believe, The Muslim who does not undertake this has gone beyond the worship of Allah ﷻ.

Therefore, the manner in which this issue has been presented by those people is wrong because it appears as if working to establish; the Khilafah contradicts with 'Ibaadah. Holding such an opinion is an attack on part of the Qur'an and the Muslims have been forbidden from doing this.

There are those who say that the Sirah of the Messenger ﷺ has not been checked:

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

In response to this view, we say that the Sira is a compilation of reports and incidents which require to be checked and authenticated. And since it relates to the actions of the Messenger ﷺ then it is part of the Wahy (*revelation*). Hence, the Muslims must be concerned with the Sira of 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. Actions which led to the establishment of Dar al-Islam in Madinah. Neglecting the Sira will cause the ones able to check to be sinful for not checking it and it will cause the Muslims to be sinful for not encouraging those who had the ability to check 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 hadiths. 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 establish the Islamic state. This makes it obligatory on them to study, examine and check the Sirah. If the reality has prompted them to check all the prophetic hadiths regarding partial Shariah matters, and this is an effort for which they are thanked, and they have exhorted great effort and spend a lot of time in this path. Then how much more incumbent is it on them to spend time and effort when they find out that the issue relates to the establishment of the Deen?

The Sira 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 Sira writers worked did not depend on the strict accuracy of the methods of the Muhaddithin (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 and those involved in checking the hadith look at the Sira writers as lenient/ careless. The truth is that the science of hadith demands/requires what the Muhaddithun and scholars of hadiths have investigated in themselves and in their transmissions.

The science of Sirah demands this is 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 negligence/leniency does not slander this knowledge. The incidents are many and numerous and the days pass quickly, the Sirah writer or historiographer is not able to cover/encompass all the incidents if he wishes to rely on the method of the Muhaddithin. 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, silence 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 about the Prophet ﷺ is considered a Shariah rule because it is from the Sunnah. Not to mention that following the Messenger ﷺ has been commanded by Allah ﷻ. He ﷻ said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الاحزاب: 21)

‘Indeed, in the Messenger of Allah (Muhammad [saw]) you have a good example to follow.’ [33:21]

Thus, to give attention and pursue the Sirah is a Shariah command.

The methodology of transmitting the Sirah in the early days used to rely on the narration of reports. The historians began to transmit it by mouth. The first generation which witnessed the actions of the Messenger ﷺ and heard about them began to narrate them to others. And the generation which 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 hadith 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 *isnaads* were able to know the acceptable and authentic Sirah reports from the one which are 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 is to do with precise examination and seeking out the correct narrations about the statements and actions of the Messenger ﷺ. However, there are people who gave attention to the Sirah and checked them. The group or party which emulates the example of the Messenger ﷺ in establishing the Deen must check the texts it relies on as evidence for its action.

Furthermore, the books of Sirah, despite the differences have been compiled just like the books of hadith and they have been compiled as the Noble Qur'an has shown in terms of the stages and actions of the path that the Dawah took. The Noble Qur'an has clarified many of the details of the Dawah in a manner which suffices in throwing a clear light on the correctness of what has been transmitted. The Noble Qur'an has mentioned things which really clarifies what is required in an accurate manner.

For example, the Messenger ﷺ embarked upon attacking the false creeds and opposing the idols, atheists, Jews, Magians and the Sabians. The Qur'an has indicated this in many ayahs. The Messenger ﷺ attacked the customs and traditions when he attacked the live burials of girls, intercession with gods, ilhaam and divination with arrows. And he ﷺ opposed the rulers and he dealt with them by naming and describing them and exposing their plots against the Dawah. The group must adhere to all of these things. Its adherence will be to the basis 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 which deviate

from Islam in the reality and oppose the rulers, expose their plots, clarify the thoughts and rules of Islam and call the Ummah to adopt them and work with them to establish it in her life.

The Messenger ﷺ faced all of this unarmed and defenceless without taking sides (with any), compliance (with others' wishes) or accepting any compromise. He refused all the enticements and threats and remained patient and did not deviate from the order of his Lord. The Qur'an has informed us of this, hence it is a guidance for the group during its work.

The revelation of Allah's order to the Messenger ﷺ:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ (الحجر: 94)

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

And His ﷺ saying:

﴿لَتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا﴾ (الشورى: 7)

"So that you may warn the mother of towns and what surrounds it", is a command of extending the Dawah outside of Makkah. The Qur'an mentioned the Muhajireen and the Ansar which is a proof for the existence of Hijra and *Nusra*.

Therefore, the Qur'an is the first guide. The books of hadith are abound/overflowing with reports of the Muslims during the Makkan 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 to give the Muslims the victory. He also mentions the Messenger's ﷺ Dua against the rulers of Quraysh. He also mentions the most severest mal-treatment he received from his people when he went up to Taa'if. And we find the same narrated in the other books of hadith. Therefore, we do not stand before an order which we have to perform but we do not have the texts for it.

It is worth mentioning here that the Sirah writers were themselves reliable, trustworthy which has been testified by other scholars.

- Ibn Ishaq (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". 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. He examines most of his narrations.' Ibn Khalikaan said: 'He was honest and trustworthy'. Ibn Hajar said about him: He was one of the great reliable Huffaz (people who had memorised hadiths) a trustworthy critic of hadith'.

- al-Tabari (224-310 AH) he has a book intitled: The history of Messengers and Kings (tareekh ar-rusul al-mulook) in which he followed the methodology of Isnaad. Al-Khateeb al-Baghdadi: 'He was knowledgeable about the Sunan (ie hadith), their lines of transmission, the sound hadith from the spurious. He knew the history of people (ie transmitters) and their reports.' 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 atthaabit ‘an Rasoolullahi ﷺ minal akhbaar” – “Revision of the reports and elaboration of the proven news about the Rasool of Allah ﷺ.” Ibn ‘Asaakir said: ‘It is an amazing book in which he spoke about all the authentic hadith of the Messenger of Allah ﷺ.’

- Similarly, Ibn Katheer and az-Zahabi are considered to have great expertise regarding hadith.

There are some Muslims who think bearing arms against the rulers today is a method for change which 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 *Manaah* of the Hukm (ie the reality for which it was revealed to treat) unveils the correct understanding. The hadith deals with the ruler, the Imam in *Dar al-Islam* who has been given a legitimate Shariah bay’ah. Thus, he became an Imam through the bay’ah of the Muslims. The land which this Imam 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 introduced something new or exceeded the bounds with regards to what Allah ﷻ has revealed and began to openly rule by kufr laws even if it is one hukm not having 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 to you. It has been narrated by 'Awf b. Maalik al-Ashja'i who said: I heard the Messenger of Allah ﷺ say:

«خيار أئمتكم الذين تحبونهم و يحبونكم و تصلون عليهم و يصلون عليكم، و شرار أئمتكم الذين تبغضونهم و يبغضونكم»). قيل يا رسول الله: أفلا نناذبهم بالسيف عند ذلك؟ قال: «لا، ما أقاموا فيكم الصلاة» (مسلم)

"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 Shariah rules by way of naming the whole by designation of a part (baab tasmiyatul kul bi ismil juz).

As for the ruler of *Dar al-Kufr*, his reality is completely different: He is not the Imam of the Muslims though he is their ruler, and he has not been appointed in the lawful manner as the Shariah stipulates and he never committed himself to establishing the Islamic rules in their life, even though it was an obligation upon him.

As well when we look 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 and

pursuance and it also requires a distinguished Shariah understanding. The method of the Messenger ﷺ ensures all of this:

1. It ensures that the extraordinary Muslim politician and leader is produced, who has years of experience spent in carrying the Dawah before the establishment of the Islamic state, he knows the tricks and deception, and disease of the Kafir states such that he is not deceived. He will then be able to protect the state and transfer the state to a role befitting its position amidst the other states of the world: it will be a guiding and a guided state and a righteous Khilafah on the way of the Prophethood.

2. It will ensure the production of sincere Shabaab who will carry the burdens of the Dawah before the establishment of the state. Such that they, with others, represent the Muslims who will be concerned about the matters of the Dawah and the Islamic political medium. From them will come the Walis, Ameer of Jihad, ambassadors and those who carry the Dawah to other people in other states.

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

4. It will insure the well trained people of power whose strength will increase when the army stand alongside the people and not when they stand in their way especially when they come to know that the rulers and the ruling apparatus is with them and the power which he depends on is a force for them, that undertakes what Allah ﷻ 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 path 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 Shariah 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 Shariah work which we have been ordered to do. We remind them of the fact that the Messenger ﷺ forbade his companions in Makkah from using weapons when he said:

«لقد أمرت بالعفو، فلا تقاتلوا القوم» (سيرت ابن هشام)

‘I have been ordered to forgive, so do not fight.’ [Sirah Ibn Hisham]

And the revelation of his ﷺ saying:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ...﴾ (النساء: 77)

‘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...’ [4:77]

In this manner, we find many corroborative Shariah evidences, which assist us to follow the method of the Messenger ﷺ in the Dawah. Any addition, omission, change, alteration, modification will have a bad effect on the Dawah, group and the Islamic Ummah. Thus, we have insisted on the importance of proper study of the Shariah as well as the method of the Messenger ﷺ in order to achieve the best emulation of the Messenger ﷺ. It is for Allah ﷻ to show us the right way.

7. *The method of Islam in understanding the rules*

The work that a group or party does in enjoining the good and forbidding the evil in relation to establishing the Deen must be based on the necessary knowledge of the Shariah. This is because as we have explained earlier there is no action without the knowledge and there is no worship of Allah ﷻ without knowledge and sincere intention to do the action for His ﷻ sake.

So, what are the limits of the required Shariah knowledge for this group. What is the culture that it should be indoctrinated by the group, on whose basis its Shabab will be built and the Ummah will be prepared?

Enjoining the good and forbidding the evil takes place based on this obligatory Shariah knowledge which the group must adhere to. If it contradicts what the Shariah required from the group; it should be advised. If it becomes crooked, it should be straightened. What applies to the group of Shar'ee obligations applies to others. The issue is to do with following and adherence. It is not allowed to contradict (what the Shariah requires). And the advice should be extended to everyone.

At this stage it is worth mentioning that there is a fixed method for deducing all of the Shariah rules whether they relate to carrying the Dawah, Ibadaat (*worships*), transactions (*mu'amlaat*), punishments (*'Uqubaat*), foodstuffs (*mat'umaat*), clothing (*malbosaat*) or 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 Shariah. And he should restrict himself to its deduction according to the limits shown by the Shariah. Hence the

group must have a methodology which protects this aim, controls its understanding such that it restricts itself only to the revelation. Such that its view of the Aqeedah fits completely with its view of *Fiqh* (jurisprudence) and its conditions/rules.

This fixed method of Ijtihad is so important that it should take the highest position in the culture of the group or party. It is this method which will lead to the deduction of rules. If the method of deduction is correct it will lead to the presence of correct Shariah rules by least amount of doubt and one would get the reward for it. Otherwise, there is no consideration for any opinion which is not based on the fixed Shariah method of deduction, even though someone may falsely call it a Shariah opinion. The consideration is not for 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 the method of deduction. It is the disease of this age by which many have been afflicted from amongst those known as the Ulama. We find their Ijtihaads and *Fatwas* have become far removed from rules/conditions (dawaabit), where they proceed according to the western whim and not the divine guidance.

Thus, referring to the Shariah, which has a fixed method of Ijtihad, is something all the Muslims must gather upon, even if it disagrees with the results of their Ijtihad. Here we wish to present this method in a general manner. Just as it was the method of the predecessors (salaf) it must also be the method for the later generation (khalaf) and those who come after them until the coming of the Final Hour.

Understanding the Reality (*Mana'at*):

This method of Islam is based on understanding the problem which has occurred in a deep way, thereafter the necessary Shariah evidences are brought, understood and studied so as to treat this problem. Then the rule is deduced from these evidences.

Thus, the presence of the group or Hizb which works for change is linked to the reality in which it exists, in terms of adopting the necessary Shariah rules to change this reality.

Understanding the reality requires studies which are thorough.

Understanding the Shariah requires specifying of the sources of the Shariah evidences. And specifying the principles of Usool which are the laws according to which deduction takes place. This process of deduction requires the *Mujathid* who has the ability to apply the rules upon their respective realities and to enforce the rules according to their divine reasons (*'illah*).

Thus, the establishment of any group or party is linked to the reality in which it has arisen. It wishes to change it and make it the object of the thought and 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 very many so one must distinguish between them: did the problems result from other problems or from these did other problems result? this requires distinction between a problem and its apparent similarities, between the main illness and side effects. With this kind of understanding one will determine the reality of the fundamental problem and the side effects that resulted from it. And after identifying the illness one must move to identifying the cure.

Here we would like to draw attention to the skilled doctor who should not be deceived by side effects when he diagnoses the main illness. If a human being has a disease in his stomach which leads to him being allergic. And this allergy leads him to a tufra jildiyyah (skin rash?) with a slight fever. If the doctor is content just to treat the skin rash and fever by prescribing the appropriate medicine but neglects to treat the stomach. Then such a treatment is deficient and the doctor has failed to cure the disease. He must first treat the origin of the problem which is the disease in the stomach. When this is treated then the disease will go and so will the side effects. Thereafter the skilled doctor will determine whether these side effects will go with treatment or without treatment. It may go automatically just by treating the cause. It may leave after effects which have to be treated. However, in any case the treatment of the side effects will only be a partial issues and so on and so forth...

The same goes for the reality in which we live today. We know that in the reality there are fundamental problem and these have created many other peripheral problems. One of the fundamental problems which afflicts the Ummah today is the lack of adherence to the sovereignty of Allah ﷻ in the life of the Muslims. This has resulted in many partial problems such as the poverty which arises from injustice, ignorance, the spread of immoral acts and the dominance of corrupt relationships...Regarding this Allah ﷻ clarifying the main cause says:

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ (طه: 124)

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

These partial problems exist because of its presence. The permanent and radical change cannot take place until this is changed first as long as the work does not focus on resuming the Islamic way of life, and that is by making the Islamic 'Aqeedah a political creed which guides all the actions of Muslim in life according to the orders and prohibitions of Allah

ﷺ. And pushes him to establish the rule by what Allah has revealed. As long as the work does not focus on this then one cannot eliminate the effects of referring to other than what Allah ﷻ has revealed.

Thus, the fundamental problem is not educational, ethical or economic. The fundamental issue is not the saving of the rights of Muslim and strengthening their social, economic or military position. Rather the issue is one of sovereignty as well as credal and the practical work. This is sovereignty is only for Allah ﷻ In terms of the reality we need to regain the confidence of the Muslim in the rules of Islam and that is by reestablishing what the 'Aqeedah had lost in their hearts in terms of the need to establish the system which emanates from this 'Aqeedah in their lives, to seek the Jannah and yearn for it, to fear Jahannam wish to flee/escape it, and to have concern for the condition of all the Muslims but also of the whole of mankind through the Islamic 'Aqeedah.

With such an understanding the group will define the fundamental problem and know of a surety that when this disease is treated then all the side effects will be eliminated. Accordingly, the importance of having awareness of the reality becomes clear to us.

This is what the Usuli scholars used to call the *Manat (reality)*. It is imperative that one checks the *Manat* before attempting to bring the Shariah evidences together.

Gaining awareness of the reality and understanding it is more difficult than understanding the rules relating to it. It requires precision, because if we make a mistake in understanding the reality -then this misunderstanding is imprinted in our minds- and then start searching for the Shariah evidences to treat this reality. Then we will inevitably bring evidences which treat the erroneous reality in our minds and not

the reality which is lived. Hence e will have brought evidences not relevant to the reality.

Understanding the reality requires 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 it is in its true state.

Understanding the Shariah:

After understanding the reality in its true state via the mind one come to the Shariah solution to this problem, which is deduced from the Shariah evidences. It is not allowed to use the mind to solve the problem as an arbitrator or source. Here the function of the mind is to understand the solution which is present in the Shariah evidences.

Understanding the Shariah requires us to have knowledge of the sources from which the group takes the Shariah. and knowledge of the jurisprudential principles on which it relies to understand the Shariah with which it wishes to change the bad reality. Accordingly, it must provide the correct vision of the reality it wants to take the people to and have knowledge of the method it will follow in the process of Ijtihad ie the method deduction.

Sources of the Shariah:

There is no rule which has not come from a certain source. That is why the source must be adopted after study and definite conviction. 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 sources that come under it such as the *Ijma'* (consensus), *Qiyas* (analogy), *Istihsan* (jurisprudential preference), Mazhab as-sahabi (following the opinion of the Sahabah, Shari' min Qablina (the Shariah before us) and there is disagreement about these. The group's clarification of what constitutes an evidence gives a glimpse of its approach in adopting from the Shariah.

It is well known that the adoption of the sources which come under the Kitaab an Sunnah depends on definite evidences ie they must come from the Qur'an and Sunnah which decisively prove that they are Shariah evinces which are relied upon as a source of legislation. ie that the two main sources have indicated in a definite manner that we should adopt this or that source. It is not enough to take the Shariah sources by *Taqleed* (imitation). They are from the fundamentals (*kulliyaat*) and therefore they must be definite and we know that *Taqleed* does not lead to the decisiveness.

When the sources of legislation have been determined then we know the springs from which the group can drink from and from which ones it cannot take. Specifying the sources of utmost importance because a single mistake in any one of the sources will lead to mistakes in all the rules relating to it. Before specifying the Shariah rules relating to the group the sources must be specified first. It is not acceptable that a group should carry the message of Islam without adopting the Shariah sources.

It is also not acceptable that the subordinate sources be adopted, thinking that this will bring much good. This would rather make the group take the good and the bad, and would lead the group to subjugate the Shariah to the reality, the mind, whims, emotions and

benefit. In this situation, the *Daleel* will be used to serve these aims and not opposite as demanded by the Shariah.

The basis is that the group should set down its sources before giving its opinion with regards to changing the reality, which has not been affected by the reality. rather it should be affected by only the texts and their definite indications in establishing or disproving the sources. Moreover, the sources that the group establish for itself will be its Usul though others will not be bound by it. Rather the group will discuss what it has with others to make them accept it through proof and conviction. Especially if it regards what it has as definite, otherwise the group will impede its work as well as the work of others.

The rules of understanding the Shariah:

After the group established the sources from which it will obtain the Shariah, then it must move understanding how it should deal with and adopt from these sources. I.e. it must move to understanding the principles by whose study one will be led to the deduction of rules from the sources. There is no doubt that 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 which does not have an usul whether it has been written or not.

The Shariah texts contain the general (*'aam*) and the specific (*khas*), the absolute (*mutlaq*) and the restricted (*muqayyad*), orders and prohibitions, the abrogator (*naasikh*) and the abrogated (*mansukh*), mafhum al-muwaafaqah and mafhum al-mukhaalafah, the *mantuq*, *mafhum* and *ma'qul* of the text, the solitary report (*khbar al-wahid*) 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 jurisprudential principles, adopt them and present them to others.

Most of these principles of jurisprudence are disputed. It is well known that each principle has many branches emanating from it. Since they are disputed then it must be taken out from its disputed status by adopting what the group views as correct. And after their adoption the branches are understood according to these principles.

And after gaining knowledge of the Usul and the principles of Usul the group will have acquired the ability to understand the Shariah from its sources. After which it has no option but to follow the fixed and known method of Ijtihad. This is what the group must be distinguished by. This is what the group must go out with to the people by culturing its shabab. This is the first thing the group must do on the basis of this knowledge.

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 describes his condition. Then he diagnoses the fundamental problem which the patient has complained of after removing effect of the side effects. Then he checks the knowledge he has 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.

Indeed, the group which wants change and undertakes the responsibility of change. If it is an Islamic group then the change must be Islamic. And the change should be based on the Shariah evidence and not on personal opinion, whims, rationally perceived benefit, the reality or the circumstances. Rather, it must be the Shariah which dictates the Shariah rule to the group. It is not the love of Islam or the concern for the circumstances of the Muslims which will dictate a rule to the group.

The benefit of the Muslims has been defined by the Shariah. Here, it becomes necessary to go into some details which clarify Islam's viewpoint towards benefit (*maslaha*) and when benefit is recognised by the Shariah.

The Benefit (al-Maslaha)

The *maslaha* is the acquisition of a benefit and the repulsion of a harm. It is either decided by the mind or it is decided by the Shariah. If it is left to the mind to decide then the people will find it difficult to determine the true benefit because the mind is limited. The mind is not able to encompass the essence of man and his reality. It is not able to decide what is beneficial for him because it does not grasp its reality such that it can know that this thing is a benefit or harm. Nobody can comprehend the reality of man except his creator. No one can decide what is in man's benefit in a precise manner except his creator who is Allah ﷻ. Yes, it is possible for man to think a thing is beneficial or harmful but he cannot be definite. That is why leaving the mind to decide what is beneficial based on assumption will lead to danger and peril. For it may think something is harmful and then it appears to him that it is of benefit. Then he has removed the good from himself. And it may think something is beneficial but later it appears that it is harmful. Then he has brought the harm upon himself. Today the mind may judge something to be harmful but tomorrow it becomes that it is a benefit. Today something may be clearly harmful but after yesterday judging it as such now it appears to be a benefit. In giving judgement this (kind of disparity) is not allowed. This is something for which secular systems are well known. With it their human legislators wish to bring good for the people. We see them constantly changing and altering the laws until evolution of the system becomes requirement for solving problems. This is because in the reality they are not able to arrive at the correct

judgment on things and actions, a judgement which is correct and final. That is why they accuse people whose system does not evolve as being rigid and static. Consequently, we see the Muslims becoming effected in this respect by the Kuffar. In defence of their own selves and their deen, and because they are far from the correct understanding of the nature of Islam, we see them drifting towards their enemies by adopting this nature of thinking.

The creator is the only one Who can manage the affairs of man and solve his problems which arise from his needs and organic instincts and enable him to satisfy them in a correct manner. What is required is the correct solution consistent with the reality that one wishes to treat. since the reality of human beings is as it is and does not change then his solutions are fixed and do not change. the man being a man needs, according to his fixed nature, to satisfy his inclination towards women. Since the men and women are to fixed realities an do not change. Then the basis of the relationship is fixed. It is not acceptable that we set down a system which defines the relationship and the we go back and change the system after a certain period of time under the pretext of evolution as long as their realities have not changed, and so on and so forth.

Alcohol as a reality, is the same and has not changed. So, what is the incentive to change its ruling all the time?

Gambling, as a reality, is the same and does not change. So, what is the motive for changing its ruling all the time and so on and so forth...

That is why development, flexibility and keeping up with the times are features of man-made systems which do not guide to the truth. They will continue in a process of change which expresses man's inability to guide himself to the correct system. They will express their inability by

using beautiful words such as evolution. It is from this standpoint that one must reject the principle which people claim to be from the Shariah: 'One should not reject the change of rules according to the change of the time and place'. Rather, one should reject this principle.

(لاينكر تغير الاحكام بتغير الزمان والمكان)

Therefore, the ruling of Allah ﷻ a single issue is one and cannot be more than one. if its reality changes then the ruling changes according to the change of the reality. Thus, grapes take the rule of permissibility but when its reality changes and it becomes alcohol then the ruling changes and it becomes prohibited. when the alcohol change and becomes vinegar then it needs another ruling which is also one of permissibility. Hence there is no consideration for the time and place. Something is not prohibited in one place and allowed in another. Similarly, something is not allowed in one time and prohibited in another time. The time and place have no effect on the Shariah rule.

The Islamic Shariah contains the rules for all past incidents and all the current problems and the incidents which may occur. Such that no incident happens, no problem occurs and no event takes place without it being the object of a ruling. The Islamic Shariah has encompassed all the actions of human beings in a complete and comprehensive manner. He ﷻ said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ (النحل: 89)

'And We have sent down to you the Book (the Qur'an) as an exposition (tibyaan) of everything.' [16:89]

So, the Shariah either presents an evidence from the Qur'an and hadith regarding the action or thing, or gives the divine reason for its legislation. This requires us to mention the divine reason ('illah) indicated by the text ie the Shariah reason ('illah shar'iyah) and not the

rational reason ('illah 'aqliyyah). Here we need to pause for a little and clarify the difference between the rational analogy and Shariah analogy.

The Rational analogy (qiyas 'aqli):

The mind gives the same ruling on similar and comparable things. That is why analogy is made between two things which have the same resemblance. And the mind differentiates between different thing when giving judgment ie gives different judgments for different things.

This is contrary to the Shariah analogy, because the Shariah frequently differentiated between things that are similar, and made similar many things that are different. The Shariah distinguished between similar things, such as two different times. Thus, it gave a preference to the night of Power (laylatul qadr) 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 prayers (salah) the Shariah differentiated between the four rakats and three rakats when shortening them. Thus, it permitted the four rakats to be shortened but did not give the permission for the three rakats or two rakats. In all of these things the mind cannot compare. The Shariah obliged the bath (ghusl) due to the pure (*maniyy*) but ordered purification from the impure pre-seminal fluid (*mazy*) even though they are 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 combined the water and dust in the same position in terms of purification even though water cleanses and dust dirties. It made death the punishment of the adulterer, the murderer and the apostate even though they are different.

As well, the Shariah has clarified rules, over which the mind has no say. Thus, it forbade the sale of gold, if not equally or in credit. It forbade the men from wearing gold but allowed the women to wear it. And the same goes for silk. It forbade usury and allowed trade. It permitted the Kafir to testify in bequests (wasiyyah) but stipulated that the witness be a Muslim in a remarriage after a revocable divorce.

That is why ‘Ali (may Allah honour him) said: **”لو كان الدين يُوخذ بالرأى لكان مسح باطن الخف أولى من الظاهره”** ‘If the deen was to be taken by personal opinion then we would have wiped the underside of our feet rather than the top.’

These principles must be understood by the group or party which works to resume the Islamic way of life. One must see in its culture how it understands the reality and clarifies it to the people so that they can understand its reality. The Shariah sources and the Usuli principles have to be specified and adopted and the shabab must be cultured with it. This is because the process of shaping their mentality must arise from such principles. This also must be part of the culture of the group. Also inevitable is the adoption of an intellectual and Usuli culture which will preserve the purity of the revelation and the clarity of the thought and anything which does not keep the revelation clear must be removed. For example, principles such as:

لا ينكر تغييرا لحكام بتغير الزمان والمكان

‘One should not reject the change of rules according to the change of the time and place’,

الضرورات تُبيح المحظورات

‘the necessities permit the forbidden things’ (in its comprehensive meaning),

الدين مرن ومتطور

‘the religion is flexible and evolving’

And

حيثما تكون المصلحة فثم شرع الله

‘wherever lies the benefit 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 Shariah before adopting the Shariah opinion related to its work, so that the adherence will be in that light and will be pleasing to the Lord.

There may be many ijthahs on one issue. Therefore, the group must adopt a Shariah rule regarding the disputed issues based on the strength of the evidence its verification of the issue. After this the group will know what is its Usul (jurisprudential principles) and Furu’ (the peripheral rules). It will build its shabab with this culture and come down to the battle field with it and discuss it with the people. It will get others to adopt it via proof and conviction. It will work to achieve its aim 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 Shariah rules related to change. The group will be exposed to immense hardship and difficulties in following its path. If it does not adopt an Usul which is bound by rules and based on the strongest evidence then we will see it quick to overturn things and change what it has. It may resort to entering the democratic game- as they say- with the existing corrupt system which is actually the problem and the main obstacle in the face of the Dawah. They will do this under the pretext that there is a principle which accords with this orientation which is that Islam has something called Shura which resembles democracy. They may resort to complying with previous religions and taking from them under the pretext that the: ‘Shariah before us is a Shariah for us.’ What made it resort to this change is the difficulty in following the correct Shariah method. Or it may see

its work using the style of associations may achieving the changing of the reality so it becomes drowned in the style at the expense of the method. Or it may rely on armed struggle because the circumstances have made them do this and not the Shariah rule.

Thus, adopting the Usul and the sources and following the fixed Shariah method of Ijtihad is what will restrict the group to what Allah ﷻ wants and not what the reality and circumstances impose or what the benefit dictates.

In this manner the group, after defining its method of legislative thinking, will come to define its method of work. Otherwise, it will diverge into many paths, and Allah ﷻ 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 rules must move to defining its culture in the light of these sources and Usul which it has adopted.

In studying the sources and the Usul, the group must ensure its understanding of the Shariah is not impure or mixed up with other ideas. It must strive to remove anything which does not protect the purity of the revelation and it must strive not to be affected by whims in understanding the Shariah and nor allow the mind to judge when it comes to legislation. It is not possible to study the culture of the group without studying the sources or the Usul on which it is going to be based.

Based on what we have mention 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 to know the extent of the people's response and acceptance of these thoughts and systems. The Ummah has been attacked by the Kafir thoughts which the Kafir portrayed as the energy that she needs to regain her health. The Ummah has been

controlled politically by the puppet rulers whom the Kafir colonialists has implanted over the Muslims in order to plunder the resources through them and prevent any sincere work from threatening his interests or poses as a danger to its colonialism. To the extent that the western Kafir colonialist is aware of the dangers of organised collective work for its own existence and establishment; in our lands. That is why they have disseminated thoughts which drive people away from collective or party work. And on the other hand, it worked to encourage people to undertake partial associative actions which treat peripheral problem such as poverty and corrupt morals. Also, the western Kafir has shaken the confidence of the Muslims in their Deen as the only true solution to the problems of man when it separated their 'Aqeedah from their lives and forced them to accept this separation 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 in it in a deep and precise manner, to know the land on which it stands and the nature of this land. And lo to know afterwards how to proceed and what it needs in terms of support and tools to overcome the obstacles and what it needs in terms of the fertiliser and other substances to regain its fertility. 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 for group and it must clarify the reality to 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 then the group moves to adopting the thoughts, opinions, Shariah rules in light of the Usul (principles of jurisprudence), rules, Shariah sources which we have mentioned previously, and it must clarify to the shabab and the people the method by which it will obtain these thoughts, opinions and Shariah rules. This is because the purpose of all this is to create the conviction, awareness and Islamic personality

in the Shabab of the group in a concentrated manner and generally in the Ummah.

8. *The culture of the group*

Since the situation of the Ummah requires change. Then this necessitates that the work for change be political work via a political structure which is established on the ideology of Islam. Therefore, it is necessary to study the attributes and constituent elements of the structure, the one inevitable must study the past structures to understand why they failed and what the remedy would be. Especially from the structural angle which relates to the rules of styles which are left, in origin, to the Muslim to define which one is the best and most appropriate for the work. This form one of the topics of the party culture.

- Since the Muslims live in societies where there is a mixture of thoughts, emotions and systems. The path to establishing the Islamic state necessitates the examination of the society, its reality, constituents, what effects it, how to change it until one brings about a 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 elements of an individual are different from the elements of society. Then based on this the Shariah rule relating to the individual will be different from the Shariah rules relating to the society.

- Since the work of the group relates to the changing of society, then the group must adopt on a detailed fashion the thoughts and Shariah rules relating to treating this reality. At the same time the group will direct the individual and the people 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.

- Since the Muslim's use of the mind is affected by the west and are following the rules of the mind in defining the benefit then to achieve the best emulation and precise adherence then the work necessitate that one examines the mind and its elements so as to know the limits of its use and the manner in which it is used in the 'Aqeedah, Shariah rules and thoughts.

- Since the work is to do with establishing the rule by what Allah ﷻ has revealed and the establishment of the *Dar al-Islam* then this necessitates that knowledge of how the Messenger ﷺ proceed in Makkah and the actions he did that led to the establishment of the Islamic state in Madinah. And then to be guided by this. The work necessitates also that one distinguishes between the rule of the method and the rule of the means and styles until we can emulate the action 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 systems. Then the work necessitates that we pursue, politically, the actions of the rulers and their reality and the reality of their ties/links (with others). It is also necessary to know the policy of the big powers which control them and to work to expose their plans.

- Since the Muslim lands are subjected to the kufr systems and 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 on them and the systems that emanate from them.

- Since the Shariah aim is the application of Islam and its conveyance to the world. then this necessitates that one studies ruling, the Islamic state, its form, pillars, structure, constitution and a general idea as to what will be applied in the Islamic state. It is also necessary to examine the present ruling structures to distinguish the Islamic structure from these and so that it is not influenced by other structures. 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 by establishing the Khilafah which will rule the Muslim and non-muslim citizens with Islam. Then the Message will be spread to the world via Dawah and Jihad.

The importance of the 'Aqeedah

Since the Islamic 'Aqeedah is the incentive for the work of the group or party and since the establishment of ruling by what Allah ﷻ has revealed is the objective then it is obligatory that this culture which has been adopted by the group be taken in a way that firmly links it to the 'Aqeedah. The purpose being to create amongst those working, a sense of responsibility, concern, seriousness, blazing passion, zeal and sacrifice. Its purpose is also to enable the Muslim to bear at the same time the hardship and difficulties of the path. It will also make the Dawah carrier not wait for the people to thank them. Rather he fears his Lord regarding a Day when faces shall frown from worry. He will accept the worldly hardship of the work and to be excluded from the joys and pleasures of the Dunya to attain the Good Pleasure of his Lord and to enjoy the bliss and happiness of the Akhirah. The purpose of making the adoption of the Aqeedah as a basis of the culture is so that the 'Aqeedah is the basis of change for the people. It is not the hatred of the injustice

that falls upon them, the liberation from ignorance and improvement of the circumstances. Rather what pushes the Muslim to do the Dawah and makes the other Muslims accept it is the thoughts of the Iman, and this is original way in Islam.

- As well the thoughts of Iman which are taken as the basis of the culture of change with this culture must be presented in a manner which focuses on achieving the aim.
- The 'Aqeedah must be given in manner which enjoins the realisation of the aim.
- The adopted Shariah rules must be given in a manner in which the aim is prominent.
- And the study of the reality as well must done in a manner which serves the realisation of the aim.

In short, the party culture must be linked with the Islamic 'Aqeedah. It must be quoted with the Shariah evidences and given from the angle which achieves the Shariah aim which is the realisation of the worship to Allah ﷻ practically via the establishment of the Islamic state ie realisation of the sovereignty of Allah ﷻ. The Shabab must be cultured and raised on this culture.

Since the Islamic 'Aqeedah is like the head is to the body then it is the lamaakul amr. It is the support/basis of everything. When the 'Aqeedah is given:

- 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 Creator (*khaaliq*). He is the All-Knowing All-Aware 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 strength/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 to convey the Message with which He guides those who follow His Good Pleasure in the paths of peace. He has ordered us to follow what he ﷺ has conveyed to us from His Lord. He is infallible (*ma'sum*). Allah ﷻ revealed the Qur'an to him as a Message to the whole of mankind as a guidance, light, mercy, admonition and healing for what is the hearts. And He ﷻ promised them the everlasting Bliss if they believe and obey and he threatened them with Jahannam if the reject. Thus, man has been created to worship Allah ﷻ only according to the Message brought by the Messenger of Allah ﷺ.

- It should be clear to the Muslims that Islam links the human being to Iman as regards what came before this life which is the belief in Allah, the creator and manager of affairs. It also links him to the Iman regarding that which comes after life which is the belief in the resurrection, gathering, reckoning, reward and punishment. And this should be presented in a manner which shows thin link. And the one who cuts this relationship and separates it, his words will not be based on a clear proof or authority. Rather they will be words of kufr.

- they must be given in a manner which leads to reviving the Ummah and pushing her to carry Islam as a Message to the world.

- Its correctness in confronting the contemporary kufr thoughts must be clear to the Muslims. And that is done by clarifying the falseness of the current thoughts coming from capitalism, nationalism or patriotism. And that 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, the flashy propaganda and billboards and false claims placed in the minds of the Muslims by the kafir 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 a tyrant or the one who is being oppressed' (According to the pre-Islamic understanding). The effect of the western thought must be removed from the minds of the Muslims and from their lives. This is done by refuting the thoughts based on ideas such as 'developing the Shariah', 'modernising the Shariah', 'flexibility of the Shariah in meeting the needs of the age' (according to the western concept/understanding). And 'Separation of religion from life', 'there is no politics in the Deen', 'One should not reject the change of rules according to the change of the time and place.' In addition to destroying all these slogans the group works to implant the alternative thoughts which are built and emanate from **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** 'There is no god but Allah and Muhammad is the Messenger of Allah'.

It is known in the Shariah that the meaning of the term: **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** "*There is no god but Allah and Muhammad is the Messenger of Allah*", will not be pure in a person in its capacity as knowledge and action until every thought or belief other than it is discarded. He ﷺ says:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ (البقرة: 256)

'Whosoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break.'

[2:256]

Allah ﷻ mentioned the disbelief in Taghut first, so that no shirk or kufr stain can touch the mind and Iman comes pure in the mind, which is the

situation of someone who holds onto the trustworthy handhold. He ﷺ said:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ (محمد : 19)

'So know (O Muhammad [saw]) that there is no god but Allah.'

[47:19]

'there is no god' means, after study and thought, one acquires the knowledge that there is no god existing as a god and consequently deserves worship. And His saying: *'but Allah'* affirms the deity of Allah ﷻ. It negates the deity to anyone else and establishes it for Allah ﷻ. This is the strongest type of affirmation (*ithbaat*) in the Arabic language and it gives the meaning of restriction. Thus, there can be no thought of socialism, nationalism or patriotism which can save us or is correct. Rather they are corrupt and false. They cause misery for man and cannot insure their happiness. There can be no guidance, light or healing other than the Deen and Shariah of Allah ﷻ.

The group proceeds to build its individuals and shape their Islamic personality. This is done by giving the correct Islamic criteria and filling them with the love to adhere to the Shariah and hatred of whatever contradicts it. And the love to refer to it for judgement and the hatred for referring to anything other than it. Such that their understanding of things is disciplined/regulated by Shariah criteria and thoughts. And their inclinations turn to Islam the way it inclines. They like what Islam likes and they hate what Islam hates.

The group proceeds to concentrate this culture in its Shabab via concentrated circles, whose purpose is to prepare the Shabab for leadership and undertake the work of the Dawah after applying them to the reality in order to bring the people to adopt them. The group proceeds to understand the reality of the mind. The intellectual process is presented to the Shabab through which one arrives at this definition

of the intellect. It will serve as a guide for them as regards how to deal with reality and how to arrive at a set of intellectual definitions for incidents which require Shariah rules which are similar to the Manaas. When the group defines the mind, instincts, organic needs, revival, society, culture and civilisation, it defines them because the group needs to understand their reality, which relates to many Shariah rules.

The group proceeds to arrive at the Shariah rule via the Shariah evidences. It will deduce those things that relate to the problem or provide solutions for the reality. This requires it to adopt all the disciplines which will enable it to understand the shari'ah rules, through which to arrive at an understanding of the rule of Allah pertaining to the group. The group must circulate the method of deduction (*istidlaal*) amongst the Shabab and Muslims in general so that they can learn it and so that the method of Islam in understanding the Shariah and deducing its rules can be established 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. Hence, this culture is not for purpose of knowledge, increasing information or to make the Shabab attain a strong academic level. Rather, it is there to establish a situation of intellectual and political struggle through the culture. It is there to be conveyed as an intellectual leadership in the Ummah and to establish the entity which will represent the intellectual leadership.

The group must be careful in representing the culture in a practical and precise manner. It should not say one thing and do another. Otherwise, how much it angers Allah that the group should teach one thing and act contrary to it.

Indeed, the group must adopt such a culture and build its Shabab and establish them upon it such that it becomes consolidated in their minds.

Thereafter, the group will come down to the Ummah with the fundamental thoughts of Islam and give it in a manner which produces the public opinion (*ra'i 'aam*) for the idea (*fikra*) which emanates from the public awareness (*wa'i 'aam*). Thus, it will come to the Ummah with the thoughts of the 'Aqeedah and the principle Shariah rules and give it in a manner which will unite the Ummah on one objective which is the sovereignty of the Shariah of Allah ﷻ. In this manner the Ummah will acquire the correct direction, which is considered the beginning of the return of her personality which she had lost a long time ago.

These fundamental thoughts and principle Shariah rules are such thoughts that lead to making Allah ﷻ the sole object of legislation and worship, making the Messenger the sole object of emulation. They make the people yearn for the Paradise and fear the Fire and make the people understand that the work to establish Islamic state is one of the most important obligations of Islam due to the fact that many *fara'id* 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 the Allah's Shariah is what has caused the Muslims humiliation and disgrace. The Muslims must adhere to the Shariah of their Lord, they should not do an action without understanding the evidence.

It is thoughts like which will 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 produce a sound method which has been ordered by the Shariah so as to define this culture and adopt in this light.

In this manner the group will have a great mass of thoughts, opinions and Shariah rules which are necessary for the group in order to plunge into the intellectual and political struggle, and to generate the concentrated culture in those who will bear the responsibility of the Dawah and to produce the public opinion of the Ummah which will make her accept the idea (*fikra*) upon which the group is established..

This is the framework to which the group must adhere. If the group is able to define it then it does not matter if afterwards it makes mistakes in some of the peripheral rules or if 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 achieves its goal, represented in making the Shariah of Allah ﷻ sovereign and spreading the Dawah to the rest of the world. Indeed, Allah is the one who grants the success.

9. *The obligation of adopting thoughts necessary for the work of the group*

The Shariah does not require the mere presence of a group only. Rather what the Shariah orders is the establishment of a group whose purpose is to establish this order. The evidences for the existence of a group clarify this for us.

- Thus, in His ﷺ saying:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

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

The Shariah has obliged the establishment of a political group whose ideology is Islam and carries the thoughts and Shariah rules necessary for the establishment of the aim for whose sake the group has been established, which is the dominance, power and accession to power. The order is not to have a group for its mere existence. Rather one must realise what was commanded, which is the Dawah and enjoining the good and forbidding the evil. Also, it is not the Dawah and enjoining the good and forbidding the evil for their own sake. Rather the order is to realise the objective for which the Dawah and enjoining the *ma'roof* and forbidding the *munkar* exist; dominance, consolidation and accession to power.

- And in the saying of the Messenger ﷺ:

« لا يحل لثلاثة نفر يكونون بأرض فلاة إلا أمروا عليهم أحدهم » (رواه احمد بن حنبل)

'It is not allowed for three people to be on any part of the earth without appointing one of them as ameer.'

The Shariah gives us the meaning that any joint action which the Muslims have been ordered to establish must have an Ameer to whom obedience will be obligatory in the matter he has been made Ameer. And regarding 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 Shariah.

- And since we see that Allah ﷻ has enjoined on the Muslims many obligations and intrusted them with the Khaleefah only. Then it has become imperative to appoint a Khaleefah in order to establish the obligations. And since the appointment of a Khaleefah and establishment of the Khilafah cannot be achieved except by a group. Then the presence of a group whose aim will be to establish the Khilafah and the Khilafah will become inevitable based on the principle:

(ما لا يتم الواجب إلا به فهو واجب)


‘That which is necessary to establish a wajib is itself a wajib’ (ma la yattimmul waajib illa bihi fahuwa waajib).


So, it becomes clear that the presence of a group is linked inextricably to the presence of a Shariah objective which has been commanded. Thus, it is not a group which merely undertakes the Dawah to Islam. It is not a group which conveys the message for the sake of conveying the message. Rather it is a group established for the purpose of establishing Islam in the life of the Muslims via the establishment of the Islamic state which is considered the Shariah method of applying all the individual and collective rules of Islam. 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, Shariah rules and opinions which is necessary for its work, and it should adhere to them in word, deed or thought. This is because the aim of adoption is to protect the unity of the party. Since when the group is established, its members will have different thoughts and diverse *ijtihad*s. Though people may be united on their aim and on Islam in a general manner. However, the group will be afflicted with splits and dissension. Within it there will be other factions and groups will form within the group. It Dawah move from being a Dawah to others to work with it to establish the fard to being Dawah amongst themselves. They will start to dispute amongst themselves, each person trying to get his view across to the leadership of the group. Hence, the importance of adoption and its legitimacy. 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'eah; 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 ؓ, 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 ؓ 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 Ali, Zayd used to leave his opinion for the opinion of

Ubayy b. Ka'b and Abdullah 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 . This shows that it is allowed for the Mujtahid to leave his opinion for someone else based on trust in his Ijtihad. 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 Shariah 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 *ibaahah* (permissibility) in terms of the basis. The Shar'a has 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 halaqaat 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 halaqaat 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 halaqah 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 Dawah. The academic aspect, at the expense of the practical aspect, should not preoccupy the Shabab. This is how the appropriate styles are adopted for the execution of the Shariah 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 Dawah and realize its aims in all spheres of its work. The administration system will organize and regulate the movement of the Dawah. 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 Ummah 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 Dawah 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 Shariah 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 wajib.

- 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 says:

«من أطاعني فقد أطاع الله ، ومن يعصيني فقد عصى الله ، ومن يطع الأمير فقد أطاعني
ومن يعص الأمير فقد عصاني» [رواه مسلم]

'Whosoever obeys me he has obeyed Allah. Whosoever disobeys me he has disobeyed Allah. Whosoever obeys the Ameer has obeyed me and whosoever disobeys the Ameer he has 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 Dawah 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 Dawah. These financial costs must be borne by the party body itself, ie its shabab. The one who has given himself to the Dawah, 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 Dawah 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.

10. Is it allowed to have more than one movement calling to Islam?

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

The unity of the Islamic work or its plurality has become to the extent that it does not matter whether one takes it or rejects it. There are those who oblige the unity of the Islamic work in bringing change and there are some who permit it. If we refer the peripherals of the discussions to the foundations, then we will be able to distinguish the Shariah evidences from the rational justifications, so that we can separate the wheat from the chaff.

If we take a look at the opinion which obliges the unity of Islamic work then we shall see that for them the obligation comes under two headings:

Firstly, the unity of the Islamic work is a Shariah obligation.

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

1-As for it being a Shariah obligation this is due to the following evidences:

a) In origin the Muslims and the Ummah should be united:

This is due to His ﷺ saying:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الانبیاء : 92)

'Truly! This, your Ummah is one Deen, and I am your Lord, therefore worship Me (alone).' [21:92]

His ﷺ saying:

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ (المؤمنون: 52)

'And verily! This your religion is one Deen, and I am your Lord, so keep your duty to me.' [23:52]

And his ﷺ saying:

«مثل المؤمنين في توادهم و تراحمهم و تعاطفهم مثل الجسد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر و الحمى.» (البخارى و مسلم و احمد)

'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 calls out to that part with 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 due to His ﷺ saying:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ (آل عمران: 105)

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

And His ﷺ saying:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾ (الانعام: 159)

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

c) In origin we have been ordered to stick to the Community (jama'ah) and not to groups: This is due to his ﷺ saying:

«ستكون هنات و هنات. فمن أراد أن يفرق أمر هذه الأمة وهي جميع فضريوه بالسيف كائناً من كان» (مسلم)

"There will be flaws and faults, so whosoever wanted to divide the matter of this Ummah while she is gathered, strike him with the sword, whoever he may be." [Reported by Muslim]

And due to the noble hadith:

«دعانا النبي فبايعناه. فقال فيما أخذ علينا أن بايعناه على السمع والطاعة في منشطنا و
مكرهنا، و عسرنا و يسرنا، وأن لا ننازع الأمر أهله قال إلا أن تروا كفراً بواحاً
عندكم من الله فيه برهان» (مسلم)

'The Messenger of Allah ﷺ called us and we gave him our bay'ah, so he said that he would take from as a bay'ah which entails us to hear and obey in ... , in ease and hardship and evil circumstances; and that we would not dispute with the people in authority, unless we witness a flagrant act of disbelief which we have proof about from Allah ﷻ.'

[Reported by Muslim]

And his ﷺ saying:

«الجماعة رحمة و الفرقة عذاب» (الامام احمد)

'The jama'ah is mercy and division is punishment' [Reported by Imam Ahmad]

And his ﷺ saying:

«يُدُّ الله مع الجماعة» (الترمذى والنسائى)

'The hand of Allah is with the group.' [Reported by Tirmizi and Nasa'i]

2- As for the consideration that it is an organisational and human need. The reasons are many:

a) Islamic change is difficult and dislodging the forces of Jahiliya from their positions is not an easy matter. Realising the support of Islam in the society - in terms of the thought, behaviour and system- obliges us to unite the ranks/forces within a merged unity and not one that is distributed.

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 world forces hostile to Islam are cooperating and uniting their fronts then will it not be better for the forces of Islam in the Islamic world to call each other towards unity so that they are not an easy prey and nor will it help the kuffar to eliminate or crush them?

If the unity of the Islamic work was not a Shariah obligation in terms of the ideology but it would be so in order to protect the future of Islam and guard the Islamic march from becoming suspended, contained or exterminated.

c) the domestic/local forces and parties hostile to Islam are still gathering in fronts against the spread of Islam. These fronts do not cease studying, monitoring, planning and preparing from all sides. In view of this reality can it be better for the Islamic forces to remain as disjointed small groups? Is it not worth that they rise above all the considerations and reasons which prevent them from becoming united and make them fight each other?

These and other such justifications leave no room for doubt, slowness or hesitancy in establishing one worldwide Islamic movement. It will confront the kuffar on the highest level of thinking, organisation, planning and preparation.

These are the evidences and the justification which oblige the unity of the Islamic work and forbid groups. We must proceed according to the method of Islam in *Ijtihad* to understand to what extent the evidences apply to the reality.

Previously, we have dealt with the point that the reality in which 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 dealt with the fact that there must be a group which works to realise this matter and that it must proceed in the footsteps of the Messenger ﷺ.

Before we discuss the Shariah evidences on which the people of this opinion relied we must now explain the reality of the group which wishes to work to establish this matter: 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 ie the Muslim can undertake them as an individual and the sin is not removed from his neck until he undertakes it. And some whose performance requires a group. From this type of obligation comes the Fard to work for the establishment of the Islamic state. The establishment of the Shariah of Allah ﷻ is Waajib and not within the capability of the individual. Rather the hands must come together and the wills must unite to establish it.

This is understood from the principle:

(ما لا يتم الواجب إلا به فهو واجب)

(That which is necessary to fulfil a waajib is itself a waajib)

This obligation is from the collective obligations which must be established. Not undertaking it will cause the person who neglects it to be greatly sinful. However, the reality of its establishment does not require all the Muslims except that which is sufficient to the fulfil the obligation ie a group from amongst them. The fact that this group works for this Fard takes the sin of inaction from its members and the sin remains for the one who does not work.

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

This group is not the Muslim community because there are many individual Muslims who do not work with it. Rather they may be working with other groups, something we shall explain when we talk about the permissibility of having more than one group. Or he may not be working with any group.

These groups are not the Khaleefah and nor can it take his position. The rules pertaining to the Khaleefah...and nor does it have the right to pursue any action/function of the Khaleefah which has been entrusted to him.

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

The Muslim community is the Islamic Ummah which has been united and made into brethren by the Islamic 'Aqeedah and not by the Shariah rules. The Muslims differ about the peripheral/branch matters (furu') without this disagreement effecting their brotherhood. If the rules were the measure of brotherhood, then one Muslim would not be the brother of another Muslim. Any Muslim individual or group which leaves the Islamic 'Aqeedah is considered leaving the Islamic Ummah and it will be considered deviating into the fire. This is what is meant in the hadith of the Messenger ﷺ:

«التارك لدينه المفارق للجماعة» (البخارى ومسلم)

'The one who leaves his deen is the one who separates from the community (jama'ah) ie the Muslim community.' [Reported by Bukhari and Muslim]

And this is also what is meant in the hadith of the Messenger ﷺ:

«... و تفترق أمتي على ثلاث و سبعين فرقة كلها في النار إلا واحدة قالوا: ومن هي يا رسول الله؟ ما أنا عليه و أصحابي» - (ابوداود، ترمذى، ابن ماجه، ابن حنبل)

'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 Messenger of Allah? He ﷺ said: 'What I and my Sahabah are on.' [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 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 Muslim community (jama'aatul muslimeen) and a group from the Muslims. It is wrong to bring evidences relating to the Muslim community and apply them to the group from the Muslims.

Thus, the saying of Allah ﷻ:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الانبياء : 92)

'Truly! This, your Ummah is one Deen, and I am your Lord, therefore worship Me (alone).' [21:92]

And His ﷻ saying:

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ (المؤمنون: 52)

'And verily! This your religion is one Deen, and I am your Lord, so keep your duty to me.' [23:52]

And his ﷺ saying:

«مثل المؤمنين في توادهم و تراحمهم و تعاطفهم مثل الجسد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر و الحمى» (البخارى و مسلم و احمد)

'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 calls out to that part with sleeplessness and fever.'
[Reported by Bukhari, Muslim and Ahmad]

What is meant in these ayahs is the whole of the Islamic Ummah and not the group from the Muslims. If any group considers its work to be that of the Muslim community, then this is a clear mistake and strange understanding, which will lead to dangerous consequences, the least of which will be that someone not with them will be considered as not being part of the brotherhood, like the one who has left his deen, separated himself from the community and deviated into the fire.

As for their view which prohibits the presence of many groups using the following evidences:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ (آل عمران: 105)

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

And His ﷺ saying:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾ (الانعام: 159)

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

As well these evidences are not applicable to the reality which has been used for them.

These two ayahs have nothing to do with the subject of groups. Their subject relates to beliefs and not the Shariah rules. The tafseer of ‘be not as those who divided and differed among themselves after the clear proofs had come to them’ ie means the clear beliefs and definite proofs. It is the Jews and Christians that are intended here: ﴿وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ **‘It is they for whom there is an awful torment.’** Imam al-Baydawi says about this verse: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا﴾ **‘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 anthropomorphism (*tanzeeh*) and condition of the Last Day as defined by: ﴿مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾ **‘after the clear proofs had come to them’.** The signs and proofs which clarify the truth which must be agreed upon. It is most apparent that the prohibition is specific to the division in Usool (*beliefs*) and not the furu’ (*ahkams*) due to his ﷺ saying: « من اجتهد فأصاب فله أجران ومن أخطأ فله أجر واحد » **‘Whosoever made *ijtihad* and was right he shall get two rewards and whosoever made a mistake he will get one reward.’** And: ﴿وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ **‘It is they for whom there is an awful torment.’** Is a threat to those who divided and a warning to those who liked Allah ﷻ to human beings (*tashabbuh*).” End of Qurtubi’s quote.

In other words, the group which works for change of the reality is distinguished from other groups by the Shariah rules. And it contradicts other and other groups contradict it regarding the Shariah 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 a person outside of the Deen if he goes against the ‘Aqeedah of the Muslims and not if he disagrees about the rules. definitely, this has nothing to do with the subject of the presence of more than one *ijtihad*.

If it is said that the ayah is general and the consideration is for the generality of the wording and not the specificity of the cause. We

respond by saying that the generality does not overstep the subject for which it was revealed. It is general regarding the contradiction in beliefs and nothing else, this is from one angle. From another perspective, their understanding contradicts the hadiths which permit difference in *Ijtihad*. And from a third angle, their understanding means that separation from them is separation from the Deen.

As for the second ayah:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾ (الانعام: 159)

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

Ibn Katheer said: Mujahid, Qatadah, ad-Dahhaak and as-Suddi said: This ayah was revealed regarding the Jews and Christians. ‘A’isha (ra) narrated that the Messenger of Allah ﷺ told her: «هم أصحاب البدع» *‘They are the people of Bid’ah (innovation) (and they were a faction [shi’ah])’* ie a sect like the people of *milal wan nihal*, whims and misguidance. Allah ﷻ cleared His Messenger from being one of them. In the qiara’ah of Hamza and al-Kasa’i that ‘Ali b. Abi Talib said regarding the ayah: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ﴾ **‘Verily, those who divided their religion’** ie they abandoned their religion with which they were enjoined and they are the Jews and Christians: ﴿لَّسْتَ مِنْهُمْ فِي شَيْءٍ﴾ **‘you (O Muhammad [saw]) have no concern in them in the least’**. Al-Baydawi says: [ie they became divided, so, some of them believed and some disbelieved and they split up over this.]

Indeed, disagreement in the beliefs is different from the *furu’* (rules).

Regarding beliefs, the disagreement in these evidences and many others has been forbidden, so that we do not become like the Jews and Christians, who differed over their Prophets and left their deen to follow bid'ah (innovation) and falsehood, and became sects, ie milal and nihāl. This is explained by the saying of Allah ﷻ:

﴿وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ﴾ (البقره: 253)

'But they differed - some of them believed and others disbelieved.'

[2:253]

Thus, the subject is one of Iman and Kufr. As for the second ie the furu' (the rules) there are numerous evidences which permit different understandings within the text and its meaning and 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 proof for the prohibition of groups, as long as these groups are based on the Shariah rules.

As for the evidences:

«ستكون هنات وهنات. فمن أراد أن يفرق أمر هذه الأمة وهي جميع فضريوه بالسيف كائناً من كان» (مسلم)

'There will be flaws and faults: so whoever wishes to divide the matter of this Ummah while she is united, strike the neck of that person, whoever he may be.'

And:

«من فرق ليس منا»

'Whosoever divides is not one of us'.

And:

«دعانا النبي فبايعناه. فقال فيما أخذ علينا أن بايعناه على السمع والطاعة في منشطنا و
مكرهنا، وعسرنا ويسرنا، وأثر علينا، وأن لا ننازع الأمر أهله قال إلا أن تروا كفراً بواحاً
عندكم من الله فيه برهان» (مسلم)

'The Messenger of Allah ﷺ called us and we gave him our bay'ah, so he said that he would take from us a bay'ah which 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 flagrant act of disbelief which we have proof about from Allah ﷻ.'

These evidences are related to the Khaleefah, his bay'ah, obedience and the prohibition of rebelling against him excepts in a situation where he manifests open kufr.

If someone comes to fight him wishing to divide the unity of this Ummah then let him be struck with the sword whoever he is. These evidences have no connection, whether close or remote, to the subject of the group from the Muslims which does not take the rules of the Khaleefah or take up his post. Rather the group only works to establish the Khaleefah and account him.

The hadith:

«يد الله مع الجماعة» (الترمذى والنسائى)
'The hand of Allah is with the jama'ah'

and the hadith

«الجماعة رحمة والفرقة عذاب» (الامام احمد)
'The jama'ah is mercy and division is punishment',

they have nothing to do with prohibition of groups. Muslims will feel the mercy living under the shadow of the Muslim community or a group from the Muslims. As for the separation and division it enables Shaytan

to get closer to the Muslim to which the following saying of the Messenger ﷺ applies: « فَإِنَّمَا يَأْكُل الذِّئْبُ الْقَاصِيَةَ » 'Indeed, the wolf only eats the straying sheep'. And this is the punishment. There is nothing in the wording (*mantuq*) or sense (*mafhum*) of these two hadiths which indicate the obligation of uniting the Islamic work to establish the rule of Allah ﷻ. These are the Shariah evidences mentioned to prohibit 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 Shariah. The bad reality is understood as it is and its essence is understood precisely. Then we go to the Shariah to get the evidences which oblige or prohibit in treating this reality. Hence, we cannot take any Shariah rules from the reality.

The permissibility of multiple groups:

Now, after we have clarified that the evidences used to oblige unity of the Islamic work cannot be considered as evidence. This does not mean that the other opinion which permits groups has become legitimate because the rejection of a matter establishes its opposite. This is wrong. There must be evidences which demonstrate the correctness of the deduction and precision of the inference. So, what are these evidences?

Indeed, the evidences which permit disagreement in the *Furu'* (*rules*) and not the *Usul* (*beliefs*) are innumerable. The Sunnah has indicated the permissibility of disagreement in *furu'*. And 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 about disagreements it is regarding the disagreements of the Kuffar which was

about the fundamentals of the Deen and not in the *Furu'*. For example, their disagreement over the prophets, Day of resurrection, life, death and the disagreement in their books until they became sects, parties, milal, nihāl which lost the truth revealed by Allah ﷻ to their prophets, and deviated their Prophets' followers. He ﷻ said:

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾

'Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.' [19:37]

Thus, Allah ﷻ warned us about such disagreements of the Kuffar.

The Messenger ﷺ accepted the different understanding of the Sahabah for the following instruction of the Messenger ﷺ:

«من كان سامعاً مطيعاً فلا يصلين العصر الا ببني قريظة»

'Whosoever hears and obeys let him not pray 'Asr (prayer) except in Bani Qurayza.' [Sira 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 Shariah 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 he must outweigh his opinion with the view of others.

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

The A'immah (the scholars) agreed that the sin is removed for the *Mujtahideen* regarding the Shariah 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 incidents, though they remained in harmony.' Al-Baghdadi reported the following saying of 'Umar b. 'Abd al-'Azeez (ra) in his book "الْفَقِيْهُ وَالْمُتَّفَقُ" 'al-Faqeeh wal Mutafaqiqih': "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 scholars which clarify the reasons for the disagreement.

One of these reasons is that man by his very nature will have disparate understanding. Their abilities differ and so does their understanding. Hence, different *ijtihad* and inferences 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 also the fact that the nature of the Shariah will make the Muslims differ and this is a mercy.

-Different readings (*qira'at*) leads to different understanding. Every *mujtahid* will understand according to his reading. This is like the disagreement regarding the ayah of Wudu (ablution): should the feet be washed or wiped?

-The ulama and *Fuqaha* differed on certain ahadith. A hadith may be Sahih (sound) for one scholar but not for another according to the

method employed by the school in accepting or rejecting a hadith. For instance, let's take the example of the Mursal hadith: The Muhaddithun (*hadith experts*), Usulis (scholars of the foundations of jurisprudence) and Fuqaha (*jurists*) from the Imams of this Ummah have differed on the use of Mursal hadith as proof. Some cited it as proof whilst others did not. They considered it as a Munqati' hadith (ie a hadith which had a break in the chain of transmission).

-The contradiction of evidences. That is like the example when a text mentions a prohibition for using *Najas* (impurity) or something haram for medicinal purposes. And this is haram as mentioned in the hadith.

«إن الله أنزل الداء و الدواء و جعل لكل داء دواء، فتداووا، ولا تتداووا بحرام» (ابوداود)
'Verily, Allah ﷻ revealed the disease and the cure and for every disease he has given a cure. So do not cure with the Haraam.' [Reported by Abu Dawud].

Then another text or action permits the use of *najas* (impurity) or Haram substance such in the hadith:

«أن النبي ﷺ رخص لعبد الحمين بن عوف و الزبير في لبس الحرير لحِجَّة كانت بهما»
(رواه الجماعة)
'That the Prophet ﷺ permitted 'Abd ar-Rahman b. 'Awf and ah-Zubayr to wear silk because they had small pox.'

And like the hadith:

«كان المسلمون يتداوون بأبوال الإبل لا يرون بها بأساً» (البخارى)
'The Muslims used to use urine of camels as medicine and they did not see anything wrong in that.' [Reported by Bukhari]

When there is no clear text regarding an issue, then the method of finding the rule of Allah will be *ijtihad* and *ijtihad* is a speculative ruling which is open to disagreement.

The expansive nature of the Arabic language in its meanings such as the presence of homonyms (*ishtiraak*), literal meaning (*haqeeqah*), the metaphorical (*majaz*), absolute (*mutlaq*) and restricted (*muqayyad*), general (*Aam*) and specific (*Khaas*). Thus, the nature of the Arabic language in which the revelation was sent down. Its expressions and syntax are open to different meanings and diverse senses.

Thus, the saying of Allah ﷻ regarding the divorced women:

﴿يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ (البقرة: 228)

“And divorced women shall wait (as regards their marriage) for three Quru.” [2:228]

The word (*‘quru’*) in Arabic can mean: pure or time of menstruation. But which meaning is intended? This was one of the reasons for the disagreement of the *Fuqaha* (jurists) reading this subject.

This is regarding the Shariah in a general manner. Does what we have mentioned apply to the subject we have been discussing? In other words: Is the permissibility of disagreement in the shariah rules which is accepted by the Shariah allow the presence of movements, groups or parties working for change. Or does this subject have its own specific evidences which excludes it from the previous ruling?

The group or party is established on a shariah understanding which may be different. This is not unlike the example of any other shri’ah understanding except if they are decisive rules. The Shariah rules adopted by the group are *ijtihaadi* Shariah rules which are liable to be correct or mistaken. It is not allowed for the Muslim who sees many wrong things in a group to work with it. He must seek out the group which will relive him of the sin before Allah ﷻ by working with it. As I have said the nature of people, their scholars, the Shariah and Arabic language all indicate that it is permissible to have more than one

understanding. 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. Then the work with the group or party becomes closer to the correct opinion and which happens to be the obligation.

And as well the ayah:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

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

The order in this ayah is focuses on the obligation of the establishment of at least one group whose work will be the following: Calling to the *Khayr* (Islam), enjoining the good and forbidding the evil. The ayah does not mean the presence of one group. Otherwise, He would have said: ‘Ummah Wahida (one Ummah).’ Rather what has been ordered is the nature of group whose work will be Dawah, enjoining the good and forbidding the evil. 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 understanding about the work to be done then that is nothing wrong with that. This type of expression has been repeated in hundreds of ayahs and hadiths. For example, the hadith:

«من رأى منكم منكراً فليغيره بيده---»

‘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 good and forbidding the evil: [What is apparent from the partitive in the ayah: 104: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ (آل عمران: 104) **'And let there arise out of you a group inviting to all that is good (Islam)'**. It does not mean that the Muslims are ordered to have a group which will undertake the obligation of Dawah to Islam, enjoining the good and forbidding the evil 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 which 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 sever punishment of Allah, 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 Shariah approves is a mercy. if it becomes an affliction then that is because of the misunderstanding of the Muslims and nothing else. Look at the exalted *fiqh* of two great Imams 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 Ahmad b. Hanbal can come to visit while they disagree with his students regarding certain opinions. Shafi'i told them:

قالوا يزورك احمدٌ وتزوره قلت: الفضائل لا تفارق منزله

ان زارني فبفضله اوزرتُه فلفضله، والفضلُ في الحالين له

They say: 'Ahmad visits you and you visit him',

I say: 'the virtues do not separate the manzil

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

In both situations the virtue is for him.'

A similar thing happened with the students of Imam Ahmad and him. Thus, Imam Ahmad told them:

ان نختلف نسباً يؤلف بيننا علمٌ اقمناه مقام الوالد
او يختلف ماء البئار فكلنا عزب تحدر من انا واحد

"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, let alone his ignorance of the reality of the Shariah and reality of people. We say to him as Imam Malik said to Harun ar-Rasheed when he wanted to adopt his understanding and mazhab (school of thought) and make it binding on the people and forbid them from the understanding of others: Do not make narrow for the Muslims that which Allah has made wide for them.'

- One should point out that when the Kafir states and the regimes under their control see in the reality a group or groups working seriously to establish the rule of Allah, in addition to using harsh measures and spreading rumours, they try to derail or cause these groups to fail by establishing groups which are under their control. If we assume that having more than one group is not allowed then this means the group

must unite with all the other groups such that it includes the good and the bad. But what is required is to the contrary. We need to throw away the bad and keep the good that benefits the people.

- Since this suggestion ie the duty of uniting the Islamic work and prohibiting groups, contradicts the reality of the Shariah, human beings and the language in which the revelation was sent down. Then this is a suggestion which is impossible 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 ﷻ does not help the Muslims unless they unite, is a baseless judgment which is unacceptable. Rather, Allah ﷻ does not help the Muslims unless they adhere to the Shariah and hold fast to the rope of Allah and fulfil His command. Allah ﷻ will help them even if they are few. One person upon the truth is many while the many who are on the falsehood are like the scum.

All that remains is to say one more thing about this subject which is that the presence of the Khaleefah and the Islamic state is the most important aspect which unites the Muslims, there is no unity outside it. The understanding will remain different but we are ordered to obey the Khaleefah. The Imam 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 Ameer of a party; his order is obeyed within the party and he removes the disputes 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 (global), because Islam is a universal Deen, 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;

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾
(البقرة: 143)

'Thus, We have made you a just nation, that you be witnesses over mankind and the Messenger ﷺ be a witness over you'. [2:143]

And:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ (الاعراف: 158)

'Say:(O Muhammad [saw]): "O mankind! Verily, I am sent to you all as the Messenger of Allah".' [7:158]

And also:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ (سبا: 28)

'And We have not sent you (O Muhammad [saw]) except as a giver of glad tidings and a warner to all mankind, but most men know not.'
[34:28]

Hence, we find the Messenger ﷺ aiming his Dawah to the whole world to every force, army or king. Thus, he wrote to Najashi (the king of Abyssinia), Hercules (the emperor of Rome), Muqawqis (the emperor of the Copts) and Kisra (the emperor of Persia). It is not allowed for the Islamic work to be kept in 'shops' and 'fields' here and there. Then the Islamic effort will remain a cry coming from only one valley.

Indeed, Islam as a Deen is universal in its 'Aqeedah and system.

Allah ﷻ is the Creator of everything, the manager of affairs, the Most knowledgeable and most Informed to whom the weak and needy human being must refer who has been created from a worthless water

(semen). Thus, Allah ﷻ is the Creator of man and he is the Lord (Rabb) 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 such as the resurrection, Paradise, Hellfire, requital for Iman, Kufr, obedience and disobedience. The truth of the 'Aqeedah must be transmitted and conveyed to everyone:

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ﴾ (انفال: 42)

‘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.’ [8:42]

The system which Allah ﷻ revealed to His Messenger and made it emanate from this 'Aqeedah is the system for man as man irrespective of his colour, lineage or position.

Indeed, Islam is a universal Deen. It obliges that the seed of the establishment of 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 accepts the truth in parts and loses the radical nature of truth. Rather, the group should view the matter such that it must save mankind from the farce of kufr and the falsehood of shirk whatever forms it may take (in the past people used to look upon idols as benefiting them and that benefit and harm is in their hands. Today people look upon certain thoughts as benefiting them, they contain the good and other things contain the harm) and take them to the truth which can only be one. This is how 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 which works in a particular place to establish the Khilafah state. Consequently, it is the Khilafah state which will undertake this great task.

One point remain which has to be mentioned. And it is the fact that the Muslim lands are divided into many states (and this is intentional) and the Muslims in these lands generally live in similar atmospheres, though there are differences in some partial issues which do not change the method or prevent the spread of one organised work in more than one country. This expansion gives strength to the group and increases its awareness and makes it more effective. And it makes the establishment of the Khilafah state in one area more open to expansion and spread. This helps the group to undertake this task which will be followed by the establishment of the state. It will prepare the state to enter the stage of global struggle and in both of these the group will rely on the Help of Allah ﷻ.

Should the work be partial or complete and balanced?

There are also Muslim activists who put forward the idea of completeness and balance are requirements of 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 Jihad 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;

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ﴾ (البقرة: 85)

“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.” [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, idea of integration deals with Islam a whole. Thus, the group's work must be characterised by comprehensiveness. And balance (*Tawaazun*) obliges that one be concerned with every aspect according to capabilities and measures suitable for it. There should be no increase in this, otherwise this will lead to exaggeration and there should not be any deficiency, otherwise this will lead to defects and flaws.

The laws of Takaamul and Tawwzun controls the nature of things and actions. They are laws that can be 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 needs to note that the judgement about the Takaamul of things and achieving the twaazun depends on the mind as opposed to the actions which rely on the Shariah.

That is because the mind comprehends the reality of things and the elements which make up the reality and its defined quantity. This is the area of the people of expertise and the following hadith of the Messenger ﷺ applies to it:

«أنتم أعلم بأمر دنياكم» (مسلم)

'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 set by Allah and the following hadith of the Messenger ﷺ applies to them:

«كل عمل ليس عليه أمرنا فهو رد» (البخارى، مسلم)

'Every action which is not based on our teaching is rejected.'

[Reported by Bukhari and Muslim]

The following Shariah principle also applies to them:

(الاصل في الافعال التقيد بالحكم الشرعى)

'The basis of actions is the adherence to the Shariah rule.'

That is because judging actions as pretty or ugly is subject to man's consideration of this action and not from the action itself. The Muslim will judge his actions according to the thoughts he believes in. If the action is according to the orders and prohibitions of Allah then it is pretty (*hasan*), otherwise it is ugly (*qabeeh*). The Shariah principle states:

(الحسن ما حسنه الشرع، والقبيح ما قبحه الشرع)

'The pretty is what the Shariah has defined a pretty and ugly is what the Shariah has defined as ugly.'

Therefore, when the Muslims wishes to realise takaamul or tawwaazun in things he depends upon his mind like any other human being. As for when he wishes to realise that in the actions that must take place according to the Shariah 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 has been entrusted with rules specific to them.

Thus, the individual Muslim undertakes what the Shariah requires of him as an individual. And the group undertakes what is required from it as a group. And the Khaleefah undertakes what he has been ordered to undertake as a Khaleefah.

When the Muslims as individuals undertake all that, they are required to undertake just like the Jama'ah and the Khaleefah then the completeness and comprehensiveness of the work will have been realised. Any deficiency (in the individual, group or Khaleefah) regarding the obligations will make the one who was deficient incomplete as regards what was required from him and cause him to be sinful.

Complete Islam cannot exist completely without the presence of a Khaleefah. The presence of many rules of the deen depends on his presence which makes his presence an obligation and the work to bring about a Khaleefah an obligation. And consequently, this makes the group which will work to establish the Khaleefah a Shariah obligation. Thus, the group will undertake everything it is required to undertake to establish the Deen via the establishment of the Khilafah State. This is what is known as the work to resume the Islamic way of life. These are the comprehensive requirements of the Shariah. It is not the whole of the Deen which you are not able or entrusted to undertake. Rather it is prohibited by the Shariah to undertake many rules like the Hudood for example. The group does not take up the role of the Khaleefah. Rather it works to establish the Khaleefah so that he can undertake what is required of him:

«فالأمر الذي على الناس راع وهو مسؤول عن رعيته» (مسلم)

'The Ameer for the people is a Sheppard and he is responsible for his flock.' [Reported by Muslim]

«... فإن الله ساءلهم عما استرعاهم» (مسلم)

‘...for 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 generally. However, he adopts in detail that which he needs to do what has been required of him by the Shariah and what has been required from the group with which he works. ie any deficiency in these things he will be accounted by Allah ﷻ. Similarly, the Khaleefah will undertake what he is required by the Shariah as an individual. He will pray, fast, make Hajj, give zakat and look after his parents. And he will abstain from adultery, usury, lying and deception. He will also undertake what the Shariah requires from him as Khaleefah. Thus, he will pass laws, declare Jihad, protect the Muslims, rule by what Allah ﷻ has revealed and apply the Hudood. Any deficiency in any of these will be accounted by Allah.

This is the reality to which the Shariah rules were revealed/applied. 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 dimensions/magnitude of what is required from it. And hence it will be accountable for all of these things. This is from the angle of *takaamul*.

After the group has defined what is required from it. If it restricts itself to one aspect of what is requires to the exclusion of `another aspect or it just concentrates on one aspect, thus it has given more attention to one aspect at the expense of anther, or it did not the priorities in its work. Then it will have lost the required balance. Though we need to mention that it is the Shariah which decides the priority and not the mind. Thus, the work of the group is political and it is established on an ideology which it wishes to implement on the Islamic Ummah. The

‘Aqeedah take the number position in the Dawah because it is the basis on which every branch established and to which all the Shariah rules are related. Concentrating on the establishment of the Khilafah will 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 takaamul and tawaazun outside this viewpoint then it has entrusted itself with that which Allah ﷻ has not entrusted it with. It will continue to complain of deficiency and imbalance as it complains of plurality. It will become a group which complains and weeps, and losses its way because it has lost its means of guiding itself.

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 groups 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.

Hence in the economic system there are Shariah rules relating to land and ownership and other rules relating to manufacture, domestic and foreign trade. The Legislator has entrusted all of these rules and other such rules to the. It is 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 Shariah. From the Khaleefah to the assistants (*mu’awinmeen*) to the governors (*waalis*), judges (*qaadis*), administrative system and the Ummah council (*majlis al-Ummah*). The Khaleefah has his mandatory powers and so do the assistants (*mu’awineen*), governors (*waalis*), and the army has its tasks and the

administrative system has its area. What has the group got to do with any of these things?

Even the Islamic armies they are prepared for the purpose of realising the aim for which they exist which is to spread the Islamic Dawah to the world. The preparation is necessary on the world level and not just on the tactical level, in which the Muslims learns how to disassemble his machine gun, use it and through a grenade. It is well known that there are weapons which an individual possesses and weapons only states can possess. This necessitates that the training be on a high level of sophistication like tanks, artillery, aeroplanes, nuclear power, and outer space. And laboratories, arms factories, airports, and training centres should also be established, and many other things besides 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, he did not do that as someone responsible for a group rather he did that as a ruler of a state. Emulation of the Messenger ﷺ should not go beyond this standpoint.

It is not the duty of the group to assume responsibility of these systems. Rather the group has to establish the Khaleefah who will take up his role and implement these systems because that is his responsibility. And if the Ummah neglected the establishment of the Khaleefah and tried to undertake his tasks then it has changed the Shariah.

The group is obliged to adopt intellectually systems with which it wishes the people to be ruled when Allah grants them the ability to this. Thus, the group will set out the structure of the Islamic system and constitution of the state. It will give a general picture of the rules of Islam to the people. So that they can see the ability to solve the problems of people. And move towards achieving their worship to Allah by seeking the shade of the blessing of the pure Shariah rules.

As for the partiality (*jiziyyah*) mentioned by those who hold such an opinion, about carrying only a small part, if they are association whether charity, ethical etc which are established on a single Shariah rule such as agreeing to teach Qur'an then such associations are alright, as long as their members come together on a Shariah rule. However, if they claim that their work will establish the Deen, then at this point we will say to them that they have gone beyond the Shariah method outlined for them and their partial work has become rejected.

As for when a group is established and it does not take the rules of the Khaleefah and nor does it take the rule of the individual and it does not consider itself to be the Muslim community but a group from the Muslim community and it sets its objective as the establishment of Allah's rule and the resumption of the Islamic way of life. And then it adopts everything it needs in the work to achieve the objective. Then it has adopted the correct understanding of the Islamic 'Aqeedah and the thoughts that relate to it. And it prepares its shabab very well with the 'Aqeedah it has adopted. And it adopts the method which will lead to the achievement of the objective and it adopts the constitution with which the people would be ruled. And adopts the thoughts which clarify the fallacy of false thoughts put forward amongst Muslims and corrects the erroneous concepts. And it demands from the individual who works with the group to realise the individual elements which will make him a good Muslim individual such as the beliefs, worships, societal transactions and morals. And it focuses its work on establishing the Islamic society whose relationships are based on Islam which will be looked after by the Khilafah state. Then it will move to monitoring the movements of the rulers and their leaders so that it knows what has been planned for the Muslims and exposes these to the people. And in their place, it adopts what the Ummah needs of the Shariah rules. And it works practically to seize the power from those Taghut who treat the Muslims ruthlessly. Then the group would have fulfilled what was

necessary for it as a group which is working to reestablish, the ruling by what Allah has revealed.

The culture of such a group should be extensive and the area of its work should be wide. Consequently, the group must undertake everything that is required and these are many. And with the required balance (*tawazun*) the group will not turn into a game, ethical association or an economic institution, rather it will preserve its political nature and work. Thus, its thoughts will be those of looking after the affairs and the adoption will be for the interests of the Ummah.

Therefore, partiality is rejected in the aforementioned manner. As well the suggestion that group encompass what is required and what is not required is also an erroneous understand which is rejected.

11. *Gradualism (Tadarruj)*

The idea which we want to look at, treat and demonstrate its corruption is the idea of gradualism in the adoption of Islam, and the idea which arises from that allows Muslims to participate in the current systems. The view that democracy is from Islam an attempt to make Islam more acceptable to the mind in view of the fact that these thoughts strong relationship with the work of some groups in engendering change.

So, what is gradualism? What does it include according to those who hold such a view? What are its justifications? And what is the Shariah 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 which did not reflect the truth of Islam and its view point towards life, rather they reflected a misunderstanding and a lack of comprehension of the facts of Islam and its view of life. The Kafir colonist, 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 different fruits which tasted nice in the mouths of his enemies and sweet to their tongues. The round (*jawla*) was to their benefit. The reason for this was not Islam but its people who lost the clear adherence and the correct understanding. They tried to oppose with an understanding that was affected by the reality and subject to benefit. However, they were twisted attempts and steps which ended up in rapid failure and horrible surrender. Kufr continued to revel freely in our lands without anyone to stop it or prevent it. So how did the Kafir colonialist attack Islam? And what was the response of the Muslims?

The Kafir colonialist attacked Islam by accusing it of not able to move with the times and provide solutions for the new problems. The Muslims responded by trying to produce solutions in Islam according to the view of the capitalist system. Since the basis of the capitalist system completely contradicts with the basis of Islam they tried to reconcile the two contradictions. Thus, they attempted erroneous interpretations which produced erroneous concepts and criteria which were falsely attributed to the Shariah. The aim was to harmonise the contradiction and give the impression that Islam is able to solve problems. The result was that they were adopted on the basis that they were Islamic thoughts, principles and criteria and via them Islam was understood. Even though adopting such things meant leaving Islam and following the Capitalist system. Every call to reconciliation or every call which is affected by this idea is an invitation to adopt Kufr and abandon Islam. This also means carrying and inviting the Muslims to adopt the thoughts of kufr and abandoning the true Islamic Dawah.

That is why during the declined periods when the Muslims 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 because they had descended to it themselves.

Hence, we began to hear tongues talking insolently about the Islamic Shariah. Whether intentionally or unintentionally they claimed that it is unreasonable that after 14 hundred years since the Messenger was sent that we should be dominated by the same former mentality. We must look at it from a modern point of view such that it proceeds with the circumstances and gives Islam a new introduction. It must have the image of modernity. It must be injected with modern thoughts so that it can unite the hearts again and come out of obscurity and accusation of other people. Thus, its old image was not considered to be acceptable.

It is from this standpoint that some Muslims came out with thoughts which for them formed the intellectual principles and defined the path they should follow and their new direction in life. These we can call the thoughts of the age of decline which appeared during the prevalence of the corrupt western revival in our lands when those Muslims thought that moving with the times and benefiting from the western revived thought was demanded by the Shariah so that Islam can stay on the same level of the age.

Thus many such thoughts which served this orientation appeared, for example: 'Religion is flexible and evolving', 'Take and then demand', 'Accept what agrees with the Shariah or that which does not contradict the Shariah', 'Committing the less of two harms or evils', 'If all cannot be taken then some should not be abandoned', 'Gradualism in taking Islam', 'Changing of the rules according to the change of the time and place is not rejected', 'Wherever the benefit lies, that is the Shariah of Allah'. These thoughts and their like became the intellectual standpoint or principle which they called the modern Islamic revival. Their most important protagonist was the freemason Jamal ad-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 them to be weak and preventing them from establishing the order of Allah once again.

Other people said these things out of good intentions and sound aims thinking that they will be the healing balsam for all the ills of the Muslims today in terms of the fall and decline of the Ummah.

Such thoughts whether uttered with good intentions or not, their effect on the reality is the same. In all these cases we warn the Muslims about the Kuffar's plots against this Deen and advise them to discard such thoughts whose barrenness has become established in the reality. They do not yield any good and nor do they ward off any evil. Indeed, Allah ﷻ has made us the richest of people. In Islam there is everything we need and we do not need to take from anywhere else. The nature of Islam itself obliges the method by which we should take it. The Islamic Deen has been revealed by Allah ﷻ to treat life's affairs. All the Muslim has to do is make *Ijtihad* in the revealed Shariah rules and not outside it to know the Hukm of Allah ﷻ. The intellectual principles necessary for life must be regulated by the Shariah evidences. These are Shariah rules which have their detailed evidences. This method of Ijtihad is fixed and the same, it is not allowed to alter it in any way. Thus, the basis of the revival will commence from the point it started before.

It is important to mention some of these regulated Shariah thoughts and principles which must control the minds of the Muslims to regulate their direction and orientation so that they work according to them. For example: 'Wherever lies the Shariah, that is the benefit and not the opposite', 'The basis of actions is that they are restricted to the Shariah rule', 'The basis of things is that they are permitted as long as there is no evidence of prohibition', 'Pretty is what the Shariah has said is pretty and ugly is what the Shariah has said is ugly', 'The good is whatever pleases Allah and bad is whatever angers Him', 'There is no ruling before the presence of the Shariah', 'Whosoever is averse to the Zikr of Allah he 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 which differs completely from other ways of life'.

Familiarising ourselves with just some of the Shariah texts indicates clearly the importance of adhering to what the Salaf us-Salih used to follow and not to deviate from it by innovation (*ibtidaa*). This is because every innovation in the Deen is reprehensible.

The Messenger ﷺ says:

«وقد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبداً، أمراً بيناً، كتاب الله و سنة نبيّه»
(سيرت ابن هشام)

'I have left with you 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.' [Sira of Ibn Hisham]

The word 'never' includes us.

And he ﷺ said:

«... و تفترق أمتي على ثلاث و سبعين فرقة كلها في النار إلا واحدة قالوا: ومن هي يا رسول الله؟ ما أنا عليه و أصحابي» (ابوداود، ترمذی، ابن ماجه، ابن حنبل)

'My Ummah will be divided into 73 sects. All of them will go to the Hereafter except one. They (the Sahabah) asked: And who are they O Messenger 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:

«تركتكم على المحجة البيضاء لا يزيغ عنها بعدي إلا كل ضال» (ابن ماجه وابن

'I have you left you on the resplendent proof, no one deviates from it after me except the one who has gone astray.' [Reported by Ibn Majah and Ibn Hanbal]

He ﷺ said:

«خير الناس قرني ثم الذين يلونهم، ثم الذين يلونهم...» (مسلم)

'The best people is my generation, then those who came after, then those who came after and those who came after them...' [Reported by Muslim]

He ﷺ said:

«إنه من يعيش منكم فسيري اختلافاً كثيراً. وإياكم ومحدثات الأمور فإن كل محدثة بدعة، وكل بدعة في النار. عليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ» (ابوداود، ترمذی)

"...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 Khaleefahs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hell-fire."
[Reported by Abu Dawud and At-Tirmizi]

And he ﷺ said:

«كل عمل ليس عليه أمرنا فهو رد» (بخاری و مسلم)

'Any action which is not based on our teaching is rejected.' [Reported by Bukhari and Muslim]

These ahadith invite us to follow the good and warn us not to innovate. The order of the good indicates that the adherence weakens the more one is distant from the time of the Messenger ﷺ. This gives the sense that the more distant the time is the more our adherence needs to be stronger and stringent and the more we need to investigate the truth and the more we need to be sincere. Since we have been ordered to cling to the sunnah of the Messenger and the sunnah of the righteous and guided Khaleefahs and remain on what the Messenger and his Sahabah remained upon. Hence, we must not innovate in the Deen or

go to newly invented matters for the one who does such an action is rejected. So, what is the way to insure in our days?

1. We must preserve the Islamic 'Aqeedah clearly and pristinely in our hearts, it should not be affected by any obscure elements.
2. We should drink from the pure and clear sources of Islam.
3. We need to protect the regulated method of deducing rules which prevents people's whims and personal opinions from infiltrating the Shariah rule.
4. We should make Islam the most important thing in our lives: more important than ourselves, children, family, interests and desires such that the word of Allah 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-Saalih* (pious predecessors).
5. We should discard all the thoughts and filth of Kufr from our minds and keep away its excitement and glitter. Just as the Sahabah (May Allah be pleased with them) discarded the filth of Jahiliya from the door of Islam and entered it pure and God-fearing.

All this requires that we go back to the beginning. Nothing will be good for the latter period of this Ummah than what was good in the beginning. This is a necessity no Muslim can do without in every stage of his life. It is according to their closeness or distance from this will 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 Shariah's position regarding it?

Gradualism means achieving the required Shariah rule in stages and not in one instant. 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 Shariah rules and silence over the implementation of other Shariah rules as long as with time the complete application of the Shariah is reached.

This kind of gradualism is not restricted by any fixed number of stages. And nor is it subject to regulatory principles for those who advocate it. A single rule can have one, two, three or more stages. In this kind of gradualism, the clear effect of situations and circumstances can be seen in defining the number of stages. It may be less or more and the time period of each stage may be long or short.

The idea of gradualism may be used to include thoughts relating to the 'Aqeedah for example the acceptance of the statement that: Socialism is from Islam or that democracy is from Islam. It may include Shariah rules such as woman wearing a dress which reaches to the knees as long as the its applied in stages following the required Shariah rule. It may be related to the system for example seeking to participate in ruling even though it is Haram according to the Shari' and even according to the acknowledgment 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 basis and obligation added stage. Or the work may be for the purpose establishing certain Islamic rules and remaining silent over others in the hope that they will increase, become dominant and then take the lead and so on and so forth. Or it may be related to the Dawah 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 cautiousness for other so that they do not reject the Dawah to the rules of Islam. So that they may be on something better than being on nothing at all.

Justifications of those people who advocate gradualism or Marhaliyyah and its refutation:

The people who espouse this suggestion rely on justifications which they say supports their understanding regarding [change or thought?] and the Islamic Dawah. With this aim in mind to which they learned, 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:

﴿وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ﴾ (الروم: 39)

'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 those, they shall have manifold increase.' [30:39]

He ﷺ said:

﴿لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً﴾ (آل عمران:130)

'Eat not Riba (usury) doubled and multiplied.' [3:130]

He ﷺ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾ (بقره:278)

'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.' [2:278]

He ﷺ said:

﴿وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ﴾ (النساء:161)

'And their taking of riba (usury) though they were forbidden from taking it.' [4:161]

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة:275)

'Allah has permitted trading and forbidden Riba (usury).' [2:275]

From summary of these verses, they claim gradualism has taken place, that riba (usury) was permitted (*mubah*) because of the first ayah. The prohibition of taking multiple Riba as opposed to the small usury was revealed in the second ayah. Then in the third ayah the little usury was forbidden when Allah ﷺ said:

﴿وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾ (البقرة:278)

'Give up what remains (due to you) from Riba (usury).' [2:278]

Then they said that the prohibition of usury began by indirect suggestion and not by a clear statement as evidenced by the fourth ayah which talks

about the Jews. And finally, Allah ﷻ forbade usury after series of revelations and stages before His ﷻ saying:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة: 275)

‘Allah has permitted trading and forbidden Riba (usury).’ [2:275]

The one who studies jurisprudential understanding (Fiqh) of these verses in a correct legislative manner, he will find that the view concerning gradualism cannot be further than the truth.

Thus, the first ayah has nothing to do with the prohibited usury in any way whatsoever. Its subject-matter is gifts and presents. The meaning of the verse is the whoever gives a gift or present and wants people to increase or reclaim it then this has no increase with Allah ﷻ ie he will have no reward from Allah ﷻ. The Messenger of Allah ﷺ said:

«من تصدَّق بعدلِ تمرَةٍ من كسب طَيِّبٍ، ولا يقبل الله إلا الطَّيِّبَ. وإن الله يتقبلها

بيمينه ثم يربيها لصاحبها كما يربي أحدكم فلوه حتى تكون مثل الجبل» (البخارى)

“Whoever gave in charity the equal of a date from a tayyeb (halaal) 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:

﴿وَمَا آتَيْتُمْ مِّن رَّيًّا﴾ (الروم: 39)

‘And that which you gave in gift (to others).’ [30:39]

mean 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 Qurtubi). Ibn Kathir (may Allah have mercy on him) said about this ayah: 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, Mujaahid, ad-Dahhak, Qatadah, ‘Ikramah, Muhammad b. Ka’b and ash-Sha’bi. This type of action is permitted (*mubah*).

Ibn ‘Abbas said: “Riba (usury) is two types; one (Riba) that is invalid, 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:

﴿لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً﴾ (آل عمران:130)

‘Eat not Riba (usury) doubled and multiplied.’ [3:130]

It was revealed to prohibit the consumption of multiple usury which was the reality in the time of the Jahiliya. There is nothing to indicate any restriction of the prohibition on usury.

The *Mufasssirun* have stated that it was in Sura Baqarah that the prohibition of usury came and it was the first Sura 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 ﷻ permitted little interest. Therefore, what was mentioned in the verse in Aali ‘Imran was not by way of gradualism but it came acknowledging the normal practice of the Kuffar when dealing with usury. Thus, the ruling regarding usury that it is forbidden was revealed in the very beginning.

- As for the third ayah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾ (بقرة: 278)

‘O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward).’ [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 to regarding some people who had embraced Islam and were due usury from people they had lent money on interest. They had already taken some of it and some remained. So, Allah ‘Azza wajalla forgave them for what they had taken and forbade them from taking the rest.

And this understanding is supported by the saying of Allah ﷻ:

﴿وَأَنْ تَبْتُغُوا فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ (البقرة : 279)

‘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).’ [2:279]

And likewise, the saying of the Messenger ﷺ:

«ألا إن ربا الجاهلية موضوع كله. وأول ربا أبتدئ به ربا العباس بن عبد المطلب» (سيرت ابن هشام)

“Verily the Riba of Jahiliya is terminated – all of it; and the first Riba I terminate is the Riba of al-Abbas b. Abdul Muttalib.” [Sira of Ibn Hisham]

As for the fourth ayah:

﴿وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ﴾ (النساء : 161)

‘And their taking of riba (usury) though they were forbidden from taking it.’ [4:161]

The Riba intended here is the haram money from bribery and other such money which the Jews used to take as Allah ﷻ said:

﴿أَكَّاوْنَ لِلْسُّخْتِ﴾ (المائدة : 42)

“(They like to) devour that which is forbidden.”

It does not mean Riba in the Shariah definition.

Thus, usury was haram from the beginning of legislation. There is nothing to indicate that it was forbidden in stages. The multiplicity 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:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا﴾ (البقرة: 219)

'They ask you (O Muhammad [saw]) concerning alcohol and gambling. Say:'In them is a great sin, and some benefit for men, but the sin of them is greater than their benefit.' [2:219]

He ﷺ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى﴾ (النساء: 43)

'O you who believe! Approach not as-Salat (the prayer when you are in a drunken state until you know (the meaning) of what you utter.' [4:43]

He ﷺ said:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۚ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ (المائدة: 90-91)

'O you who believe! Intoxicants, gambling, al-ansab (animals slaughtered for idols), al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants

and gambling, and hinder you from the remembrance of Allah and from as-Salat (the prayer). So, will you not then abstain?’ [5:90]

From the totality of these verse those who believe gradualism say that alcohol was permitted in the beginning as evidenced by the first ayah. Then the permission was restricted by Allah’s ﷺ saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ﴾ (النساء:43)

‘O you who believe! Approach not as-Salat (the prayer when you are in a drunken state.’ [4:43]

Then it was forbidden after this restriction.

The who studied these verses from a legislative viewpoint will not find any gradualism in the prohibition. Before its prohibition alcohol did not have a ruling, ie it was left permitted ie the Shariah was silent about it even though the Muslims were drinking it until the revelation of the third ayah. This is further supported by what happened with Sayyidina ‘Umar b. al-Khattab (may Allah be pleased with him) who said: O Allah! Give a clear explanation about alcohol for it takes the wealth and the mind.’ And so, the following ayah was revealed:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ﴾ (البقرة:219)

‘They ask you (O Muhammad [saw]) concerning alcohol and gambling.’ [2:219]

Thus, ‘Umar (ra) made Du’a and so this ayah was recited to him. He said: ‘O Allah! Give a clear explanation about alcohol’. So, the following ayah was revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ﴾ (النساء:43)

‘O you who believe! Approach not as-Salat (the prayer when you are in a drunken state until you know (the meaning) of what you utter.’

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‘Umar (ra) made Du’a and so this ayah was recited to him. He said: ‘O Allah! Give a clear explanation about alcohol’.

So, the following ayah was revealed:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (المائدة: 90-91)

‘O you who believe! Intoxicants, gambling, al-ansab (animals slaughtered for idols), al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So, avoid (strictly all) that (abomination)’ [5:90]

So ‘Umar (ra) made Du’a and so this ayah was recited to him until:

﴿فهل انتم متهون﴾ **‘So, will you not then abstain?’ [5:90]** ‘Umar said: ‘We have abstained! We have abstained!’ [Reported by Ahmad, at-Tirmizi, an-Nasa’i and Abu Dawud].

Sayyidina ‘Umar continued to ask Allah ﷻ to send down a clear explanation regarding alcohol which was left permitted before the revelation of the first ayah mentioned above. He continued to ask Him despite the revelation of the first and second ayah which indicates that it remained Mubah until the prohibition was revealed in the third ayah.

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 when praying, rather it prohibited praying in a state of intoxication until 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 water skin of alcohol or drank certain amount alcohol which did not affect his thinking then there is nothing wrong with that.

Allah ﷻ criticised alcohol in the first ayah because it brings a harm. In the second ayah prayer in the state of intoxication was prohibited. And 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 revelation of the ayah of Sura al-Ma'idah whether in the time of the Messenger ﷺ, Sahabah, Tabi'in and those who came after. 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 on foot and the lands were opened up. And the people used to enter the Deen in crowds. The Muslims who conquered these lands did not give attention to newness of the converts who had just embraced Islam and nor were they silent about the drinking of alcohol until they had passed the stages passed by the prohibition of alcohol. Even though needed gradualism if this matter is looked at in the same way. The discussion of gradualism did not exist for our early and great scholars. Rather it is a new discussion dictated by the severe reality and the difficult circumstances according to the view some who are known as scholars who wished to make it a way of thinking. Not only does it extent certain rules but the whole Deen. The Messenger's hadith was right when it stated:

«إنه من يعيش منكم فسيُرى اختلافاً كثيراً. وإياكم ومحدثات الأمور فإن كل محدثة بدعة، وكل بدعة في النار. عليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ»

'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 Khaleefahs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray 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 because the rule which prohibits alcohol is definite. The Shariah does not permit us to go back to the previous rule. Since we would have done what the Shariah has not ordered us to do. This was position of the Salaf (the early generations) and the Khalaf (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 Shariah dealt with the problem of slavery gradually. This is opinion is not valid because Allah ‘azza wa jalla did not forbid the existence of the slave, rather created a way out from it. If they return then the rules will return and the slave will exist for the second time.

4- their opinion that the Qur’an was revealed in parts and piece mail. It was not revealed all at once which indicate 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 their hearts. The first thing that was revealed was the Iman. The Paradise and Hellfire was discussed then came the halaal and haraam. This does not constitute taking part of what was revealed and leaving another part. The Muslims were responsible within the limits of that which was revealed. Their responsibility did not go beyond this. When the Iman was revealed, but the rules were not, the Muslims were responsible for the whole of Islam, but according to the details explained by the Shariah texts at the time. Thus, the Muslims are responsible for the Shariah rules in all circumstances whether the Islamic state existed or not. As for the Shariah rules entrusted with the Islamic state they relate to the state.

This is the binding explanation for the Muslims and there is no other. And we can say there is no turning back.

Now, after the examination: what is gradualism. What does it include and what are its justifications. Now we move to explaining the correct Shariah opinion with the Shariah way of thinking.

I say the correct opinion, and not the opinion which is closest to the correct opinion. This is because the idea of gradualism is not from the Shariah and it is not allowed to attribute it to the Shariah. 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 Shariah.

That is because Islam has a nature which is radically different from anything else. The nature of the Islamic system is that it is established on exclusively following the 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 the problems of man.

When the Muslim adheres to the Shariah he must make the basis of his adherence the Iman in Allah ﷻ, otherwise, his adherence will not be accepted. And when he calls others to Islam, he must make the basis of his Dawah the Iman in Allah ﷻ, otherwise his Dawah will not be accepted. The matter relates to Iman first and then it relates 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 Iman in Allah ﷻ, 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 ﷻ order to be found in it? When did the Messenger ﷺ ever resort to it - even though he was in need of it - either in Makkah or Madinah?

Didn't the Messenger ﷺ say to Bani 'Aamir b. Sa'sa'ah, when he ﷺ sought the Nussrah from them; «الأمر لله يضعه حيث يشاء» *"The matter (authority) is for Allah; He ﷻ places it wherever he wishes."*? [Sirah of Ibn Hisham]. This was even though he desperately needed someone to support the Dawah. This is what he ﷺ 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 Dawah and divine order that has made him ﷺ honest in what he says without any flattery or compromise, so that those who were to live might live after clear evidence, and those who were to be destroyed might be destroyed after a clear evidence?

Didn't the Messenger ﷺ say to his uncle Abu Taalib, when the latter asked him to lighten the call, and not place an unbearable burden on him;

«والله يا عماء لو وضعوا الشمس في يميني والقمر في يساري على أن أترك هذا الأمر ما تركته حتى يظهره الله أو أهلك دونه»

'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.' [Sira Ibn Hisham]

This text from the Messenger ﷺ shows that he did not accept to compromise in the slightest, and he gave the best example for his Dawah. He did not compromise or flatter. He did not go along, acquiesce with, or court those in authority. Rather his Dawah was explicit and bold, because that generates the true thoughts with which the falsehood is defeated and destroyed.

Didn't Allah ﷻ order the Muslims to make Hijrah from the place where they are not able to undertake what He ﷻ made obligatory on them? Didn't He ﷻ forbid them to reside there when He ﷻ said;

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

“Indeed, as for those whom the angels take while they are wronging themselves, the angels say to them: In what condition were you? They reply: We were weak and oppressed on earth.’ The 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! This is except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.’ [TMQ Surah an-Nisaa 97-98]

Ibn Katheer has transmitted an Ijmaa’ (consensus) on the prohibition of residing in a place where the Muslim is not able to establish his deen.

Didn't the Messenger ﷺ start his Dawah with ‘Laa ilaaha illallah Muhammad ur 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 ﷺ 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.

Did the first Muslims who carried the Dawah to Islam ever carry this idea of gradualism? Did they follow this path when they implemented Islam upon the conquered countries, whose land changed from *dar al-kufr* to *dar al-Islam*? The early Muslims did not give any attention to the circumstances of those people who were new to Islam. They did not leave them to drink alcohol, waiting for them to become used to not drinking alcohol, dealing with usury or being addicted to women. Rather 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 Shariah?

The Shariah in its totality indicates that the obligation of the Dawah be exemplified by honesty and keeping on the straight path;

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾ (الكهف: 1-2)
'All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad [saw]) the Book, and has not placed therein any crookedness.' [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;

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ...﴾
(البقرة: 109)

‘Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves..’ [2:109]

and will end with trying to make us take the rules, as in His ﷻ saying;

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ (القلم: 9)

“They wish for you to compromise with them, so they (too) would compromise.” [68:9]

﴿فَلَا تُطِعِ الْمُكَذِّبِينَ﴾ (القلم: 8)

‘So (O Muhammad [saw]) obey not the deniers (of the verses).’ [68:8]

Our Lord has warned us against inclining toward the unjust people;

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾
(هود: 113)

‘And incline not toward those who do wrong, lest the Fire should touch you, and have no protectors other than Allah, nor you would then be helped.’ [11:113]

The true Dawah to the true Iman makes the Muslim’s adherence complete, even if he was new to Islam and to its adherence. Our obligation, as Dawah carriers, is nothing but to implant the Iman in our hearts and devote ourselves to this, until it bears fruit, with the best adherence and Taqwa. The Islamic State, when it is established, will not be established at the hands of people who are devoid (of any Islamic concepts) or full of western concepts. It will not be established by people in whom the Dawah did not work, it will have influenced them

and made them accept it. Rather, as we have stated previously, the State must be established upon a public opinion that emanates from a general awareness, which accepts the idea of Islam and of being ruled by it. There is no need to resort to the idea of gradualism, under the pretext of drawing the hearts and minds closer to Islam; nor is there a need to yield to the weakness of human beings or to go along with the reality, because Allah ﷻ has ordered us to change the hearts and minds and the reality by Islam.

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;

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ (مائده: 3)

“This day, I have perfected your deen for you, completed My favour upon you, and have chosen for you Islam as your deen.” [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;

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ، وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا. وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾
(الحشر:7)

‘And whatsoever the Messenger (Muhammad [saw]) gives you, take it, and whatsoever he forbids you, abstain from it.’ [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 Qareena (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 ﷺ saying;

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾ (مائده: 49)

‘And judge (O Muhammad [saw]) 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.’ [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;

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ (مائده: 44)

‘And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers).’ [5:44]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (مائده: 45)

‘And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors).’ [5:45]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (مائده: 47)

‘And whosoever does not judge by what Allah has revealed, such are the Faasiquun (transgressors).’ [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 a 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 alLat 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 kafir. 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 buwah* (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:

«وَأَنْ لَا نَنْزَعَ الْأَمْرَ أَهْلَهُ قَالَ: إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عَنْكُمْ مِنَ اللَّهِ فِيهِ بَرَهَانٌ» (رواه مسلم)

“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 complacency 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.

They should be applied and executed without any delay, postponement or gradualism. Otherwise, the saying of Allah ﷻ will apply to us;

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۖ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ (البقرة: 85)

“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.” [2:85]

There is no excuse for the Muslim not to apply a Shar’ee rule, whether he is a ruler or a normal individual, unless there is a Shar’ee rukhsah (dispensation) mentioned in the Shar’ee texts. Inability is considered a Shar’ee dispensation, in the case of true and tangible weakness (or what is most probably that) ie in the case of true compulsion, such as the case of the one coerced into doing a haraam or the example when the Messenger ﷺ offered a third of the fruit produce of Madinah to the tribe of Ghatfaan, or the example of the Khaleefah who accepts to resort to arbitration with rebels, or when carrion becomes permissible for the one who is under duress and fears death.

From what we see in this gradual approach, we find that such an idea has arisen amongst its advocates because of the pressure of the reality. To free themselves from such pressure, they went to hunt for evidences for this approach, so as to provide a justification and permission to do Dawah according to it. This is because the idea existed first, and then they produced a Shar’ee evidence, which they interpreted in such a way as to serve the idea. This is the beginning of deviation. Our advice to those Muslims who are established on the idea of gradualism is that they must discard the weakness they have within them. Their linkage to the Shar’a should be that of the one who trusts his Lord, has a strong Iman that He ﷻ is the one who manages the affairs, and changes the circumstances, and that He ﷻ grants the victory to those who deserve it. They must be like this, so that with this Iman they can face the severity of the reality and the harshness of the circumstances. So he

feels elevated with his Iman above (the reality) and makes it the departure point of the Dawah 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 Iman 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 Dawah) 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.

12. Adhering to the ideology as a thought and method

When the Kafir West was able to impose its way of life as the way which people should follow. The Muslims lived through intellectual, social, economic and political conditions which is the envy of none. The Muslims lived amidst thoughts which contradicted their 'Aqeedah'. Hence, they lost the correct direction and their personality when they tried to reconcile their thoughts which emanate from their 'Aqeedah' with their thoughts about life which have emanated from a foreign thought which the Ummah could not recognise. This smoke penetrated their minds due to their ignorance and inability to take matters from their very foundations. They reconciled the irreconcilable between Islam and that which contradicted it. They made what they saw as beneficial as the intention of the Shariah. They were content to accept any interpretation and justify any fabrication. Due to this the economic and social life of the people became full of contradictions. And the political conditions/circumstances were bent on concentrating these foreign thoughts at the expense of the original thought of the Muslims.

It was in the shade of these very bad situation that Islamic groups and parties came about which faced these piles and piles of erroneous thoughts, concepts, deviant emotions and political circumstances tied to the foreigner.

The party or group was supposed to be the antidote or the healing balsam. They were supposed to draw out the straight line which 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 صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (انعام: 153)

“And Verily, this is my Straight path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [6:153]

The group or party was supposed to have qualities which would enable it to achieve the aim. They were supposed to have the clarity of thought, the will to achieve the aim, to prepare an aware collection of people, prepare the Ummah and adhere to the rules of the method.

In terms of the thought, it supposed to assume the highest position in the group. For the group the thought should be the truth, which all the people should turn to and it is the guidance which light the path for mankind. It is the guiding mercy from Allah ﷻ to His servants. It is the light which takes man out of the darkness of desire.

It is fitting for man and agrees with his natural disposition and convinces his mind and gives his heart tranquillity. It is the thing which gives life happiness and creates hope. It has the depth and comprehensiveness which makes it capable of answering all of man’s questions about the life that he lives. And it gives him the correct relationship between what came before life and what is to come after. It links him correctly with his Creator such that he understands his objective which brings him happiness until the end.

The group or party which believes in this idea believes that the alternative to its idea being prevalent is that the falsehood will spread freely and *munkar* would become widespread and whims would be followed. A narrow difficult life will leave the people sleepless and you will not see them contented, their emotions at ease or their minds contemplative.

The foremost issue that group must be concerned with most is to arrive at the idea (*Fikra*), which will form its spirit and reason for its existence. It will be committed to it and preserve its purity and remove anything which is not from it. It will not allow it to be mixed with foreign thoughts. It will define its position regarding other calls and the ideas proposed on this basis. Perhaps the purity of the idea demands the clarity of vision for the group. And the clarity of vision will be by understanding the Shariah rule via the correct deduction, and the rule will be based on the Islamic 'Aqeedah'.

When the idea loses its clarity, purity, crystallisation and distinctness then it has 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 defeated movements in 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 extent of the crystallisation of the idea will determine how crystallised the path to the practical reality. The clarity of the objective comes from the clarity of the idea. The method for reaching the objective is the established Shariah rules like any other Shariah rule.

The ideological group or party adheres to the ideology in every situation. That is because the ideological *Fikra* prevents the one who has conviction in it and calls for it from taking anything from any other source unless the *Fikra* approved it. This is because the fundamental idea begins by studying matters from their basis and give a distinct answer to the meaning of man's existence in this universe. Every peripheral thought is taken from this fundamental thought and emanated from it. Then its thoughts about life, concepts about things and judgement on actions are all of the same type as the fundamental thought.

Thus, 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 each other because it emanates from one firm intellectual principle because it agrees with the norms of life and nature of creation.

So, whosoever believes in Islam then the halaal and haraam become the criteria of his actions and viewpoint towards things and not benefit. This is because the concept of benefit agree with the idea that man is the one who legislates and not Allah ﷻ. Happiness for the Muslim is when he attains the good pleasure of Allah and not greatest amount of enjoyment. His life becomes one of servitude to Allah ﷻ and surrender to His order and not a life based on the idea of freedoms which makes him someone devoid of any restrictions. Whoever accepts the basis accepts whatever originates from it. Whoever wishes to change he must start with the basis and observe the harmony between the peripheral thoughts and the basis. This is the ideological *Fikra* and Dawah to which the group must conform to. Hence it is not acceptable that the Muslims, their systems or groups confuse Islam with something else. Likewise, it is not acceptable that the current systems make Islam one of the sources of legislation along with other non-Shariah sources such as custom or make Islam the main source. As well it is not acceptable that Islamic groups mix up such things such being established on Islam and other western thought which are foreign to Islam. This is nothing short of defeat which Allah ﷻ and His believing servants do not accept.

That is why all the Islamic groups whose 'Aqeedah is established on the basis of: لا اله الا الله محمد رسول الله ie there is none worthy of worship or obedience except Allah. It is not allowed for them to go east or west to adopt their rules about life. One must ensure that every idea emanates from the 'Aqeedah and that it is taken from the authentic Shariah sources and deduced from their detailed evidences.

How can لا اله الا الله محمد رسول الله be in harmony with the statement that socialism is from Islam though it is established on the idea; that there is no god and life is just matter. How can it be in harmony with the statement that democracy is from Islam though it is established on the idea of: separation of religion from life. Or the view that nationalism and patriotism is from Islam though they are based on tribalism which Islam has shown to be despicable.

How can لا اله الا الله محمد رسول الله which means legislation is only for Allah be in harmony with the view that we should participate with others or others should participate with us in legislation?

How can لا اله الا الله محمد رسول الله which is established on humility, subservience and worship to the Lord of the worlds be in harmony with the idea of freedoms present in western systems which make man 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 emanates from it. Otherwise, the personality/character of the group would be lost in the grip of reconciliation between thing which Allah and His servants do not approve.

In order to preserve the idea in terms of clarity, purity, distinctness and crystallisation one must remove the effect of the reality surrender to its circumstances and situation by keeping it free of fabrication, alteration and compromise.

Just as the Dawah carriers wishes to change the society according to his vision. In the same way society has its erroneous concepts and thoughts, political conditions and social order which puts pressure on the Dawah carrier and on the group working for change.

A warning against deviation and compromise:

Thus, when the group is established on the ideological *Fikra* 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 how it treats other movements. This is because the other movements put forward partial thoughts which do not harm the regimes at all. Rather they may act as plugs to problems created by the regime itself. However, the radical Dawah based on the ideological *Fikra* will deal with matters from their very basis and not accept patchwork solutions or go along with the situation. It will not accept half solutions or the reforms instituted by the regimes. It will not accept to leave the Dawah or the 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 such a group or party would be confronted in an unprecedented manner. The more the group adheres to the radical change the more the regimes will be aggressive towards this group and greater the severity of the opposition to it.

The severity of the opposition may be reflected in the Dawah carriers such that he will not be able to bear it. He will put pressure on his group so that it lightens the force of the call. The task may be too difficult for him and his resolve becomes weak when he finds himself rejected by the people and left alone. Or doubts may creep in his mind or he might tell himself that he has done enough when his worldly interests clash with the new situation which has arisen due to the work of his group. He will begin to apply pressure on his group and call upon them to change from demanding change to demanding reform. If the group responded to the requests of such members and he remained with the group. Then he has managed to work for his Deen and the Dunya, please Allah and the King, according to his claim. If the group rejected his pressure and insisted on the radical and revolutionary work then it will

change that person. Here the group will face two dangers: an internal danger from its Shabab whose determination has become effected by heavy blows. And an external danger from the regimes which do not tolerate people of such radical views.

And the battle of bargaining starts between the group and the regime. Offers begin to be heaped up upon the group. And a policy of carrot and stick will apply. It is well known that bargaining takes place regarding matters to do with buying and selling. 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 flame.

Consequently, the correct ideological *Fikra* requires an ideological group or party whose leadership and members adherence to the Shariah is of the highest level. And as well their desire for the clarity, purity, patience, sacrifice, altruism, self-denial, devoid of any temptation for the fortune of others so that deviation does not take place and the determination is not weakened. So that the group proceeds in a guaranteed manner which protects its work and makes it free from change or people playing games with the group then it must link, in a precise way, every idea or Shariah rule with the Islamic 'Aqeedah. Even if there is a clash between the individual selfish benefits of the Dawah carriers with the steadfastness and patience of the Dawah carrier then the preference is for the Dawah interest. This is the linkage which is the insurmountable barrier against the whispers of Shaytan and the whispers of the nafs (*soul*) that call towards evil.

So that the group or party is saved from drowning in the mire of the bad reality it must have a regulated foundation (*usool*) to define the thoughts and way of thinking. Because that is what will tie the group to the conclusion it has arrived at, for it will not be entitled to deviate from

its foundations someday under the pretext of interpretation or justification.

Thus, good direction, emulation and understanding will lead to purifying the group and those working within it from any defects or blemishes touching them and purify their souls and strengthen their Iman.

On this path none can remain steadfast over its hardship except those believers of firm resolve. Thus, the trials over which those undertaking the work have patience will purify them as gold is purified by the fire.

Otherwise, if the group loses its regulating principles, then the group will suffer from withdrawal (from the work), alteration, retreat and false representation of facts will be the fate of the group. The ambiguity of the method and objective and the lack of crystallisation will be what drives the group to alter things when it finds the work difficult or it will lead to justifying things or explaining things away when the group is asked to provide evidence.

When the group yields to compromise and accepts the truth in parts and abandons the radical approach and revolutionary work. Then it has lost the only strength that it possessed. It has become like any other group; people will not look at it as unique or having a special character. It will have then failed in the intellectual struggle and the victory will be for its enemy even if it keeps on calling for Islam and proposing Islam as the solution. This is because its approach has become distorted since it is for the benefit of the system. By doing this it has become an obstacle in the face of change instead of the opposite. This is what Allah ﷻ has warned us of when He said to His Messenger ﷺ and his Ummah after him: **“واحذروهم ان يفتنوك عن بعض ما انزل الله اليك) And beware of them lest they deviate you from any of that (teaching) which Allah has sent down to**

you.” [5:49]. Also what Sayyidina’ Umar (ra) said to his judge Shurayh: Let no man distract you from it.’

The lasting weapon that the group possess will be its *Fikra*. If it is able to preserve it and keep it out from the sphere of compromise, remain steadfast on this despite the circumstances, and follows the footsteps of the Messenger ﷺ and after a certain period of time manages to do what the Messengers ﷺ did when he prepared a believing group and prepared the Ummah to accept the rule by what Allah has revealed and after that was able to overturn the balance in favour of the Dawah and the establishment of the state.

Since the people of the true Dawah carry the thoughts of Islam in a correct manner, this necessitates that they confront the pressures with the thoughts of Islam which are in harmony with the original fundamental idea. There will be no harmony if the group faces 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 via them. This is the thinking of the west with which our minds have been attacked. This radically differs from the nature of Islam which rejects all of this and works to uproot it and works to entrench Islam and its method in thinking. So, the one who wants change and works for it must start with himself first.

After this presentation of what the group must be characterised by in terms of insisting on the purity and clarity of the *Fikra* and its preservation/protection we present two such thoughts proposed by the Kafir West and those regimes loyal to them have become accustomed to compelling the Muslims to adopt. Which unfortunately some groups working for Islam and certain Muslim writers have taken over. Those writers who always assume the responsibility of promoting the western

thoughts and propaganda. These two ideas are the following: the idea that democracy is from Islam and that it is Shura itself. Which one writer described as: ‘shurocrasy’ by joining 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 based on the idea of separation of religion from life. According to this idea or basis, it banished every effect of the religion from the people’s lives. Its concepts about life began to be determined by this basis. In accordance with this westerner developed thoughts from the same type as this fundamental thought from which they emanated. Thus, the idea of democracy made man the master over himself instead of that being for Allah ﷻ. Thus, idea of benefit is the criteria of their action and its definition of happiness is 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, they were opposed to any thought which 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, he 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 and came to the means of power. This enabled it to dominate the world by the logic of power and not logic of truth. Then it went onto impose itself on the world first materially and then intellectually. In other words, after controlling the country it used to place rulers who would serve their interests and impose the systems that suited the west. The media and education curriculum made propaganda for the west and its thought and 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 manner which suited its interests. So, you have states which are industrialised, producers, powerful, dominant and colonial which it described as progressive and advanced. And states which are poor, consumers, weak and controlled. The west called them backward. It worked to entrench this division and prevented any change in the circumstances of these states or contradiction of the status quo.

The it gave free reign to the freedoms in its country and made the people to enjoy political stability. It enabled the people to ensure their basic needs and some of the luxuries in a disparate manner. At the same time, it prohibited the poor countries from advancing when it withheld knowledge from them which would have enable them to be a material power and prevented them from forming primary industries and deprived the people from having political stability and security. That is because the rich industrial nations struggle amongst themselves to colonise the poor nations. This struggle is not direct by declaring war on each other. Rather it takes place by making the people fight each other or by causing revolutions and disturbances in the country which it does not control. The security and stability are disturbed and hatred flares up between the people. Not to mention the spread of racism and tribalism

and incitement of nationalism among the people of a country themselves.

Likewise, the western states have provided for its people social security such as medicine, education, unemployment and old age while it has forbidden that in other nations.

It has also established, by way of diversifying its means of colonisation, world bodies in terms of the international court of justice, international security council, World bank and the international amnesty organisation. It established forces of different nationalities to intervene in stopping struggles taking place between other nations or to protect assistance given to poor nations. It established organisations and bodies to intervene in a covert manner hidden manner in the affairs of poor nations to buy the protection and that is via: Save The Children aid organisation and Medicines Sans Frontiers (doctors without frontiers).

Indeed, the idea of separating religion from life and the notion of benefit which arises from it has created the idea of colonisation for the west. However, this colonisation does not take its initial picture as it was in the past Rather, its thoughts, means and styles have developed and have become a concealed 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 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 that it is a blessing. And the same applies to democracy and the idea of freedom. 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 kafir. It is known that the idea of separating religion from life contradicts the fundamental idea of the Muslims, which is ‘Laa ilaaha illallahu muhammadur rasoolullah.’ The idea that emanates from and is in harmony with the ‘Aqeedah of the Muslims is:

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾
(يوسف: 40)

“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.” [12:40].

His ﷺ saying;

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (يوسف: 40)
“...but most men know not.”,

means that there is no consideration for the majority’s opinion as regards the decision of the Lord of the Worlds, and that legislation should be only for Allah ﷻ. Thus, in the Islamic system the final word is for Allah ﷻ. The order, prohibition, allowing and forbidding is for the One Who is Most High, Most Great, the All Knowing, All-Informed and NOT for any creation. No individual or group has the slightest share in legislation beside Allah ﷻ.

Allah is the only One Who gives judgment;

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ (يوسف: 40)

“Indeed, the Hukm is only for Allah.” [12:40].

No one has the right to put back Allah's judgment;

﴿لَا مُعَقَّبَ لِحُكْمِهِ﴾ (الرعد: 41)

“And there is none to put back His Judgment.” [13:41]

So how can the dark night of Democracy be compared with the shining day of Islam? Allah ﷻ states clearly in his explicit ayaat;

﴿وَإِنْ تَطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ (الانعام: 116)

“And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.” [6:116].

He ﷻ says;

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (البقرة: 216)

“...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you know not.” [2:216]

What Is Taghut?

Islam has determined that referring for judgment to anyone other than Allah ﷻ constitutes referring to the Taghut. He ﷻ said;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيداً﴾ (النساء: 60)

“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.” [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 Iman of the one who refers to Taghut as a claim or pretence and not a reality. Also, the Qur’an has made Taghut a rival to Iman when He ﷻ said;

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ (البقرة: 256)
“Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold.” [2:256]

Thus, the Islamic Ummah must be a witness over mankind after the Messenger until the Day of Judgment. The Ummah should say to mankind what the Qur’an has said;

﴿أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ (النحل: 36)
“Worship Allah (alone), and avoid (or keep away from) Taghut.”
[16:36]

Therefore, the idea of separating religion from life, and the thoughts that emanate from it, such as Democracy, are thoughts of Taghut. Islam has commanded us to discard and reject them.

This is Democracy and this is the opinion of Islam regarding it. As for the results produced by applying all of this on the earth, is it an honorable and beautiful system under which we would like to live or is it an evil system, which burns the people with its fire whilst they live a life of emptiness and loss due to its application?

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 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 change their clothes. With the spread of the materialistic thought and the restriction of the religious thought, the ethical, humanitarian and spiritual values have disappeared. The souls of 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 Haraam 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.

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 breakup 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 Jacques 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 husn (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 ﷻ revealed it to His Prophet Muhammad, His Servant and Messenger ﷺ. The ruler in Islam refers to the Shar’a in issuing rules and not to the mind. The role of the mind is restricted to understanding the Shariah 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 Shariah 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'a, 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 Shariah 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'a has forbidden us to adopt, but has forbidden us from taking its other goods, such as the sciences and inventions, that the Shar'a 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;

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ (آل عمران: 159)

“And consult them in their affairs. Then when you have taken a decision, put your trust in Allah.” [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;

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ (آل عمران: 159)

“And consult them in their affairs.” [3:159];

and He ﷻ also said;

﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾ (الشورى: 38)

“And who conduct their affairs by mutual consultation.” [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’an 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 Imam. 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 ﷻ command is by making the Word of Allah the highest, and making the deen exclusively for Allah ﷻ. 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 Shariah 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.

13. *Participation in a Kufr System*

The Deen has been perfected and the favour has been completed. He ﷺ said:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (الانعام:115)

'And the Word of your Lord has been fulfilled in truth and in justice.

None can change His Words. And He is the All-Hearer, the All-Knower.' [6:115]

Indeed, it is a a favour of Allah on His servants that He has perfected their Deen and completed His favour upon them. He ﷺ has guarded the Qur'an and protected it from change and alteration. He ﷺ said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (15:9)

'Verily We: It is We Who sent down the Dhikr (ie the Qur'an) and surely, We will guard it (from corruption).' [15:9]

He preserved it so that it is a proof for mankind until the Day of Judgement.

Since the Messenger ﷺ was the good ear which received the last message from the heavens to the earth, then the Muslims are obliged to inherit the prophethood in the best manner: holding onto the Qur'an and biting onto the Sunnah with their molars as they have been ordered. Then they will be on what the Messenger ﷺ and his Sahabah were on. Numerous evidences have come proving this point.

Since the Muslims through the conveyance of the Dawah came in contact with the other nations to whom they offered the pure Deen. The Deen of ration and nature. And in response the other nations used to offer, even if 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 the Dawah. However, after a while the 'ulema began to alert the Muslims. Those whom Allah has made as minarets and milestones, by which the truth is recognized. Hence they rejected from the Deen that which had become mixed with it that was not originally part of it. They prevented fabrication and invalidated deception, so the deen returned shining. Thus, 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 of good in the beginning so that we can return Islam to its former self.

So that we can purify Islam from every doubtful thing, reject every fabrication and invalidate any falsification: we must free ourselves from this corrupt mentality which we have inherited from the West. That mentality which makes us measure the affairs of the Dawah with the criteria of benefit, whims and desires. Whatever agrees with our whims and desires we take it. Whatever conflicts with them we leave it. Then we interpret Shariah texts in a manner that agrees with our views. Then 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 ﷻ. It is not allowed for us in understanding the rule of Allah to enter into it our frame of mind or inclinations. 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 Dawah carriers to lighten the conveyance and ease matters for the Muslims. That is because Allah ﷻ is the All-Knowing All-Informed. He knows the nature of man and what he needs and what he is able to do, the reality in which he lives, who are his enemies and how he should deal with them and more than all that.

The only correct method of *ijtihad*, as we have explained previously, is first based on understanding the reality which one wants to treat, and then it is solved with the Shariah texts according to their indications. This leads to gaining knowledge of Allah's ruling on this reality. In other words, when we proceed according to this method it is like saying: our reality in which we live which includes the surroundings and circumstances, the difficulty and hardship in it and the benefit than can be expected: This is the ruling (hukm) of Allah ﷻ regarding this reality. Regarding this matter Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾
(الحجرات: 1)

'O you who believe! Do not put (yourselves) forward before Allah and His Messenger [saw], and fear Allah. Verily! Allah is All-Hearing, All -Knowing.' [49:1]

And He ﷻ says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾ (الاحزاب: 36)

'It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.' [33:36]

The difference between those two mentalities is what led this lack of understanding of the rules by which the situation of the Muslims would be solved.

Not to mention that the mentality which has been influenced by the western thought has led to the suspension and relinquishment of some definite texts by resorting to other things for which there is no evidence,

under the pretext of circumstances, surroundings, benefit and preventing the *darar* (*harm*). The rule reading usury for example is a definite prohibition which is an explicit expression which is not open to interpretation and devoid of any reasoning (*ta'leel*). The reality, circumstances, surrounding, acquiring the benefit (*maslaha*), repelling the harm (*mafsadah*) have come to affect their thinking and made them come out with different *hukms* regarding the permissibility of dealing with interest.

Some groups have been established on this mentality and they have come with rule which have no basis in the Shariah. Rather they contradict the Shariah in a severe way. And that was when they claimed that democracy was from Islam while it was the absolute opposite as we have explained previously, and that participating *Jaahili* systems is permitted according to the Shariah and that it is the only path available to the Islamic movement which are working to establish the rule by what Allah has revealed. Even though they completely contradict the verses of the Qur'an and the Sunnah of His Messenger ﷺ.

And 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 thought 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 that have come regarding 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 Shariah 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, but having this mentality we will see them searching for an alternative using this mentality. Therefore, one must be very careful with regards to this type of mentality which the Shariah does not

approve. This kind of mentality is the soil in which these misguided thoughts take root.

Today what does powers sharing mean and what are the justifications presented by their advocates?

Participation means the Muslims participating in ruling which is not on the basis of Islam and ruling is not by 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. And this will be by way of gradualism or in stages which according to their view Islam approves.

The justifications which 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 how Islam came to power does not seem to be achievable today. This is because the regions of the Islamic world are all under the control of powerful central authorities which are supported by various international powers which have terrifying material forces which are monitoring the movements of those who are working for Islam. And attempting to curtail them and make their efforts unsuccessful. That is why making analogy to the past is non-existent.

*The Islamic Dawah used to be organised and included all the Muslims, it used to be the community of the Muslims. While the current jama'ah is 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 *Jahili* regimes have derived many diverse benefits from this. That is why the modern Islamic movement has placed itself on the party method followed by modern parties when they want to reach power.

The methodology of the modern political parties is based on styles which will take them to power. These styles are either through the democratic game or via military revolution or a popular armed revolt.

The doors have been shut in the face of the modern Islamic movement such that they cannot acquire a military force within the armies of their countries which will enable them to stage a military revolution. And the door of popular revolt has 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 method of political party work, which leads to participation in a non-Islamic rule.

And 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 objective). This is because in case there is a conflict between the *juz'i* (partial) with the *kulli* (whole), then the *kulli* is weightier. The flexibility of the Islamic Shariah together with its practicability, would not be possible if the realisation of the great objectives was prevented because of partial conflicts. Likewise, it is not right to get the Muslims into difficulty, and restrict them to assuming the power only through one route, even though this route is impossible in some circumstances and situations. In case it was unfeasible to apply the first way, it is possible to move to the second, third, or fourth one. It may even be good (in the *maslahah*), at some stage, to proceed along these four ways in parallel, until at the end one of them is decided to be better.

Discussion of the rational justifications mentioned:

It becomes apparent during their presentation of the rational justifications which allow the relinquishment of the Shariah rules

regarding change that the culture of such people is not an Islamic culture even though they use some Usuli and Shariah expressions. They do not possess the regulated method of thinking in Islam in terms of how to look at the reality in deducing the Shariah rule or looking at the Shariah rule itself. They did not distinguish between the method and style in the work. Perhaps it is the dominance of the idea of the flexibility of the Shariah which has caused them to be negligent regarding the Shariah and substitute them for non-Shariah rules under the pretext that they agree with the age.

The view which allows us not to take the method of the Messenger ﷺ and the rules of the Shariah as long as many things have changed. This view is incorrect and it does not indicate a deep study of the reality which they wish to change. That is because consideration as regards the reality is its fundamental descriptions and not the changing forms. Society in terms of its basic constituent elements: the people, thoughts, emotions and systems remain as they are and do not change even if it takes different forms; tribalistic, simple or complex state. Whether it is democratic or a dictatorship. Thus, the consideration is for the fundamental/basic attributes. While the changing forms have no effect the method of change. For example: Indeed, opposing the erroneous thoughts, incorrect concepts and bad customs and traditions in society which one intends to change is a Shariah rule undertaken by the Messenger ﷺ and it is an established work that he did. But what changes is the thought of society which 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. The form of the system whether it is tribalistic as it was in the time of the Messenger ﷺ or it is simple or complex as it is in our days. This does not change the rules of the method though it may obstruct or

facilitate the work. Whether the system for its protection and power depends on armies or tribes. So, there is a power on which it depends. The work of the Messenger ﷺ was focused on seeking the Nusra from this power to establish the Islamic state. The Messenger ﷺ when he worked to being about a new society he concentrated on the constituent elements of society. Thus, he produces people who had strong Iman, people who were ready to carry the burden of the Dawah and establish the state (they were the muhajireen). He created the popular base which will embrace the Dawah and the carriers of the Call and accept the state to be established on them (and they are the Ansaar). Hence the seeking the Nusra is the method of reaching power. The Messenger ﷺ persisted in this despite the obstacles and difficulties he faced during seeking the Nusra. the one who studies the work of the Messenger ﷺ in Makkah will find that the method of change deals with basic pillars. He will find that his method did not change by the change of the time and place an nor does it change from region to region. This because the different descriptions of the regions and societies relate to the form and not the essence. Its nature is that it may make the work kore difficult or easy.

As well the view that the Shariah is flexible, does not allow the minds and whims of Muslims' to change it, under the pretext of flexibility. Allah ﷻ has made the Shariah complete such that it wide enough to solve all problems of life, whether old or new. However, within a regulated *usul* which begins from the standpoint that the judgement is only for Allah ﷻ.

It is not allowed to suspend the texts under the opinion that the Shariah is vast. Or to make it extend to that which it does not include. Some Muslim scholars have suspended the Shariah punishment under this pretext. That is because they said: since the Shariah intends the punishments to be deterrent then whatever deters crime can be

considered as being in agreement with the Shariah. Since the Shariah punishment are not considered to be consistent with the spirit of the time and they have come to be dismissed by the hearts and rejected by the minds. We can move onto something else as long as the aim has been achieved. If the Shariah had not been flexible and evolving then we could not have done that.

They also said that Jihad in the path of Allah is for the purpose of spreading Islam. Since it is possible to spread Islam using means other than Jihad, for example by modern cultural means available to us such as the radio and television and other types of media then it is possible to replace them with these means. Had the shar'ah not been flexible and evolving then this would not have been possible.

They also said regarding reaching the Islamic rule that any method which makes us achieve the objective it is possible for us to follow it. It is not necessary to stick to one way and not go beyond it. This strictness and *tahajjur* contradicts with the nature of Islam which is sublime, flexible and evolving in which Allah has not placed any difficulty.

Thus, the statement that is the Shariah is flexible is Haraam because it suspends the laws of the Deen and because it is in conflict with the nature of Islam and because it is in influence and drifting towards the western thought.

As for view that when the partial (*rule*) clashes with the comprehensive (*rule*) then the comprehensive (*rule*) is outweighed/preferred. This is a statement which requires explanation because it appears that the similarity of the expression with the expressions of the Usuli scholars does not carry the same regulated meanings which they used. It is a *tamayyu'* in the concepts and criteria. Where if he is satisfied that the

Shariah permitted a matter or neglected an issue then he makes this general for every matter and every issue.

In this regard, another point remains which is that the rational justifications can have no effect in determining the Shariah rule. Thus, the scholars of Usul have stated that the reality forms the Manat (object) of the rule. This mean the reality is not obliged or prevented but understood as it is. Then come the Shariah evidences by which the rule of the Shariah would be determined. Therefore, rational justifications in origin have no value.

As for the Shariah justifications they are based on the fact that in origin it is not allowed to participate in a government/cabinet which rule by a Shariah other than the Shariah of Allah.

* Due to the generality of the texts mentioned which charge those who do not rule by what Allah has revealed with disbelief (*kufr*), oppression (*injustice*) and transgression (*fisq*). He ﷺ says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ (مائده: 44)

‘And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers).’ [5:44]

He ﷺ says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (مائده: 45)

‘And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors).’ [5:45]

He ﷺ says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (مائده: 47)

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

* The *Hakimiyyah* (sovereignty) must belong only to Allah ﷻ. He ﷻ says:

﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ (يوسف:40)

“Indeed, the Rule is for none but Allah. He has commanded that you worship none but him.” [12:40]

* Also Allah has forbidden the believers from referring to a law other than the Shariah of Allah ﷻ. And He made that as a negation of the Iman when He said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (النساء: 65)

'But no, by your Lord, they can have no Iman, 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.' [4:65]

* He also reproached the hypocrites for referring to other than what Allah has revealed:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾ (النساء: 60)

‘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’. [4:60]

* It is not allowed to leave the rule of Allah ﷻ for the rule of anyone else. Whoever does that would be giving preference to the rules of *Jahilliyyah* over the rule of Allah ﷻ.

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾ (مائده:50)

‘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.’ [5:50]

This is the rule of the origin. But participation in the cabinet is allowed (in their view) as an exception to the origin by adducing the following evidences:

1. Yusuf’s (as) participation in ruling.
2. The position of an-Najashi
3. al-Maslaha (benefit)

14. Sayyidina Yusuf's (AS) and ruling by a *kufir* system

Regarding Sayyidina Yusuf (as) they say that the society in which he lived was a *Jaahili* society in which the creed of Shirk was dominant. In this society the corruption moral corruption was widespread and Sayyidina Yusuf was open to temptation and injustice to the extent that they deemed it fit to imprison him when they saw the signs of his innocence. The king took him out of the prison when he surprised by how well he could interpret dreams and his honesty was proven. So, the king chose him for himself and kept him close to him. And so Sayyidina Yusuf (as) asked him to put him in charge of the store-houses and so the king accepted his request. Thus, he assumed the responsibility of a ministry in a *Jaahili* rule and system which was known to contradict the Shariah of Bani Israel. In terms of implementation Sayyidina Yusuf was on the 'Deen (system) of the king' ie his authority and rule, to the extent that he resorted to a trick of referring to the law of Ya'qub 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 Shariah Ya'qub.

They add to this by saying: "It should not be said that this is specific to Sayyidina Yusuf for specification requires an evidence". This is because in origin anything mentioned regarding the Prophets and their guidance is intended to be emulated and followed.

As well they say: "No one should claim that this is from the previous Shariah because the subject of ruling is not from the branches (*furu'*) of the Shariah over which there may be differences in the Shari'ah, rather it is from the *usul* which is agreed upon." This is because Sayyidina Yusuf acknowledge that:

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ (يوسف:40)

‘The Command is for none but Allah.’ [12:40]

But having acknowledge this he still participated in ruling.

The one who studies these ayahs which relate to our subject from Sura Yusuf will notice this opinion which is the permissibility of participating in the systems of kufr. This based the two following ayahs:

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ﴾ (يوسف:76)

‘He could not take his brother by the Deen (law) of the king (as a slave), except that Allah willed it.’ [12:76]

And:

﴿اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ﴾ (يوسف:55)

‘(Yusuf) said: Set me over the store-houses of the land; I will indeed guard them with full knowledge.’ [12:55]

They explained them in a manner which agrees with their opinion. They forgot all the principles on which Islam is built which are contrary to their opinion and ignored the ayahs which contradicted this understanding. They disregarded/dismissed the issue of the infallibility of the Prophets. If their understanding of these two ayahs collapses then everything they adopted about the subject of Yusuf (as) collapses.

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 signs of subservience and adherence since they undertook the His command in the best way. Allah ﷻ has protected them from sins and temptations and made them firm on the truth and granted them His help. And Sayyidina Yusuf (as) is from this chosen group. Allah ﷻ has praised and given them a brilliant commendation in more than one ayah. He ﷻ said:

﴿وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ﴾ (يوسف:6)
'Thus, will your Lord choose you and teach you the interpretation of dreams and perfect His favour on you...' [12:6]

He ﷺ said:

﴿وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ (يوسف:22)
'And when he (Yusuf) attained his full manhood, We gave him wisdom and knowledge, thus we reward the Muhsineen (those who do good).' [12:22]

He ﷺ said:

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾ (يوسف:24)
'Thus, it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.'
[12:24]

He ﷺ said:

﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (يوسف:56)
'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 Muhsineen (those who do good).' [12:56]

He was a dai' to Allah of the highest kind. The Qur'an mentions that he said to his companions in prison when they asked him about the interpretation of their dreams.

﴿أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (يوسف:40)

‘Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which 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 (true) straight religion, but most men know not.’ [12:39-40]

He was chaste and bound by Allah and protected. So, Allah turned him away from the tricks of women and from the tricks of the Aziz’s wife whose statement has been mentioned by the Qur’an:

﴿وَلَقَدْ زَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا أَمَرُهُ لَيَسْجُنَّ وَلَيَكُونَا مِنَ الصَّاغِرِينَ﴾
 * قَالَ رَبِّ السَّجُنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَالْأَتَّصِرُ عَنِّي كَيْدَهُنَّ أَضْبُ إِلَيْهِنَّ وَأَكُنْ
 مِنَ الْجَاهِلِينَ * فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿يوسف: 34-35﴾

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‘And I did seek to seduce him, but he refused. And now if he refuses to obey my order, he 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.’

[12:32-34]

The people testified to his chastity, goodness and honesty. The companion sin prison said to him:

﴿نَبَّأَنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (يوسف: 36)

‘(They said):’ Inform us of the interpretation of this, verily, we think you are one of the Mushsineen (those who do good).’ [12:36]

One of the companions who was freed after the king saw his dream said to Yusuf:

﴿يُوسُفُ أَيُّهَا الصّٰدِقُ أَفْتِنَا ...﴾ (يوسف:46)
'(He said): "O Yusuf, the man of truth!" [12:46]

The women after he had refused to come out of prison except after his innocence was manifest said:

﴿حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصّٰدِقِينَ﴾ (يوسف:51)

'The women said: "Allah forbid! No evil know we against him!" The wife of Al-Aziz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful.'" [12:51]

The king impressed by him said:

﴿اِئْتُونِي بِهِ أَتَخْلِيصُهُ لِنَفْسِي﴾ (يوسف:54)
" Bring him to me that I may attach him to my person." [12:54]

His brothers said after he decided to take his brother:

﴿فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (يوسف:78)
'So take one of us in his place. Indeed, we think that you are one of the Muhsineen (those who do good.'" [12:78]

Sayyidna Yusuf (as) acknowledged that what Allah has favoured him with is due to his Taqwa and steadfastness in obedience and his staying away from sins when he said:

﴿قَالَ أَنَا يُوسُفُ وَهٰذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (يوسف:90)

'He said: "I am Yusuf, and this is my brother. Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him, and is patient, then surely, Allah makes not the reward of the Muhsineen (good-doers) to be lost.'" [12:90]

How can it be that someone of this condition, about whom Allah bear witness and who is not accused by anyone who met him can be accused by some Muslims today. There is nothing, not even one indication in the Qur'an that which shows that he used to rule by the laws of the King. There is no mention of any law except one rule which he ruled by which is:

﴿قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ﴾ (يوسف: 75)

‘They (Yusuf’s brothers) said: The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime).’ [12:75]

And this rule was according to the Shariah of Ya’qub (as). There is no indication to any knowledge that he ruled by something other than what Allah ﷻ has revealed. The shubha for them has come from the following ayah:

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ...﴾ (يوسف: 76)

‘He could not take his brother by the law of the king (as a slave), except that Allah willed it.’ [12:76]

This ayah when it is explained with the correct tafseer then this shubha is removed and their claims fall part.

﴿جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ﴾ (يوسف: 75)

‘They (Yusuf’s brothers) said: The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime).’ [12:75]

This rule was according to the Shariah of Ya’qub (as). There is no indication to any knowledge that he ruled by something other than what Allah ﷻ had revealed. Their suspicious argument has come from the following ayah:

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ...﴾ (يوسف: 76)

**‘He could not take his brother by the law of the king (as a slave),
except that Allah willed it.’ [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 *siqayah* (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;

﴿قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ﴾ (يوسف: 74)

“What then shall be the penalty of him, if you are (proved to be) liars.” [12:74].

Yusuf’s brothers said;

﴿جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ﴾ (يوسف: 75)

“The penalty should be that he, in whose bag it is found, should be held (as a bondman) for the atonement.” [12:75],

which means the thief would be taken as a bondsman (enslaved). This was in accordance with the Shariah (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);

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ...﴾ (يوسف: 76)

“He could not take his brother by the law of the King.” [12:76].

Some of them explained it to mean the Shariah (law) and Nizam (system) of the King. This meant that the King in Egypt had a Shariah and a system, and Sayyiduna Yusuf (as) governed with the Shariah 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 alArab (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 ‘dintuhu 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 ﷺ saying;

﴿مَالِكِ يَوْمِ الدِّينِ﴾ (الفاتحة: 4)

“The Owner of Youm al-deen.” [1:3]

Deen also means Shariah and Sultan, as in His ﷺ saying;

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ {الانفال: 39}

“And fight them until there is no more Fitnah (persecution) and the deen will in its entirety be for Allah.” [8:39].

Deen means humiliation and enslavement, and the ‘madeen’ is the slave, al- madeenah is the possessed nation, as in His ﷺ saying, ﴿أَنَا لِمَدِينُونَ﴾ [37:53], meaning ‘owned’. The same as in His ﷺ saying,

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ * تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ (الواقعه 86-87)

“Then why do you not – if you are not madeeneen – bring it (the soul) back, if you are truthful?” [56:86-87].

‘Madeeneen’ here means owned.

There are other meanings for this word ‘deen’.

So, which of these meanings does Allah ﷻ 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 Shariah then we find that the shar’i indications prevent this understanding if it leads to Sayyidina Yusuf (as) participating in ruling. This is haram for the Prophets and believers and in conflict with the Message which is

established on making Allah the sole object of worship and legislation. He ﷺ says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (الانبیاء:25)

‘And We did not send any Messenger before you (O Muhammad[saw]) but We inspired him (saying): Laa ilaaha illa ana [none has right to be worshipped but I (Allah)] worship Me (Alone and none else).’ [21:25]

Hence, Yusuf (as) used to say to the people:

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ (يوسف:40)

‘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.’ [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 Sayyidina Shu’ayb saying to his people:

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَىٰ مَا أَنْتُمْ عَنْهُ إِنِ ارِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ (هود:88)

‘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.’ [11:88]

The tafseer of this ayah according to Qurtubi is: ie I do not forbid you from something I myself commit just as I do not leave a matter which I have commanded you to do.

If we say that the intended meaning of the word deen is enslavement then his brother would become madeenan ie a slave. This meaning is in complete harmony with what was previously mentioned in the ayah

about the statement of Yusuf's brothers regarding the fact that a thief is taken as slave. Thus, the ayah would mean: He could not take his brother, by the enslavement of the king, ie he would become his slave except if Allah willed. This meaning is closest to the truth. There is no Shariah indication which prevents such a meaning. Rather it fits in which what came before and it is harmony with what Allah said about Sayyidina Yusuf (as) that he was one of the Muhsineen (those who do good), mukhliseen (sincere to Allah) and the people bore witness to this fact.

Therefore, such a *tafseer* is rejected which conflicts with the infallibility of the Prophets who do not fall into sin or say what they do not do.

As for the *tafseer* of Sayyidina Yusuf's statement to the king:

﴿اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ﴾ (يوسف:55)

‘(Yusuf) said: Set me over the store-houses of the land; I will indeed guard them with full knowledge.’ [12:55]

to say that he requested the treasury ministry or ministry of finance and that during his appointment to this position he did not apply the Shariah of Shu'ayb but rather the system of the king which was not based on justice. This is a huge aberration and a clear deviation from the true position. It is important that we are acquainted with some points in order to shed light on the matter:

* The reality of ruling in that period was that it was monarchical. And in history the monarchical rule has taken to forms:

First: The absolute system of monarchy where the king is the ruler by his own order and despotic. Whatever he deems fit the people must follow and no one can change his judgement. The three authorities all come under his control: the legislative, executive and judicial authorities. He appoints his helpers and removes them whenever he

wants. He may select them due to their loyalty to him or closeness to him or due their sound judgement or good planning. It is enough for these helpers to be loyal and obedient until they are 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.

Second: Monarchy with partial 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 systems lies with the constitution and canons and not the king. Legislative bodies undertake the enactment of laws instead of the king. Also, there are executive bodies which implement the constitution and canons instead of the king and judicial bodies which pass judgement on disputes and resolve disputes between people instead of the king. This form came to be known recently after the spread of the idea of democracy. This is the restricted (constitutional) monarchy. Of the two forms which form was taken 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 is the law of the king. The analogy between the system of monarchy in the time of Yusuf (as) with systems of today which determine the actions of the rulers is a view misses the correct opinion and is an erroneous analogy.

* Sayyidina Yusuf's request to the king to put him in charge of the store-houses and the kings 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 except 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'eeah 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 to give him a free reign in doing this. The King did not say to Yusuf (as) that he had a Shariah 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;

﴿يَا أَيُّهَا الْعَزِيزُ...﴾ (يوسف: 78)
“O ruler of the land (O Aziz).” [12:88],

to being the King after his parents came from the desert. He made du’a to his Lord and said;

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ﴾ (يوسف: 101)
“My Lord! You have indeed bestowed on me of the sovereignty...”
[12:101]

and then Allah ﷻ said;

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ﴾ (يوسف: 100)
“And he raised his parents to the throne...” [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 Shariah 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 Shariah. That is because he is ma’sum (infallible) and his Lord has described him as muhsin (good), sincere and pious. He is the one who preferred prison to seduction. He was the one who used to give Dawah 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 tafseer of the situation of Sayyidina Yusuf (as) and the State of the King are all *tafseer 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 ﷺ saying,

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ﴾ (يوسف: 76)

‘He could not take his brother by the law of the king (as a slave), except that Allah willed it.’ [12:76]

or the interpretation of His ﷺ saying,

﴿اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾ (يوسف: 55)

‘(Yusuf) said: Set me over the store-houses of the land; I will indeed guard them with full knowledge.’ [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 Iman, 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 participating in kufr systems. Our view is the Hukm of the Shar’a and not a speculative Shar’a rule. It is definite in meaning and authenticity.

Someone might say that Yusuf (as) used to rule by the law of the King by permission of Allah ﷻ and so did not go against his Lord. The answer is that either this permission was for Sayyiduna Yusuf specifically, or it was a general permission for all, i.e. ruling by kufr laws was lawful at the time.

If it is a specific permission for Sayyiduna Yusuf (as), then it is not allowed for anyone else to act upon this permission. Therefore, it is not for us to follow or cite this as proof.

In the second case, if it had been lawful for their time, then it would come to us being the law (Shar’a) of those who came before us. So the question becomes, can the Shar’a of those who came before us be a Shar’a for us? A group of scholars of *Fiqh* and *Usul* have laid down the following principle; (شرع من قبلنا ليس شرعاً لنا) “the Shar’a before us is not a Shar’a for us”, citing as proof many texts that show that what Muhammad ﷺ brought has completely abrogated the previous laws and abrogated some parts of it in the details to emphasize this point. If we adopt the opinion of this group of scholars, then it would not be allowed for us to follow or cite as proof the situation of Yusuf (as) or any other Prophet. Another group of scholars of *Fiqh* and *Usul* have laid down another principle; (شرع من قبلنا شرعٌ لنا ما لم ينسخ) “the Shar’a of before us is a Shar’a for us as long as it has not been abrogated.” Those scholars also have their juristic reasoning. They say that if the previous laws are not to have any use for us, then the Qur’an would not have

mentioned them. Those scholars say that what Muhammad brought did not abrogate everything that came before us all at once. They say that what is mentioned of the laws of the previous Prophets in the Qur'an and the Sunnah are recognized as a law for us; except what the Qur'an abrogated from these laws, and replaced with new ones.

When we apply this principle on this subject matter, what do we find? In our Shariah, are there texts that prohibit ruling by other than what Allah ﷻ has revealed? Has anything been mentioned in what the Shariah of Muhammad ﷺ or the Shariah that the Qur'an brought, which warns us of deviating a hairbreadth from this Shariah of Muhammad ﷺ?

Indeed, the Shariah 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 Shariah 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 Shariah rules is the limbs. The 'Aqeedah represents the basis of the Shariah 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 Iman owing to the definite text that deals with this subject. As for its execution, it is Taa'ah (obedience) and not to execute it is a ma'siyah (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 *Usul* refers to the first aspect. This is correct. As for the second aspect (the practical aspect) it is related to the Shariah and its application. In other words, it relates to the *furoo'* (branches) and not the *Usul* (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 man qablana (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 jaahili 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 jaahili 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 ? said;

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (الانبيا: 25)

'And We did not send any Messenger before you (O Muhammad[saw]) but We inspired him (saying):Laa ilaaha illa ana [none has right to be worshipped but I (Allah)] worship Me (Alone an none else).' [21:25]

They also share in the matter of conveyance, suffering for the sake of the Dawah, its harms and hardships, having sabr (patience) for Allah's sake and sacrifice in His Path. He ﷻ said:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَا هُمْ نَصَرْنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّبَاِ الْمُرْسَلِينَ﴾ (الانعام: 34)

‘verily, (many) Messengers were denied before you (O Muhammad [saw]), 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.’ [6:34]

He ? said:

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ﴾ (حم السجده: 43)

“Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you.” [41:43]

They shared in inviting their people to adherence and obedience. He

ﷺ said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾ (النساء: 64)

‘We sent no Messenger, but to be obeyed by Allah’s Leave.’ [4:64]

They shared in being rejected by their people and the ridiculing of their Dawah. He ﷺ said;

﴿يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِؤْنَ﴾ (يس: 30)

‘Alas for mankind! There never came a Messenger to them but they used to mock at them.’ [36:30]

He ? said:

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ۖ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾
(ابراهيم: 13-14)

‘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”. [14:13-15]

They share in the fact that Allah ﷻ has given them the victory in the end. He ﷻ said;

﴿حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾ (يوسف: 110)

‘(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 Mujrimoon (criminals, disobedient to Allah.’ [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 ﷻ mentioned them to us so that we may learn from them, reflect and take admonition from those things that strengthen our Iman, strengthen our resolve, increase us in patience. They also assure us that the chain of the Dawah 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 Dawah for the Muslims and to inform them about the nature of people’s opposition, the intensification of hostilities between kufr and Iman, and the struggle that will never stop. It also reminded us of the *walaa’* (loyalty) to Allah ﷻ and being *baraa’* (free) from shirk, the divine intervention after the test of Iman 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 ﷻ has given a different system for every Prophet. He ﷻ said

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾ (مائدة: 48)

“For each (prophet), We made a Shar’a and a minhaj (way).” [5:48].

This is because every prophet was sent to his people whilst the Messenger (peace and blessings be upon him) was sent to all of the people. His Message was the final message. Allah ﷻ ordered the followers of other religions to follow it and to leave what they had been following. He ﷻ said;

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ (آل عمران: 19)
“Truly, the deen with Allah is Islam.” [3:19],

and He ﷻ said;

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (آل عمران: 85)
“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.”
[3:85],

and He ﷻ said;

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾ (مائدة: 48)
“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.” [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 Dawah was specific to a people and came specifically for their people, to the exclusion of others. This means their Dawah 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

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (يوسف: 108)

“Say: ‘This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...” [12:108]

15. *Permitting the Haraam under the pretext of benefit (Maslaha)*

The Shariah has obligated some matters and prohibited others. It did not allow people to alter, change or distort them. The All-Wise Legislator has granted dispensations (*rukhsa*) where He has known that they will need them. And where He has not given a *rukhsa* He did not allow the people to divert from it even if their desires and Shayateen made this deviation attractive to them in the name of interests. The one who permits the abandonment of what Allah has made obligatory and allows the violation of what Allah has prohibited etc, without a *rukhsa* from Allah is a *Kaafir* or ignorant *Faasiq*.

They adduced that *maslaha* is a proof to permit power sharing.

They quoted the definition of *maslaha* as being the description of the action from which good or benefit is always or mostly acquired for the masses or individuals. They say the “ulema examined the Shariah and this guided them to the conclusion that the Shariah has been set down for the interests of the servants for life and the hereafter.

They cited the example of *Masalih Mursalah* and the things on which it is based. Though they said power sharing is not allowed by way of *Masaalih mursalah* because clear texts have come and are decisive in that they make sinful the one who participates in the Jahili rule. Rather the deduction here refers to the preference of the best 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 is a path in the Shariah with clear features. Thus, Islam has forbidden alcohol and gambling even after stating that for the

people hold a benefit but the small benefit is outweighed by the great harm in the alcohol and gambling.

The Shariah 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 ﷻ and great benefits for the servants.

In the Islamic past/history the rulers and scholars used to adhere to this method in their movement with Islam. Hence, the Messengers ﷺ left the matter of 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'isha:

«لولا أن قومك حديثو عهدٍ بجاهلية، لهدمت الكعبة ولجعلت 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 standpoint they say there is no doubt that participating in a jahhili government has immense harms. These governments implement the rule of Taghut and deviate from His order and dispute His rule:

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ (يوسف:40)

'The command (or judgement) is for none but Allah.' [12:39-40]

﴿وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا﴾ (كهف:26)

'And He makes none to share in His Decision and Rule.' [18:26]

Despite this, they say: the movement may in some cases see that power sharing will realise a great benefit for Islam, Muslims and the Islamic movement. Rather it may lead to the removal of the Taghut and

acknowledgment of the truth. Let us quote some of their statements regarding this issue to understand their view in its true nature and to understand the extent to which have gone in distancing themselves from the Shariah method of thinking when this method is refuted and subsequently the opinion itself. They then say:

- The Muslim's participation in a jaahili rule will place him in a big contradiction/dilemma. 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 shown His astonishment of the situation of those who claim to believe and then after that refer to the *Taghut* for judgement.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾
(النساء: 60)

‘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 judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaytan (satan) wishes to lead them far astray.’ [4:60]

- obeying the *Tawagheet* (pl. of Taghut) which legislate contrary to the order of Allah ﷻ means taking them as lords instead of taking Allah as Lord as He ﷻ has said regarding the people of the Book.

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا﴾ (التوبة: 31)

‘They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of Maryam, while they were commanded to worship none One Ilah (God - Allah).’ [9:31]

The Messenger ﷺ explained to 'Iddi b. Haatim that the meaning of taking them as lords is to obey them when they allowed what Allah has forbidden and prohibited what Allah permitted.

- The rulers today have promised us that they will use those from the upright Muslims they have appointed as ministers as an ornament to adorn their ugly rule and deceive the simple minded and the masses. Hence, they said: If we were on falsehood then so and so would not have accepted to share power with us.

- What made things worse is when they pass, through the Muslim minister, unjust and tyrannical laws. And when they achieved their evil aims, they discard him like the way one discards a date stone.

- Power sharing is to incline toward those who commit injustice. Allah ﷻ has warned us from this when He said:

﴿وَلَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ﴾ (هود:113)

‘And incline not toward those who do wrong, lest the Fire should touch you.’ [11:113]

Also, power sharing prolongs the life of a *jaahil* rule.

- It is enough for us to know that the one participates in ruling will be include amongst those about whom Allah said:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ (مائده:44)

‘And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers).’ [5:44]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (مائده:45)

‘And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors).’ [5:45]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (مائده: 47)

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

All of these points are not hidden from the da’ees and leaders of these movements. The clear nature of the ayahs in and indications are not hidden from the one who scrutinises.

They add: despite this we say: the movement may in some cases take the view that power sharing will realise a great benefit for Islam, Muslims and the Islamic movement. It may even lead to the removal of the taghut and a confirmation of the truth. We can summarise the benefits arising from the power sharing of the Islamic movement under the following points:

1- to prevent the plots against the Islamic movement by familiarising oneself with what takes place behind closed doors and work 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 renew the confidence in Islam as being able to organise the public and private affairs.

4- to increase the experience of the group in the ways of administering the rule.

5- so that the movement is familiar with the existing regime so that it can protect itself from its evil.

6- to train and educate the special Islamic cadres via expeditions/deputations organised by the ministry.

7- to produce a collection of individuals from the Islam group who will have standing amongst people. They will be the people who solve most of the difficulties of the groups 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 fear of the authority for the benefit of the group.

11- if the group is prevented from participating then the alternative may be that the ones who participate are the enemies who use all their energy to fight the Islamic movement or to destroy Islam and the Muslims.

We have dealt with their view in some detail though the position was one of refutation and not to quote the view. This was done to understand its true nature in a clear manner and so one can see the extent to which they have dared to go against the Deen of Allah when issues fatwas that anger the Creator of the heavens and earth and incite revulsion of the believers, without respect for the right of Allah ﷻ, or abiding to his order. And so that the Muslim can see the extent to which it clashes with the definite Shariah rules, which cannot be tampered with in any way and see how far they are from adhering to the correct method of Islam in *Istinbaat* (deduction) and their invention of a new method whose beginnings appeared during the decline of the Muslims and how they were affected by the western way of thinking. So that we can follow their thoughts in detail and refute them and to follow their way of thinking and disprove it.

Since the clear and decisive Shariah rule - in which *ijtihad* is not allowed- which is that it is not allowed to deal in usury because Allah ﷻ has clearly forbidden it when he said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة: 275)

‘Allah has permitted trading and forbidden Riba (usury).’ [2:275]

These are definite Shar’ee indications that have been roughly worded in the issue, such as when He ﷺ said;

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ﴾ (البقرة: 276)

‘Allah will destroy Riba (usury) and will give increase for Sadaqaat.’

[2:276]

Allah ﷻ warned those dealing with usury and warned them of a declaration of war. He ﷺ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾ (البقرة : 279- 278)

‘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...’ [2:278]

And He ﷺ described those who eat usury;

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ (البقرة : 275)

‘Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.’ [2:275]

The Messenger of Allah ﷺ counted it as one of the grave sins and linked it to making Shirk with Allah when he said:

«اجتنبوا السبع الموبقات. قالوا: وما هي يا رسول الله؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات»

“Stay away from the seven Mubiqaat (grave sins). They said: what are they O Messenger 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 and chaste women.’

Despite all this we see them coming out according to this method and saying 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 and diluting the Shariah rule and they are making the negligence in matters of the Deen a natural matter and a habit of the Muslim.

Likewise, the ruling by what Allah has revealed is Fard. According to their own testimony it is obliged to make the rule exclusively for Allah. Despite this - according to theirs innovated method- they have started to allow the Muslim to participation in the rule of kufr. Look at what has been quoted from those who describe themselves as leaders and scholars of the Islamic movement, though the leaders are not supposed to lie to their people, so that we can clarify how much they have deviated from the correct position. They say:

- “There is no doubt that participating in a *jaahili* government has immense harms. These governments implement the rule of Taghut and deviate from His order and dispute His rule’

- The Muslim’s participation in a *jaahili* rule will place him in a big contradiction/dilemma. 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 Taghut which legislate contrary to the order of Allah ﷻ means taking them as lords instead of taking Allah as Lord.

- They will use those from the upright Muslims they have appointed as ministers as an ornament to adorn their ugly rule
- They pass, through the Muslim minister, unjust and tyrannical laws.
- Power sharing is to incline toward those who commit injustice.
- power sharing prolongs the life of a jaahil rule.
- The one who participates in ruling will be included amongst those about whom Allah said that they are:

﴿...الْكَافِرُونَ﴾ (مائدة: 44)

‘the Kaafirun (disbelievers).’ [5:44]

﴿...الظَّالِمُونَ﴾ (مائدة: 45)

‘the zaalimun (unjust, oppressors).’ [5:45]

﴿...الْفَاسِقُونَ﴾ (المائدة: 47)

‘The Faasiqun (transgressors).’ [5:47]

Despite all that they have mentioned they come with an opinion such as this. Where do they get their audacity which they show against the Deen of Allah?! What makes things worse is that they are not violation the order of Allah only but inviting people to violate the order of Allah. And this indeed is a great sin.

And now after presentation of all these Shariah violations we ask: what will they achieve if they participate in kufr rule? We thought that after presenting the precautions of this Dawah they would mention the enormous interests ignored by the Shariah but they were clever enough to notice which according to their rejected logic and sick way of thinking deserves this violation of the Shariah and this support of the enemies of Allah. Their unique thought which has assumed a position of legislation

in this issue to bring the Muslims results which did not benefit the Dawah and nor do they draw the Muslims closer to the truth and as a consequence; the victory and do not change the reality. Rather the yields maybe be the opposite. The reality has come as a testimony to this fact.

They named 11 articles which they said were great benefits realised through participation in *jaahili* rule. By Allah! Look at these and ponder how trivial they are when compared to the grave sins committed. Let us examine some along with some comments.

- 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 special Islamic cadres via scholarships organised by the government.

Three articles which relate to one subject. It was more fitting that they be 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 correctness of the view. Do these articles warrant that Muslim disobeying the order of his Lord for their sake? Is there not another path in which one does not incur the wrath of Allah via which the movement can train its Shabab and increase their experience? Does the Shariah method lack such preparation? The Islamic movement which plunges into the political work in a lawful manner adhering to the methodology of the Messenger ﷺ which increases in experience and familiarity with the reality of the rulers and the extent for their links with the Kafir states, their games and cunning styles. Is not the da'ee able to call upon the one who drinks alcohol to leave it except when he enters a pub, drinks it in front of him and then

leaves it to convince him that he can leave it. By Allah, how weak are such minds which 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 the Islamic movement with the existing regime to protect against its evil.
- to repel the plots against the Islamic movements to become acquainted with what takes place in secret and work to foil it.
- If the group is prevented from participating then the alternative may be that the ones who participate are the enemies who use all their energy to fight the Islamic movement or to destroy Islam and the Muslims.

Here we have another three articles which revolves 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 minister to prolong the life of the regime in order to pass through its plans and improve its image in front of the people. Then after achieving what it wants it will spit them out like the date stone. So where is the protection from evil and conspiracies? The regime in which the Muslims enter, they will not have a good image by entering it. Rather their image will be distorted the people will pass the same judgement on the regime and those who participate in it.

They also mentioned the following two articles would have been better placed in one article:

- to give an example 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 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;

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَرْشِ مِنَ الرُّسُلِ﴾ (الاحقاف:35)

‘Therefore, be patient (O Muhammad) as did the Messengers of strong will’. [46:35]

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ (الطور:48)

‘So wait patiently (O Muhammad [saw]) for the Decision of your Lord, for verily, you are under Our Eyes’ [52:48]

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾ (المومن:55)

‘So be patient (O Muhammad [saw]) Verily, the promise of Allah is true.’ [40:55]

Is the example of these two the same?

They also mentioned the last three articles which can be summarised into one article. They said:

- to produce a collection of individuals from the Islam group who will have standing amongst people. They will be the people who solve most of the difficulties of the groups and its members.
- to increase the Islamic centres and fight the centres of kufr.
- to train the Islamic cadres in politics and how to repel its games.
- to benefit from the fear of the authority for the benefit of the group.

Such articles demonstrate the triviality of the hopes of those who advocate such views. Do such results deserve the risk of not gaining the pleasure of Allah and being described as Zaalimoon (*unjust*), Faasiqoon (*transgressors*) and supporters of the oppressors? Why doesn't the movement do what it can without falling into this situation. We do not agree that these results will be achieved by the movement if it disobeyed Allah and participating a jaahili rule, Rather result will be the opposite for the group and generally for the Dawah and Islam.

If the advocates of this view can mention 11 articles or reasons which has pushed them to behave in this way then we can, in accordance with their same way of thinking that is not allowed, mention many more points which form risks and obstacles to such actions. For example:

- Following this method those responsible for the movement and the shabab learn hypocrisy. When they go to the rulers who accept them to participate in the ruling, they say to them what will please them. When they go to the people, they say something else. And they work to

convince them that they are drawing closer to the ruler and the rule so as to seize the rule and take matters into their own hands.

- The approaches of the group become diluted, mild, trivial at the expense of the radical approach and change.

- 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 its members and so it will work to strengthen and fuel them so that it will be easier to control it and split it when the need arises.

- For the group the Dawah consists the rules which do not represent a danger to the regime and to remain silent over the vital issues which gives an incorrect impression of the Dawah and Islam.

- When the regime grants permission to the Islamic movement, which are working within it, to establish; institutions through which they can undertake their work, when this happens, they become captives of the institutions and captive to the fear that the regime may get its hands on it and confiscate it. They do not pass judgement on things which will upset the regime and consequently they do not think of leaving it.

- When the Islamic movement accepts to participate in Jahili system it gives justification to the regimes to clamp down on the Islamic movement which are working for change according to the method of the Messenger ﷺ by considering those working against the regime as fundamentalists and stern zealots. And those cooperating with the regime is considered moderate and enlightened. It is indeed a strange matter that the advocates of this lenient approaches have written studies in which they have indicated, due to their methodology, that they are the moderates with which the regimes can cooperate which the others are strict zealots.

- the concepts of the Islamic group have changed so as to suit the existing circumstances. For example, not taking *Jizyah* from the non-Muslim *Zimmis* or calling them people of *Zimmah* so as not to incite their resentment. Also, for example their view that democracy is their commodity which has been returned to them, or the permissibility of dealing in usury or participation in the rule other than what Allah has revealed.

- prolongs the life of the regime...

- gives a beautiful image of the regime...

- Islam vanishes from the people's minds when they see that Islam has not given them anything via these regimes especially after the advocates of such view promise the earth. They appear as others appear: 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 bad example.

- The shabab become corrupted when their sole concern in Dawah becomes the defence of the practises of their group if not the practices of the regimes and justifications of its actions.

- the movement becomes silent regarding the ruler's clamping down and arrest of the other Dawah carriers if they are not already opposing them in order to please the rulers or in accordance with their request as happened in Egypt recently.

- This approach makes benefit the criterion of actions for the group and not the adherence to the Shariah. Whatever changes a benefit they will undertake even if it clearly contradicts the Shariah. The benefit becomes dearer than the Shariah. In this way one can mention many other reasons, which cause destruction to the Deen and the Dawah.

We have dealt with all of this through the reality and not the Shariah evidences so that we can say to them regarding this way of thinking of theirs, even according to their school of thought, does not bring anything but evil fruits for Islam and the Dawah. It is a way of thinking the Shariah does not approve of.

It is not our practise, and this is what we have learned from the Shariah, that we should show the corruption of an idea from the reality or respond to a Shariah rule with a rational response. We began the discussion according to their methodology so as to criticise them with their own mouths and disprove what they have with their own criteria. However, we know and so do all the striving aware and sincere Muslims that the only factor in the acceptance or rejection of a statement or action is the Shariah only.

Since this is the case, then the Shariah evidences they have mentioned they say they know them and they are not hidden from the one who looks. This alone is 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 a way of thinking.

We will not listen to them statement that they know it. There is no need to remind them of it. They, despite having knowledge of these Shariah evidences did not take them due to the reasons they mentioned. This is not allowed for it is insolence against the Deen and neglect of the definite and correct rules of the Deen. As for the statements of certain scholar which they quote to support their idea. Let alone the fact that such examples do not apply to the reality to which they are calling; the statements of men are not a Shariah proof. The consideration is for the evidence and correctness of the deduction (*istidlaal*). If they say, 'so and so scholar said', we say to them that Allah and His Messenger have said something which is correct, definite and *Muhkam* (clear and

unabrogated). Is it allowed for us to abrogate the saying of Allah and His Messenger with statements of individuals whoever they may be? The idea of benefit has crossed the bounds to the extent that it would be correct to call them the traders of Dawah, but the trader does business in order to make a profit not make a loss.

The corruption of their thinking appears from another angle. And that is when they rely on the unlawful Qiyas which depends on the philosophy of the Shariah text which is a rational philosophy based on the outweighing by benefit. So as to come with a new deduction/inference (*istinbaat*) which was not known by the Islamic Ummah or its scholars before. They abandoned the correct method of inference (*istinbaat*) shown by the Messenger ﷺ and followed by all the schools of the Ummah from *the as-salaf as-saalih* and all those who followed them in *ihsaan*. This regulated, correct Shariah method has no trace in their discussions. They followed the path of the West in the rational analogy and aiming for the benefit. The following hadith was correctly reported about them:

«إنه من يعيش منكم فسيري اختلافاً كثيراً. وإياكم ومحدثات الأمور فإن كل محدثة بدعة، وكل بدعة في النار» (رواه الترمذی وابو داؤد)

'The one amongst you who live (long) will see many differences.

Beware of the new matters for every new thing is a bid'ah (innovation) and every innovation will be in the Fire.' [Reported by at-Tirmidhi and Abu Dawud]

They say: Islam prohibited alcohol and gambling despite stating that they are of benefit to the servants though it may be little. Thus, the great harm was outweighed regarding alcohol and gambling.

The Shariah has obliged fighting despite the loss of the life of believers and the loss of money. This is because fighting has great benefits which

is dear to the Lord (blessed and exalted be He) and it has great benefits for the servants.

The Messenger ﷺ left the matter of demolishing the Ka'bah and rebuilding it on the foundations of Ibraheem (AS) despite the religious benefits in doing so. This is because the harm that would be incurred was greater than the benefit of rectifying the structure of the Ka'bah.

Based on this they say: There is no doubt that participating in a *jahili* rule had great harms. But the movement may deem in certain cases that power sharing will achieve 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 proposed 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 which 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 benefit. 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 in every matter without the slightest interference of man in the legislation which we shall shortly explain (if Allah wills). On the other hand, we find the Muslims, according to this new and innovated methodology, opened an entrance into legislation and they entered it. They permitted their whims and desires evaluate the benefits and harms pertaining to an action which they wished to undertake. When from a rational angle the benefits were preponderate over the harms then the order was to do the action. When the harms were preponderant over the benefits they are required to leave the action. According to this new and innovated method the Muslim

became a legislator since he is evaluating the benefit from his whims and his own mind.

They relied upon philosophising the texts in the aforementioned way in order to come to the knowledge of the ruling on the action. This is the same method utilised in the West. The West depends on such a mentality

Not to mention that this method makes benefit the thing worshipped by the Muslim not the order of Allah. This is evidenced by the fact when the benefit clashes with the Shariah rule which is clear in meaning the Shariah rule is left and it is replaced by the rule based on benefit.

Use of the Shariah texts is regulated by defined principles. The Muslim who follows these remains a servant of Allah and obedient to His command. The rule which he deduces according to the correct method of deduction is the rule of Allah ﷻ. And that will not be possible unless in his Qiyas he depends on the divine reason ('illah) stated in the Shariah.

Defining the good, bad, pretty, ugly, Halaal and Haraam is for Allah only. And never has this been given to man. If man had the right, then he would have been given the power of legislation from the beginning. And the Shariah would not have interfered in the details of rules. The Muslim would have been required only to believe that Allah is the Creator without having to believe that he is the manager of his affairs and organiser of his life.

Indeed, the thousands of books that have been written throughout the Muslim ages relies on the Shariah method of deduction (*istinbaat*). 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 method is sufficiently indicated by the fact that it brings rules which are in conflict with the clear rules of the Shariah. If the method was correct its rules would have agreed with the rules of the Shariah. This in itself indicates that it is an erroneous method and in terms of the effect that it creates. Perhaps some of the following examples will help to clarify the issue:

- Carrying the Dawah according to the legal manner requires frankness, courage, strength and thought. It requires one to challenge all that contradicts Islam and oppose 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 it agrees with the majority of the people or not, whether it is consistent with their customs or in conflict with it, whether they accept, reject or oppose. The Dawah carrier does not flatter the people and nor does he flatter those in authority. This is how the Messenger ﷺ was in his Dawah, believing in the truth to which he is calling and challenging the whole world without giving any regard for the customs and traditions, beliefs, religions, rules or masses. He did not give attention to anything except the Message of Islam. Ibn Hisham reported that when the Messenger of Allah ﷺ challenged the Quraysh by mentioning their gods and denounced them and exposed their ahlaam and showed how their forefathers were misguided. They (as a consequence) rejected him and united in their opposition and hostility. This is how the Dawah of the Muslims to day should be for the one who wishes to emulate the Noble Messenger ﷺ and comply with the saying of Allah ﷻ:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ (يوسف: 108)

'Say (O Muhammad [saw]): This is my way: I invite unto Allah with sure knowledge, I and whosoever follows me.' [12:108]

And wishes to follow the saying of the Messenger ﷺ:

«تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تُضِلُّوا أَبَدًا، أَمْرًا بَيْنًا، كَتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ»

'I have left amongst you something which if you hold onto you will never go astray. A matter which is clear: the Book of Allah and the Sunnah of His Prophet.' [Sira of Ibn Hisham].

And follow the way of the Salaf as-Salih and their saying: لا يصلح آخر هذا، (الأمر إلا بما صلح به أوله) Nothing will be good for the end of this matter except that was good for its beginning.'

Today, according to this new and innovate method which the Shariah does not approve we find those who say: The preponderant benefit indicates that it is more fitting and best that we take issues with wisdom (hikmah) and we invite with that which is best, and this is according to their method and not the Shariah method. They say: what is the benefit of the Dawah if we challenge everything that goes against it? By doing this will we open the hearts of others or will we close them? Why do we have fundamentally contradicted 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 appears as if there is not a great difference between them and us. Is it beneficial to the Dawah that we oppose the rulers, expose their conspiracies to the Ummah, and disclose their plans. We incite them and attract their evil or do we try to draw closer and befriend them. Perhaps they will draw nearer to us and put us in positions which will benefit the Dawah and the benefit may be felt by everyone. Perhaps we can reach power in this way. That is why we have to confirm o them that there is no cause for them to fear us and there is no fear in allowing us get closer to them. From here begins the journey of flattery and statements which are far from the method of truth. Also begins the assuming of position which please the ruler, false testimony for his actions, silence over falsehood, preoccupation with small matters which do not incite the anger of the ruler, disregard of the vital issues about which the Ummah should be warned, and many other statements and

actions which compromise the truth. Behind all of this change is the change in the way of thinking.

- As well it is Allah's right over the who has inherited the knowledge from the Prophet ﷺ to undertake his right and be in the front lines of the Mujaahideen, speaking the truth, holding onto it and confronting the rulers and exposing their plans. In other words, he must be the imam of knowledge, of *mihraab* (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 the following saying: If the scholar spoke the word of truth and then got arrested or killed. Who will then take his place? The harm that they Ummah will incur from his arrest or murder 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 the Shariah. He should not accept the legislation of kufr rather he should refute it and present the Shariah 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 try and prevent it, because the government is not established on the basis of Islam. This is the clear Shariah rule.

However, we have seen them come, according to this innovated method, with an opinion which allows the Muslim to elect a candidate who does not adhere to the Shariah in the legislation and in accounting and electing the ruler. Rather they allow the electing of a Christian candidate and accept enter with him in the election program 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 he will oppose us.

This is how the advocates of this approach proceed which the more they use the more distant they become from the truth.

Let the advocates of this innovated and new mentality and the approaches which are far from the correct understanding of Islam, be aware that their mentality and approached are nothing to do with Islam. What they do require true repentance. The Dawah to Islam needs them but without this mentality. And without these approaches so that they become helpers of the Dawah not helpers of the regimes which rule by other than what Allah has revealed.

The decisive definition of benefit and harm is for Allah the Lord of the worlds. What brings us benefits and repels the harms cannot be known by anyone except Allah. If that was possible for man then he would have become the legislator. There would not have not been any need for a Deen from Allah which manages for man his life affairs. That is why Islam considers it obligatory on the Muslim to adhere to the Shariah of his Lord. Whatever the Shariah orders us to do this is the benefit and whatever the Shariah ordered us to leave that is the harm. We do not know whether a thing is a benefit or harm until a law is revealed regarding it. But before that it is not within our ability to find that ourselves. This is due to mind lacking the criterion on whose basis it can distinguish between the good (*khayr*) and bad (*sharr*), the pretty (*husn*) and ugly (*qubh*). Hence we have the Shariah principle: **حيثما يكون الشرع تكون (المصلحة)** 'Wherever we find the law of Allah that is the benefit.' And hence the erroneous nature of the principle which says: **حيثما تكون :**

(المصلحة يكون الشرع) Wherever is the benefit that is the law of Allah.’ This is what the following noble ayah guides us to:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (البقرة: 216)

“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.” [2:216]

From this standpoint we are able to understand the saying of Allah:

﴿وَيَجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾ (الاعراف: 157)

“And he makes the Tayyebaath (good things) halaal for them, and he makes the Khabeeth (bad things) haraam upon them” [7:157].

The good (*tayyib*) is what Allah has made Halaal and we did not know it was good except after Allah ﷻ allowed it. The evil (*khabeeth*) is that which Allah made haraam. We did not know it was evil except after it was forbidden to us. It does not mean that our minds should define what is good and so it is made halaal or our minds determine that it is an evil and so it is forbidden.

This is what they meant when they said: Outweighing the best from two good things and the worst from to evil things and gaining the greatest of two benefits by losing the one which is lesser and repelling the greatest of two harms. This statement is wrong and it constitutes a danger to the Shariah. It is graver then the opinion of *Masaalih Mursalah*. That is because the *masaalih* require that one resorts them when the reality is devoid of a Shariah text. Whiles we see them, according to this view of theirs, permitting themselves to change the rules of Allah 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 of their *Usool* we see that it is in harmony and in agreement with the interference in the legislation of Allah since it allows their minds and whims to put rational principles not from the Shariah and a rational way of thinking which is not from the Shariah to arrive at whatever they want and not what the Shariah wants. That is why the rational analogy based on benefit was their guiding principle in every discussion. Even though the rational analogy is one of the most important of the things which the legislator has rejected for the Muslims due what it contains of muhaadadatun to Allah and participation in ruling and because it opposes the correct view and the truth and it constitutes following one's whims an inclination. Their discussion is based on making Taghut the judge whom we have been ordered to reject. This is because Taghut is the referring for judgment to other than what Allah has revealed.

In conclusion to this discussion, we must stop for a while and clarify the difference between the rational analogy and the Shariah analogy so as to explain the corruption of the rational analogy and the importance of referring to the Shariah analogy so that we can save ourselves, the Ummah and the whole of mankind.

Those Muslims proceeded on the method of the rational outweighing of the benefit regarding the Shariah rule itself where they went on to wedging interests which they believed was the Shariah rule between the harms from a rational viewpoint. If in their view the harms were more likely then they left the Shariah rule, which is the ruling of Allah on the issue, for the benefit of the rational rule whose benefits were greater. If the benefits were preponderant in the Shariah rule they acted upon it not because they were ordered to do so but because the mind agreed to accept it. This is a dangerous path about which one cannot be silent. This is because it gives the guardianship to the mind and whims over the Shariah. This is because it gives the mind the role of judging the Law of

Allah because it places the mind above the Shariah. This is exactly what we call man-made law. This is what explains their coming with opinions which contradict the Shariah rules especially in this subject. Hence it is not possible to have a difference of opinion about where it is allowed to participate in ruling by other than what Allah has revealed. Though it is possible to dispute over the way of thinking via which they arrive at the rule which is not from the Shariah, to the rational rule, to the rule which is other than what Allah has revealed, to the rule of Taghut which they have been ordered to reject.

That is why we say this way of understanding eludes and contradicts the correct understanding. Its reality indicates its corruption. It is not correct to depend on it or take rules according to it. That is because the decisive definition of the benefits and harms is for Allah the Lord of the worlds. What will bring the benefits or the harms is not known to anyone except Allah. This is because if that was possible for man then man would have been the legislator. Due to the need for a divine religion which manages for man his life's affairs Islam has considered that the Muslim is obliged to adhere to the Shariah of his Lord. Hence what the Shariah has ordered us to do is considered a benefit for us and what the Shariah has ordered us to leave is a harm for us. We did not know that a thing is a benefit and harm except after a law has been revealed about it. But before that we were unable to define that ourselves.

When man legislates, he has to follow the way of the rational analogy which requires the bring together of similar matters and giving them similar rulings. That requires one to differentiate between different matters and give them different rulings. When we look at the Islamic Shariah which has been legislated by the All-Knowing, All-Informed we find that it has given different rules for many similar matters and has given similar rulings for many different matters. This is contrary to the rational analogy. Also, it has given rules in which the mind plays no role.

This alone is enough to refute this innovated method which those people have formulated.

16. One does not reach the halaal via the haram (The end does not justify the means)

Some Muslim minds have been pushed onto the way of the rational analogy which does not depend on a sign from the Shariah which indicates that it should be considered. ie an '*illah*' (divine reason) mentioned in a specific Shariah text. For them the rational *qiyas* is understood by the mind from the totality of the Shariah without having a specific text to indicate this. Or it is understood by making analogy between one *hukm* and another *hukm* simply because the similarity discerned by the mind without a reason for the *hukm* mentioned by the Shariah. Or it is understood by a rational outweighing of the *maslaha* in the Shariah itself and the rest of the *hukms*.

None of this is allowed in any way whatsoever. In their view the Shariah 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, that is required by the Shariah even if the Shariah text has not indicated it and even though there is no Shariah evidence to indicate its consideration. And that is because of the similarity present in the two matters. They also thought that, the Shariah has permitted the Muslim who is under compulsion to eat something *haraam* or drink alcohol, 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 has no role in. This is enough to refute this method from its basis.

Differentiation between similar things:

As regards differentiating between similar things the Shariah has differentiated between times which seem similar to the Muslim in terms of their sacredness. Thus, it has given a preference to the night of Power (*laylatul qadr*) over other nights. And it has discriminated between places in terms of their sacredness such as the preference for Makkah over Madinah and Madinah over other cities. It has distinguished between the prayers when they are shortened. Hence, the prayer consisting of four raka'ahs is shortened whilst the three and two raka'ahs are not shortened. It has distinguished between the semen (*maniy*) and the pre-seminal fluid (*mazi*). It made the *maniy* pure and the *mazi* impure, even though they are emitting from one place. It obliged one to have *ghusl* (bath) from the *maniy* and invalidated the fast when it is deliberately emitted but not if it is *mazi* even though they emit from one place. It obliged the clothes to be washed due to the urine of a baby girl but only to sprinkle water on it 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 hands of the one who stole three dirhams but did not cut the hand of the one who illegally possessed huge sums of wealth. It made the waiting period (*'iddah*) 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* is the same. In this manner we find many rules which are similar and one can combine them. If it was 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 Shariah has given. The Shariah has given for each one a different rule which indicates the corruption of this method of analogy.

Combining the different things:

As regards combining the things which are different the Shariah has given the same rules for different issues. Even though the rational analogy does not accept this. The Shariah has combined the water and dust by allowing one to be purified by them even though water cleanses and dust makes one dirty. It forbade the *riba al-fadl* (excess in amount) in gold and wheat even their reality is different. And it has imposed the death penalty on the apostate and adulterer though the methods differ despite there being a difference between the two actions. And it has protected the Muslim and the Zimmi 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 zina and the one who drinks alcohol even though the reality of the two actions is different.

And in this manner, there are many rules whose realities clearly differ and nothing can bring them together, despite this the Shariah has given them the same rule. If it was left to the mind to make analogy then it would have come with a rule contrary to the Shariah. and it would not have been able to give similar rules due to different realities of things. This also indicates the corruption of this methodology in analogy.

In addition to this we find that the Shariah has given rules in which the mind has no role to play. The Shariah has allowed trade but forbidden usury even though both are a trade and they are similar. It stipulated four male witnesses in fornication but two is sufficient for murder even though killing is worse than fornication. In the revocable divorce it stipulated that the witness be a Muslim but it allowed the testimony of

a Kaafir in bequests. It obliged chastity ie lowering of the gaze in relation to free ugly women; from her hair and skin even though, one does not naturally incline towards her but it did not oblige this in relation to the beautiful female slaves towards whom one's disposition inclines. It obliged wiping over the top of the socks and not under it even though it is more fitting to wipe the underneath. Regarding this Sayyidina 'Ali (karramallahu wajhahu) says: If the Deen were to be taken by analogy (ie rationally) then wiping under the socks would have been more deserving than wiping the top.'

This is what pushed the likes of the famous poet Abul 'Ala al-Ma'arri to say:

يَدٌ بِخَمْسٍ مِئِينَ عَسَجَدٍ وَدَيْتُ مَا بِأُلْهَا قُطِعَتْ فِي رُبْعِ دِينَارٍ

yaddun bi khamshi mi'in asjadin wudiyat

maa baluha quti'at fi rub'i dinaar

In other words, a hand which has been damaged/destroyed its blood money is 500 dinars, so how can the hand be cut for quarter of a dinar? The mind considers it improper for a hand to be cut off for quarter of a dinar. With the judgement of the mind, he is disapproving the judgement of the Shariah. If the mind was the given the right to understand a divine reason ('illah) from the totality of the Shariah, or understand an *illah* from the most apparent aspect of the text (*zaahir an-nas*), or to understand that an analogy (*qiyas*) has taken place from the mere similarity between two hukms; 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 Shariah. 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 which contains no Shariah 'Illah and no rational

'illah is given for it and nor do we evaluate for it a Shariah 'illah as long as it has not been mentioned or specified. That is why the Fuqaha (jurists) have defined the ways (of discerning) the 'illah by examining the texts. They said the 'illah has either been indicated by the text explicitly (saraahatan), by meaning (dalaalatan), by deduction (intinbaatan) or analogy (qiyasan). (Please check the book on Usul for this).

The Messenger ﷺ when he approved of the use of Qiyas he fixed its type. Ahmad and Nasai reported from 'Abd Allah b. az-Zubayr who said:

« جاء رجل من خثعم إلى رسول الله ﷺ فقال: إن أبي أدركه الإسلام وهو شيخ كبير لا يستطيع ركوب الرحل، والحج مكتوب عليه. أفأحج عنه؟ قال: أنت أكبر ولده؟ قال: نعم. قال: رأيت لو كان على أبيك دين فقضيته عنه أكان يجزي ذلك عنه؟ قال: فاحجج عنه »

'A man from Khath'am came to the Messenger 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 this benefit him? He said: yes. He ﷺ said: Then you can perform Hajj on his behalf.'

Hajj is a worship ('ibadah) and a loan is a transaction (mu'amalah) 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 of Allah with the debt of human beings in the obligation of its settlement and benefit. If the Messenger ﷺ had not legislated that then our minds would not have been able to make such a judgement.

The reasoning (ta'leel) for rules is evidence to clarify the thing for which the Shariah has legislated the rule. This obliges that one follows the 'Illah

where it is present. This is Qiyas. When the Messenger ﷺ said regarding the cat:

«انها ليست بنجس»

'It is not impure (*najas*) (ie the cat's saliva).' He clarified the '*Illah* ie the reason for not considering it impure when he said: «انها من الطوافين عليكم» 'For they are usually around you in the homes' (ie domesticated). [Reported by Bukhari and Muslim]. Accordingly, any animal which is usually around the home is not impure as long as there is no exception made by a *daleel*. The saying of the Messenger ﷺ:

«انما جعل الاستئذان من أجل النظر» (البخارى ومسلم)

'Permission (to enter) is required because of viewing.' [Reported by Bukhari and Muslim]

This means the Muslim must seek permission before entering a house. This is because the house is sacred and considered an '*Awrah*'. The reason for legislating the requirement of seeking permission is so that one does not suddenly/unknowingly see something which is prohibited. His words 'because of viewing' (من أجل النظر) (*min ajlin nazar*) 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 from the very delicate issues. It should be known that this *Qiyas* is for the intelligent people who understand the texts, rules and incidents. It is not for any old person to undertake according to his whims and desires. It must be for those people Allah ﷻ has granted insight and understanding, otherwise, it becomes means of

destruction and departure from the true rule of Allah. Imam Shafi'i said: (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 quoted the evidences of those who advocate participation in kufr rule and its refutation. And we explained that they cannot stand up as evidences for this subject. Now, what is the definite opinion of Islam which does not necessitate *ijtihad* in this subject?

The Shariah, along with its 'Aqeedah, is established on the Iman in the One Allah and that worship should be solely for Him. The statement '*laa ilaaha*' (There is no god) mean the negation of divinity, worship and legislation from anyone other than Allah ﷻ. The statement '*ilallah*' (except Allah) means confirming these things 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 ﷻ and knowledge of his Shariah comes via the Messenger ﷺ. This what the second part of the two shahadas means, which is that: Muhammad is the Messenger of Allah. Hence only the Messenger should be followed and emulated in legislation.

Even *Usul al-Fiqh* has sought to set out the sources of revelation so that legislation is not taken from other than these sources. It seeks to regulate the principles of deduction (*istinbaat*) so that nothing which is

not from the Shariah can enter it. That is why the first discussion that *Usul al-fiqh* undertakes is that the *Haakim* (judge) is Allah ﷻ and that the judgement is only for Him, and there is no hukm before the Shariah on a subject or outside the Shariah. Then comes the *Fiqh* to represent the practical explanation of the worship of Allah to Him only, and the sole subjection to Him and rejection of any Shariah from anyone other than Him, besides reference for judgement is to His Law only.

Participating in kufr systems means that the one who call to it accepts human legislation in addition to the divine legislation. Consequently, they accept the presence of a legislator of non-Shariah rules alongside the legislator of Shariah rules. This also means the acceptance of a number of sources for legislation. So, where is the unity of the deity (*wahdaniyyah al-ma'bud*) which necessitates the unity of worship, openly and secretly?

The prohibition of making shirk with Allah necessitates the prohibition of sharing in His rule.

From there the Shariah, in its totality, indicates the non-permissibility of participating in *jaahili* systems.

The Sirah of the Messenger ﷺ in his Dawah indicates, without a shadow of a doubt, that the approach was radical and free from any effect of the reality. The work which effects the reality is what will create the necessary change. The Messenger ﷺ in his did not give any attention to the reality of shirk in the kuffars of Makkah. He did not care about their customs and traditions. Not 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 and his Dawah 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 ever creed or Shariah other than it. On this basis he rejected Abu Jahl along with the other leaders of kufr in Makkah. It is on this basis that 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, the idol-worshipper and people of the scripture, he confronted them and opposed them. He challenged them by mentioning their gods and so they responded with hostility and tried to bargain with him. They asked him to be silent about them so they will be silent about him. They wished that if the Messenger had compromised then they would compromise. He ﷺ did not accept this and was patient regarding their harassment due to the Dawah and their torture of his companions. And with him the believers were patient. The patience of all the Sahaba was a sign of the truthfulness of the Dawah and honesty of their tongues. To the extent that he ﷺ rejected the condition of Banu Sa'sa'ah when he approached them to invite them to support his Deen in the most difficult time of the Dawah and lacking a supporter. They were ready to give him the Nusra on condition that after him the power should go to them. He did not say that he had found an opening from which he can benefit when all the windows before him have been shut. Rather told them and to us after them as a teacher, leader, da'i and a guide:

«الأمر لله يضعه حيث يشاء»

'The authority belongs to Allah and he places it where He wills.'

By this he means that power belongs to Allah only and no one can share in this. And only Allah gives it to whom He wills and no one else has a say in this matter. The Messenger ﷺ continued in his Dawah without relying on anything other than the strength of the idea (*fikra*) and Allah's help. The Dawah realised its aim by the establishment of Dar al-Islam in Madinah after Allah ﷻ opened up the hearts and minds of those who supported him and helped him. Thus, the success is from Allah ﷻ and it is for the one who depends on Him, seeks His Help and protects the

purity of the idea and the clarity of the understanding and remains straight on this path and maintains the correct behaviour.

Now, at the end of this discussion about the subject of participating in systems which rule by other than what Allah has revealed we shall present the reality of ruling in the current systems and how the participation takes place. Then we shall present the ayahs and hadiths which prohibit the following of this path and cut the path off from any justification or interpretation because the ayahs are definite in their meanings.

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 which 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 which they select for this purpose and this is called the parliament. The executive authority when it rules it applies what has been legislated by the legislative authority in the name of the people. In order to keep the government restricted to the rule; of the people the parliament has been given the power to give the government a vote of confidence such that it does not become legitimate except after the vote of confidence has been given. It has been given the power to monitor, examine and account the actions of government. And accordingly take away the confidence from the whole government or a certain minister if he commits a violation or does not adhere to the rules of the constitution.

Thus, the actions that result from the government their basis is democracy and not Islam. As we have explained in a previous discussion Islam does not accept any action which is not based on a spiritual basis, which is the basis of Iman in Allah ﷻ.

The systems, just as they have a single basis, its structure also is integrated and the policy it wishes to execute is one and it works to apply them through all the ministries. The policy of each ministry must be in harmony with the policy of the other ministries. What formulates this policy is the government together. The voice of the single Muslim minister be nothing but a single voice from the collection of voices which with its president formulates the policy in the light of the constitution and the basis on which it is established. This is from the legal perspective. As regards application, the gap is wide the difference is huge. The minister when he is chosen for the cabinet the policy of the government will have been drawn up by the country's leader and his party. The minister has no choice whether to join the cabinet on the basis of the policy drawn up or to refuse it, he does not have the right to put a policy for his ministry.

Moreover, responsibility of the ministers is a joint responsibility. This means when the government wishes to implement the planned policy and takes the necessary decisions, these decisions are taken by the majority. This means that every minister interferes in the affairs of other ministries and puts forward his views regarding the government's decisions. This makes the Muslim minister responsible for everything that is issued or relates to his or the department of others. In such a situation he is obliged to defend the policy and decisions of the government outside and in front of people even though inside the ministry he might oppose it. Here one might assume that the Muslim minister will take the reality of the opposition to everything proposed and contradicting Islam. Such talk indicates shallow thinking. The minister is different from the MP. Thus, in terms of the law and not application the MP represents those who have elected him. He may represent the Muslims in democratic systems or he may represent the leftists in capitalist systems. As for the minister, he is not brought into the government to oppose, otherwise he will remain outside due to the

opposition. Thus, in the democratic systems the one who opposes the government or the rule will remain outside will not be entitled to enter it. If he enters by mistake then he is expelled '*alal israar*. Hence the government comes to rule and implement. It has a policy which it wants to implement. It has not come to gather oppositions. Anyone who goes against its policies have been made to leave by the invitation of the prime minister or the all the ministers. And the MPs will withhold the confidence if it is from him personally and the government will continue as before.

Here it is imperative that we mention that the mere acceptance of the Muslim minister to participate in ruling means that he has accepted the existing constitution in the country and the basis on which it is established. The opposition that we mention here is not the opposition to the basis of the system but opposition via the system which is an opposition which indicates the differences in the branches whilst everyone accepts the basis.

Moreover, no plan which is adopted and relates to any ministry is implemented and used until it gets the approval of three sides and is provided with their signature. They are: the head of state, the prime minister or *wazeer mukhtass*. Which also means that the Muslim minister is not free in running the affairs of his ministry and issuing practical plans by himself.

This makes the following points clear:

- The rules by which the government rules, these 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.
- The government is the executive authority. It is an authority for the ruling and execution of the rules of the constitution. The government,

along with the premier and ministers, every single one of them, they are not entitled to go against the rules of the constitution otherwise they will be charged with violation of the constitution.

- No single minister, including the minister who is Muslim, draws up the policy of his department. Rather he applies the policy formulated by the stated as a whole which includes the head of state.

- 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 by 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 these governments represent. And many ayahs bear witness to the prohibition of a Muslim to participate in them.

- Thus, Allah ﷻ obliged that the rule should be for Allah ﷻ as basis from which the laws originate. He ﷻ said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (النساء: 65)

'But no, by your Lord, they can have no iman, 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.' [4:65]

And He ﷻ said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ (الاحزاب: 36)

'It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.' [33:36]

- Allah ﷻ has obliged that the ruler be a Muslim. He ﷻ said:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ (النساء: 59)

'O you who believe! Obey Allah and obey the Messenger ﷺ and those amongst you who are in authority.' [4:59]

- Allah ﷻ has obliged the Muslim ruler to rule by Islam. He ﷻ said:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ (مائده: 49)

'And so judge between them by what Allah has revealed....' [5:49]

And He ﷻ warned the Muslim ruler about turning away from some of Ilam even if it is a single rule. Thus, He said:

﴿وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ (مائده: 49)

'And beware of them lest they turn you far away from some of that which Allah has sent down to you.' [5:49]

And He ordered that we draw our swords in the face of the one who rules by explicit kufr (*kufr suraah*). This is due to the Messengers statement regarding the *Faajir* ruler when he was asked: Shall we not fight him with the sword O Messenger of Allah? He said:

«لَا إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ فِيهِ مِنَ اللَّهِ بَرَهَانٌ»

'Unless you see clear and explicit kufr (*kufr buwah*) regarding which you have a proof (*burhaan*) from Allah.' [Reported by Muslim]

-He ﷻ forbade for the advisors and entourage of the ruler to be from anything other than Islam.

﴿لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ﴾ (آل عمران: 118)

‘O You who believe! Take not as (your) Bitanah (advisors, helpers, protectors) those outside your religion.’ [3:118]

- Allah ﷻ ordered the Muslims to refer to Islam for judgement and he forbade them to refer to the Taghut. And He clarified that the one who does that, that his Iman is a mere claim and not true. He ﷻ said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾
(النساء: 60)

‘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 judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaytan wishes to lead them far astray.’ [4:60]

- Allah ﷻ has forbidden the Muslims from taking as friends and helpers anyone other than them:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئْسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾ (الممتحنة: 13)

‘O you who believe! Take not as friends the people who incurred the Wrath of Allah. Surely, they have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection)’. [60:13]

And He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ * فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ نَادِمِينَ﴾ (المائدة: 51-52)

‘O you who believe! Take not the Jews and the Christians as Awliya (friends, protectors), they are but Awliya to one another. And if any amongst you takes them as Awliya, then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: We fear lest some misfortune of a disaster may befall us.’ Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.’ [5:51-52]

Here the question may arise that the rulers today are not Jews or Christians. The truth is they are loyal to the Jews and Christians. The one who is loyal to them than his loyalty will be for the one those rulers are loyal to.

And He ﷺ said:

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾ (الانفال 73:

‘And those who disbelieve are allies to one another, (and) if you do not do so (ie. become allies, as one united block with one Khilafah), there will be Fitnah (wars, battles) and oppression on earth and a great mischief and corruption (appearance of polytheism).’ [8:73]

Here it is worth mentioning that the intention behind not allaying oneself with the Jews and Christians is not that one should be loyal those other than them. Rather what is intended is that it is forbidden to be loyalty to anything and anyone that contradicts Islam. The prohibition of showing loyalty to them necessitates that one absolves oneself from them in terms of ideas and behaviour and not to recognise any matter from them as long as their basis is established on kufr. He ﷺ said on the tongue of Ibraheem:

﴿إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ﴾

‘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...’ [60:4]

The loyalty (*wala*) should be for Allah His Messenger and the believers.
He ﷺ said:

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ (مائده: 56)

‘And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.’
[5:56]

Another question may arise here is that by accepting to participate in ruling does not mean to be loyal to them. We only show loyalty following the mode (to adhere so that we can gain influence) but our hearts reject what they do. The truth is that loyalty is matter in which the limbs and 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 Iman before this as informed by al-Mustafah ﷺ. Those who take the position of the weakest of Iman, 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. And they are charged with kufr if their hearts approve it. ie the one who participates in the rule by other than what Allah as revealed, that least that one can say about him is that he is a *Faasiq* (transgressor), *Zaalim* (oppressor) and ‘*Aasi* (disobedient) to Allah ﷻ.

17. The partial reform and radical reform

In this painful reality in which the Muslims live Islamic movements have taken up the work to change this reality and establish a good and exemplary alternative in the sight of all people by establishing the Islamic state. These Islamic movements had two approaches: the first relies on the method of reform in the Dawah to establish the Islamic society and begins to work on restoring what had been destroyed and reforming what had become corrupted. Whilst 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 or restoration is not considered to be of any use.

The difference in the way of thinking of both these approaches has led to difference in the way in which they view the reality and the work to treat. As a consequence, the methods of work and ways of Dawah have differed.

So, what is the Shariah rule regarding this subject?

To give the Shariah 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 Shariah rule except on its basis.

Proceeding on the Shariah method it is imperative for us to understand the reality in which we wish to work and then produce the Shariah evidences relating to this reality and then to understand them in a legislative manner.

It is well known that Islam is the complete Deen. It indicates the manner of reform when the reality necessitates that and it contains the manner

of change when the reality demands change. So, what is required by the Shariah today?

Is it reform or is it the radical change?

The judgement in both situation is for Allah ﷻ which is based on the Shariah evidences. However, what defines the type of Dawah (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, their states or of societies or the change of the circumstances of peoples and nations. Therefore, one must start with the basis on which human beings, societies, and circumstances reside. That is because it is from the basis that all the partial thoughts and concepts emanate which define the behaviour of man in this life. It is according to this basis and whatever is linked to it from the partial or peripheral thoughts which causes man's happiness or misery or revives and revives the nations or causes them to 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 reform (*islah*), it includes change (*taghyeer*) but deals only with the branches and not the basis due to the fact that the basis is sound, to correct the basis or to purify its whilst accepting its existence.

If the basis existed and some coverings came over it or its was affected by some thoughts then it is definite that due to the effect the work here will be of reform and not change. And the work will be return the basis to its original purity. And then to strengthen it is that its effect appears in the branches when they are applied. The Muslim effected by the

western culture for example must be worked with in order to purify his Iman and remove all the defects and so as to correct his direction and rectify his behaviour. The Muslim who commits sins must be worked with in order to strengthen the scope of his Iman until he has the impetus which pushes him towards Taqwah and until he has a barrier which 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 Kafir to Islam, then our Dawah will be one of change. This is because everything established on this basis and whatever emanates from it is false. We must change it for the correct basis. Hence, we do not call a Kafir to prayer 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 by his action as long as it is not based on the basis of Iman (belief) in what Islam has brought. He ﷻ said:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾ (25:23)

“And We shall turn to whatever deeds they (disbelievers, polytheists) did, and We shall make such deeds as scattered floating particles of dust” [25:23]

Similarly, the Muslim apostatises and leaves his Iman all his actions will be of no avail. The Iman must be the basis of all actions.

As for when we want to invite the Muslims, then our Dawah will be one of reform. This is because the basis he has is correct but it 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. Hence it requires that which will develop it, strengthen it, make it fertile and purify it. When that happens, he will find the correct direction and the sound adherence.

If the Muslim drinks alcohol, commits *Zina*, steals, deals with Riba or neglects to carry the Islamic Dawah to resume the Islamic way of life then he is treated by treating his area of Iman. He is reminded of Allah the Creator, the manager 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 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 in the Day of Judgement and which will make him of those deserving Mercy of his Lord. One should concentrate with him on mentioning the terror of the Day of Judgement and the torment of Jannah and the bliss of the Jannah. In this manner, his area of Iman is incited, so that he rushes forward in obedience and he deters himself from sins. The issues will not be corrected for the Muslim except in this manner. That is why today in our Dawah to the Muslims as individuals we must consider the matter in the same way that they are Muslims and their thoughts must be corrected and their behaviour reformed.

As for the states whose regimes are established on constitutions. And these constitutions are established on sources and these sources are established on a basis. This matter must be looked into: is it established on the basis of the Islamic 'Aqeedah and consequently has it taken the Kitaab and Sunnah and whatever they have guided to as the only sources of revelation. Have the rules of the constitution been derived from it such that they do not deviate from the revelation. If it does this then this state in this case is Islamic.

If it happened that in such a state much corruption and misapplication took place then such a state requires reform and not change. As was the

case in the time of the Islamic state during the latter period of the Ottomans. It required reform, it was not allowed to rebel against it and cooperate with Western Kuffar to destroy it as was done by the so-called Shareef Hussein.

As for when the states are not actually established on the basis of the Islamic 'Aqeedah, which is the basis of the constitutions, systems and laws. Then one is required to change it and not reform it as is the condition of the states in which the Muslims live today. They are non-Islamic states because their systems do not originate from the Islamic Shariah. (And if they say the religion of the state is Islam then the consideration is for the application and not statements, it is bil musamma and not the name).

Therefore, since the state systems that rule the Muslims today their constitutions are not established solely on the basis of the Kitaab and Sunnah. This reality obliges the undertaking the work of change which is established on the radical change of the supports and foundations of the regime. This reality cannot be dealt with based on patchwork partial reform, rather it should be based on the comprehensive, radical and revolutionary change. And any way of dealing with it on any other basis is definitely not allowed because it is an implicit recognition. This is because it is a non-shar'i demand towards the reality and because it is ruling by other than what Allah has revealed. That is why we find groups which turn to the existing regimes to reform them they actually coexist with them and work to infiltrate and their approaches are partial due to the reality which they wish to reform. This because their adoptions are partial. And they work to initiate common intellectual channels of contact considered to be the starting point of the dialogue between them and the system. Hence, they colour their approaches 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.

As well we see that the *da'ees* of change, in their approaches, distinguish completely everything about the reality which they are working to change. this is because they link their thoughts with the basis which they believe. And they reject the existing reality in terms of the basis. As long as the basis is different than whatever emanates from it is rejected due to the rejection of its basis even if there is some resemblance in the partial issues.

That is why the advocates of this approaches live whilst having in their minds the image they wish to transfer the people to. And this image takes them back to the time of the Messenger ﷺ and his Sahabah. They criticise the reality in which they live which deals with the basis. Therefore, the approach is one for the group in any country because the circumstances in which the kafir colonialist has placed the Muslims is in one and similar, and because the solution for these circumstances is one.

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 life. This it did when it worked to separate the Islamic Deen from the reality of our lives and its organisation. It succeeded. Its success was an evil consequence upon us. It is strange to see today 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, however much it is, will not be good enough for this reality. The one who does not comprehend things will not comprehend their ruling and will lack the correct work and good emulation (of the Suannah).

The one who wishes to call people to Allah these days cannot forget the hadith of the Messenger ﷺ:

«...ثم تكون خلافة على منهاج النبوة»

'...then there will be a Khilafah on the way of the Prophethood.'

[Reported by Imam Ahmad]

And the one who wants a righteous Khilafah on the way of the prophethood does not have any option other than to emulate the Sira of the best amongst men whose efforts gave fruit and he came out with 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 that we are one of those links in that chain. Thus, we emulate the Sira of al-Mustafa (the chosen one) and the people follow us and we come together upon the most noble of actions and the truest of worship.

18. Did the Messenger ﷺ accept the Najashi, who had embraced Islam, to rule by the law of kufr?

The one who carries Islam truthfully and works with sincerity to reestablish it in ruling and life whether as an individual or group; he will not be able to participate in kufr rule and claim that he is working to destroy it. This is because participating in a kufr rule which applies the systems and laws of Kufr is to consolidate the systems of kufr and not destroy them. Whatever the proof that may be brought to justify partition in a Kafir rule is nothing but deceiving oneself let alone deceiving Allah and the believers. Especially when that proof is in conflict with the Shariah evidences which are definite in meaning and authenticity.

It is a severe test and a great sin for the Dawah carrier to resort to taking benefit which his mind decides but the Shariah did not consider as evidence to justify his contradiction of the text definite in meaning and authenticity. Or that he should resort to something amounting to a shubhat ad-daleel (semblance of an evidence) in order to take it as an justification to participate in a kufr rule which rules by other than what Allah ﷻ has revealed even though participating in Kafir rule contradicted the evidences which are definite in meaning and authenticity, which oblige the ruling by what Allah has revealed and which prohibit the ruling by what Allah has not revealed.

Such as taking the story of an-Najashi, whose death the Messenger ﷺ announced to the Sahabah the day he died and then prayed for him the *Salatul Janazah*, as evidence to justify participation in a Kafir rule which rules by other than what Allah has revealed. Taking the view that the Najashi had embraced Islam in the time of the Messenger ﷺ and

continued to rule by the system which he used to rule with before he had embraced Islam, even though it was a non-Islamic system. To prove this they cite six hadiths reported by 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 evidence to justify participation in a kufr rule which 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 'Chapter on the death of an-Najashi' (باب موت النجاشي *Bab mawt an-najashi*) and the sixth he reported in 'The Chapter of funeral prayers' (*bab al-janaaiz*). All six hadiths are to do with the death of an-najashi, the Messenger's informing of the Shabah about his death, that he was a pious man, he was their brother, the he ﷺ ordered them to ask Allah to forgive them, 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 (anNajashi) embraced Islam from the prayer of janazah on him."

3- The wording of the hadiths reported by Bukhari indicate that the Messenger ﷺ knew of Najashi's death and conversion on the day of his death via revelation. Which is also indicated by the fact that the Sahabah

did not know of his conversion and death except when the Messenger ﷺ has informed them of it. Thus, in the hadith of Jaabir he said:

«مات اليوم رجل صالح، فقوموا فصلوا على أخيكم أوصمة»

'The Messenger ﷺ said when the Najashi died: Today a pious man has died. So stand and pray for your brother Ashimah.'

And in the hadith of Abu Hurayra, it mentioned:

«أن رسول الله ﷺ نعى لهم النجاشي، صاحب الحبشة في اليوم الذي مات فيه»

'that the Messenger of Allah ﷺ informed them of the death of Najashi the ruler of Habasha on the day in which he died.'

This indicates that the Messenger ﷺ came to know of the death and conversion of Najashi via revelation on the day that he died. The Messenger saying to the Sahabah, as narrated by Jaabir b. 'Abd Allah, that:

«مات اليوم رجل صالح»

'Today a pious man has died'

and

«فقوموا فصلوا على أخيكم أوصمة»

'So, stand and pray for your brother Ashimah',

indicates that they had not known of his conversion because if they had known therein there would have been no need for the Messenger ﷺ to come with the expression «رجل صالح» *'a pious man'*, «أخيكم» *'your brother'*. This is because he ﷺ did not use such expression when he used to call them to the funeral prayer when one of the Sahaba died.

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 ﷺ came to know of his death and conversion through revelation the day he died. There is no authentic report which mentions that the Messenger ﷺ informed about his conversion at any other instance.

5- These six hadiths contain nothing to indicate that the Najashi whose death the Messenger ﷺ 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 it is the same Najashi to whom the Messenger ﷺ 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 title (*laqab*) given to every ruler who ruled Habasha, 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 *Isaabah*.

6- In volume twelve of *Sahih Muslim* An-Nawawi commented that the Najashi to whom the Messenger ﷺ sent a letter inviting him to Islam at the end of the ninth year of the Hijra after his return from the expedition of Hudaibiyyah, that he was not the Najashi for whom the prophet ﷺ prayed the Janazah. The text of the hadith is as follows: ‘Narrated by Anas that

«عن أنس أن النبي ﷺ كتب إلى كسرى وإلى قيصر وإلى النجاشي وإلى كل جبار يدعوهم إلى الله تعالى. وليس بالنجاشي الذي صلى عليه النبي ﷺ»

‘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.’

From this hadith it becomes clear that the Najashi for whom the Prophet ﷺ 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 Messenger ﷺ 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 Prophet ﷺ 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 Messenger ﷺ 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 Messenger ﷺ in the seventh year after the conquest of Makkah ie after the Messenger ﷺ has sent the letter to the Najashi. If he had embraced Islam then it would have been a cause for reverberation and celebration for the Muslims especially after the conquest of Khaybar. then the Messenger ﷺ would have informed them of his conversion and not restricted his saying regarding the coming of Ja’far:

«ما أدري بأيهما أنا أسر : بفتح خير ، أم بقدوم جعفر»

‘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 his Dawah and embraced Islam.

7- Those who took the opinion that the Najashi for whom the Messenger ﷺ prayed the *Janazah* prayer is the same Najashi to whom the Muslims migrated and entered into his protection. And he is the same Najashi to whom the Messenger ﷺ sent the letter inviting him to Islam at the end of the sixth year of the Hijrah. They mistakenly took this view. This mistake happened because the Najashi to whom the Muslims made hijra was the one the Messenger ﷺ commended, praised and described to those who wished to emigrate to him by saying:

«بأنه ملك لا يظلم عنده أحد، وأن أرضه أرض صدق»

'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 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 and protected them. He told them both: "You are safe in my land and whoever abused you will be punished." It is also because of his comment on Ja'far's answer when he asked him about what the Messenger has brought: "Indeed this matter and what 'Isa has brought emanates from the one lamp", beside 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 Messenger ﷺ had not announced his conversion. Similarly, Umm Salmah, the wife of the Prophet ﷺ who was one of the immigrants to Habahsa, did not mention that he had embraced Islam when she talked about him and about what happened to them in the land of habasha when she said: 'When we arrived in the land of Habahsa, 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. As 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 dispatched the *muhajireen*, 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 أنس أن النبي ﷺ كتب إلى كسرى وإلى قيسر وإلى النجاشي وإلى كل جبار يدعوهم 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. This letter was sent when the Messenger ﷺ was in Makkah. As for the second letter, it mentioned that the Najashi sent it with the Sahabah returning from Habasha whilst he ﷺ was in Madinah.

There has been no mention of these two letters in the sound (Sihaah) 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 either 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, the narration of Umm Salamah and her discussion about Najashi, the muhajireen in Habasha 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 has sent his messengers to the kings and rulers, including the Najashi, after his return from the expedition of Hudaibiyyah. This was at the end of the sixth year of the Hijra in the month of the Zhul Qa'dah. Then this Najashi will have died in the seventh year. In this year the Najashi who had embraced Islam assumed power, the one for whom the Messenger ﷺ prayed the *Salat al Inaazah* and whose death was before the conquest of Makkah in the eighth year of the Hijra as mentioned by al-Bayhaqi in his 'Dalaa'il an-Nubuwwah'.

Hence the period of time between his assumption to 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 hadiths in Bukhari which he reported about his death. The short period of time that he spends as a Muslim before he dies does 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 as to what he should do.

That is why this cannot be used as evidence for those who permit participation in a kufr government which rules by other than what Allah has revealed. They are thus invalidated.

19. Moderation and Extremism

The West's war on Islam assumes different guises and enters various spheres. These are all united in the undertaking to distance Islam from the reality of life. The campaign did not confine itself to just distorting its image, destroying its Khilafah, disparaging its rules and depicting Islam as a picture which has been effaced/worn out by time...Rather the campaign targets anything that can return it again to the leadership of the world. They constantly fear Islam. That is why their plotting never ceases so that the carpet cannot be pulled from under their feet if their world were to go back to the Muslims.

The West looks upon the Muslims as a nation which survives due to its Islam, that their deen is a universal Deen, which is fit for mankind, and their souls constantly desire for unity. And the different strategic areas of their states will be 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 big power, thereby making it a leading state. Their numbers are close to a third of the inhabitants of the world. And their worry and concern, if Allah makes them victorious, is not killing and plunder of the resources of the lands they have opened, rather it is the opening of hearts and to save the people, all people, from the ignorance of kufr to the guidance of Islam, for convincing one person and bring one man 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 effect on its people and others. This plotting takes place in proportion how dangerous they feel Islam is.

If Islam had not been the true Deen of Allah, then it would have been wiped out, vanished and completely ruined. However, the Will (*Iraadah*) of Allah continues and His mashee'ah dominates. The Muslims have remained loyal to their Deen in the worst period of their decline though the West has succeeded in making their criteria erroneous, and their concepts wrong and their mentality corrupt. That is because it realised; in the first crusades that Islam is entrenched in the hearts of the Muslims and that is far stronger than any attempt that may try to uproot it. That is why they changed their plans for the second crusade from whose woes we still suffer. Its premise was to distance the Muslims from their Deen and spread their concepts, convictions, and intellectual criteria so as to insure their material control. Thus, they first created the intellectual subservience to them and then they followed that up with their material domination. Then they installed rulers and surrounded them with a corrupt intellectual and political medium. Then they began to link/tie the states by making the policy of the state sib the world to follow one direction to realise its interests and by turning the world into one share company in which the west is the financier and producer. while the other states formed a working and consumer class. Then it covered the world with huge media networks in which the media networks of other states were under their control. With this they intended that we do not read anything except what they write, hear what they transmit, see except what they disseminate or talk about and understand matter except under the light they wish. It is a new, developed colonialism. It is more severe and shrewder than the old colonialism. The old colonialism used to occupy the people from outside whilst the new occupied half inside and half outside in order to make the subservience absolute such that no one can threaten it.

Even when it comes to our Deen, The West wishes to make us understand our Deen in its own way. The one who deviates from its viewpoint then it mobilises its media against him. Thus, it depicts Islam

in an abnormal way. With this it wishes to violate the traditions, leave what is well known and break the consensus. And label Islam with extremism, terrorism, fundamentalism and rigidity. It described the Deen as an enemy to humanity and that it prefers the dark and that the only life it is accustomed to is the dark, and it is aggressive inciting in its approach animosity and hatred. And after distorting the picture it changes the facts and the regimes begin to attack it by claiming that they deserve it. In doing all this, they rely on the ignorance of the people about the facts, they enlist the help of scholars, who bless everything that the West does. However, the awakening we see today has begun to flow in the body of the Ummah which has made allegations against the Deen difficult and has made the Ummah look at the west as a Shaytan and the rulers as the followers of Shaytan. And that those scholars would not have mounted their positions except in proportion to how much they have foiled the dignity of the Deen for fear of the rulers blame and censure. 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 feeling every Islamic call as a danger to them. And working to deter it and levelling all sorts of charges against it by using media tricks and propaganda against it and employing the mouths of the Ulama to attack it. Hence, they have labelled every Islamic movement which demands only Islam as extremist and terrorist. And Muslim scholars, nationalist and patriotic writers have written books and given lectures about casting aside extremism and calling for moderation. All of them start off from one standpoint regarding this issue and that standpoint is that of the West only. This would not have been that if it was not for the Muslim scholars who participate in such confusion and try to give the West's stance

legitimacy and an acceptable face to what we taken upon ourselves to refute. This is because other people have no weight in the sight of the Ummah, their position is that of the rulers. Indeed, their attack may even backfire. Until those scholars themselves began to separate themselves from the Ummah and the Ummah began to tudderu lahum zahraha due to their frequent justifications which have no semblance of truth and Fatwas which deviate from the regulated Shariah principles which in their final stages have come, not only to contradict an Islamic understanding but to suspend Shariah texts upon whose authenticity and adherence the Ummah are agreed. With some of these Fatwas the matter has reached the point that they enjoin the Munkar (evil) and forbid the Ma'roof (good). May Allah save us from that! And the zeal displayed by such scholars when they propose their western thoughts about Islam, which are alien to Islam, is not there to please Allah but to please the rulers and their masters. Even if they show concern for the Muslims and the interests of the Islamic Dawah in their discussions the Ummah have come to realise the idleness of such thoughts and the crookedness of those who advocate them.

Now, after the introduction which was necessary to understand the truth of those who propose the issue of 'extremism and moderation' we must discuss the subject from an Islamic viewpoint so that the Muslims can understand the truth without any ambiguity, since emotion alone is not enough to define the correct stance. As usual we shall deal with this subject according to the Shariah principles such that it is in harmony with the basis of Islam which is the Islamic 'Aqeedah.

Islam has come to solve the problem of the human being a whole. Thus, it deals with his relationship with themselves via the morals (*akhlaaq*), foodstuffs (*mat'umaat*) and clothing (*malbosaaat*). And it dealt with his relationship with other people via the societal transaction (*mu'amalaat*) and punishments (*'uqubaat*). And it dealt with his relation with his

Creator via the beliefs ('Aqaa'id) and worship ('Ibadaat). That is why Islam is comprehensive in the solutions it has given for every action of the human being. It is a comprehensive thought that can give an answer for everything that relates to the affairs of life.

Moreover, the structure of Islam is a complete and integrated structure which is established on the basis of Islam from which all solutions emanate and on which all thoughts are built. That is why the concepts, conviction and criteria of Islam is the same type/nature as its basic thought. A details explanation of this would be that Islam is established on the basis of the Iman of the Muslim in Allah who is the Creator Khaaliq), the One who manages the affairs (Mudabbir) and that man is weak, dependent, needy, deficient and limited and unable to give solutions. That is why He ﷻ sent His Messenger so as to teach the people who is Allah, the One worthy of worship (*M'abood*) and how He should be worshipped and what the presence and absence of the *Ibaadah* entails in terms of reward (*Thawaab*) and punishment (*'Iqaab*) in the Hereafter. This results in the Muslim acquiring a criterion for all his action which is the criterion of Halaal and Haraam. His mind functions to give judgment on the legislative texts and not to legislate with the texts. rather it functions only to understand what the texts indicate. The texts which give solutions are from Allah. The task of the human being is to understand the texts he must adhere to. He may get it right or make a mistake in understanding what Allah wants but, in both cases, he is rewarded on condition that it was subject to the Shariah method of *Ijtihad*. Hence, the Muslims were very concerned to establish the authentic texts which resulted in the science of Hadeeth ('ilm al-Hadeeth) and their deep[interest in understanding the texts which resulted in the science of Usul a-Fiqh which contains principles such as 'Allah is the Haakim (judge)', 'the basis of actions and things is the adherence to the Shariah evidence', 'pretty is that which the Shariah says is pretty and ugly is what the Shariah says is ugly', 'Good is what

pleases Allah and bad is what angers Him' As well we see the Muslim believing that his happiness is the attainment of Allah's Good Pleasure. And that his tranquillity and stability rests on the satisfaction of his instincts and organic needs according to the Belief in Allah and adherence to His Shariah. Thus, we see that the structure of Islam is complete and perfect its thoughts, all of it is in harmony and is established on one basis. Whatever this basis approves of is taken otherwise it is rejected.

Whatever applies to Islam as an ideology also [plies to the capitalist thought because it is an ideological thought. Its intellectual structure is homogeneous. either it is taken as a whole or it is rejected as a whole. The idea of separating religion from life represents the basis from which emanates its solutions and all its thoughts are based upon it. The idea of separating religion from life which was established on the compromise solution led to the belief that man is master over himself. So that he can be master over himself all wisaayah must be removed from him and that will not be possible until he can practice the four freedoms. And thus arose the idea of freedoms. For him these freedoms have a specific meaning. That he should be the master over himself means that he should strive to ensure his fundamental needs according to his own views without the control of any external viewpoint whether it is from a religion or not. This resulted in the idea of democracy. The one who is convinced with the idea of separating religion; from life he considers that his happiness is attained when he attains the optimum level of sensual gratification. So, whatever his mind determines a benefit (because his mind is the legislator) then that is the intention behind his actions.

When the thought is homogeneous it does not accept any mixing of foreign elements and mixing in the Shariah meaning is Shirk whether it is kufr or a sin.

Just as Islam does not accept democracy because democracy is the judgement of the people whilst the judgement in Islam is for the Shara'. Likewise, the Capitalist thought does not accept Islam to reach 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 which are working to reach power. The west views this as a danger whose basis must be eliminated. It from this standpoint that the west fights them and commits aggression against them and views them as its mortal enemy. And describes them with various labels. It labels them as fundamentalist because they begin from the standpoint of principles which do not recognise the west, and extremist because they refuse to cooperate because there is nothing common between them, and strict/rigid because they do not compromise their call and do not respect the existence of the west. If we were to examine the matter, we would see that what they label others with, that they themselves are drowning up to their ears in such actions. It is possible to describe the west with what it describes others with. In terms of the West's standpoint, it is considered fundamentalist because it begins from a principle which it believes in and does not accept others to rival it even though the democracy they advocate permits others to reach power as long as the people want it. It is also considered extremist, terrorist and strict because it does not respect the existence of political Islam, it does not cooperate with it and nor does it find it possible to meet with it on a common ground. How many times has The West contradicted its ideology, and plunged itself in what it portrayed the others as? What kind of democracy is this, which cancels elections and impose the dictatorship of rulers, while in its view, this is the way in which the people express their view.

Therefore, when we wish to pass _s on an idea as being correct or erroneous we must refer to its basis and make that the subject of the

judgement. then we will judge the idea from the angle of its basis. It is not possible to judge any partial thought via the basis of another idea. We cannot say for example that happiness in Islam must base 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 disapprove of it. 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 ﷺ says:

﴿أَفْتُمُونَنِي بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنكُمُ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ﴾ (البقرة: 85)

‘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 the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.’ [2:85]

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 behind which evil is intended because it proceeds from a corrupt basis.

Thus, extremism, excess, immoderation or going beyond the bounds are words which have a Shar’i meaning which if a Muslim contradicts, he will fall into sin. Likewise, moderation, adoption of a middle path, justness and compromise have their own Shar’i meaning which the Muslim must adhere to. The order itself is in the extremism and leniency. When we wish to know the rule of the Shara’ we cannot proceed from concepts and criteria the capitalist believes in in order to give judgement. This is Haraam. This serves the West and its thought and it makes people refer to things other than Islam to give as on Islam and its concepts.

There are many Shariah rules which the Muslim must undertake otherwise he will be sinful if he leaves them but the West considers them as extremism, rigidity/ non-pliant and terrorist. Things such as Jihad in the path of Allah, working to establish the Khilaafah, enjoining the good (*Ma'roof*) and forbidding the evil (*munkar*) which includes the rulers and opposition to kufr, spreading of the Dawah, rejecting democracy, prohibition of dealing with usury (*riba*), women wearing *Hijaab*, and many other such obligations which the Muslim must adhere to. Is it allowed for us to judge them through the stinking corrupt western thought which does not bring any good to its followers a so how can it bring any goodness to others So is it allowed for the Muslim to advocate what they advocate?

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 does not proceed from a Shariah standpoint from the very beginning. Rather it is a political stance used to entrench the Ummah in a direction suitable for the west. It is discussion to do with continuing the colonisation of people's minds.

Today, we must move to understanding the opinion of Islam regarding this subject from a Shar'i standpoint which serves the Dawah and draws us closer to Allah ﷻ.

The extremism or excess is increase and exaggeration. Mughaalaa in religiosity is strictness and rigidity in exceeding the limit ordered and decreed by the Shara'. It is also called *Ifraat*. In contrast to mughaalaah 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), *i’tidal* (moderation) *rushd* (forthrightness), and *istiqaaamah* (straightness). The *mu’tadil* in the deen is the one who adheres to the order of Allah ﷻ and does not deviate from it towards *ifraat* or *tafreet*. He ﷺ said;

﴿مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ﴾ (مائده:66)

‘There are from among them people who follow a middle course, but many of them do evil deeds.’ [5:66]

The tafseer is that it is an Ummah following the order of her Lord ie adhering to the middle line which Allah ordered. Al-Faayoomi said in his ‘al-Misbaah al-Muneer’; “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 limits (hudood) of Allah and not overstep them. And that he should be *mu’tadil* ie *mustaqeeman* on His order. The Messenger of Allah ﷺ said:

﴿قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِيمَ﴾ (رواه مسلم و غيره)

‘Say: I believe in Allah and then remain straight on the path’ [Reported by Muslim and others]

ie adhere to what Allah has ordered and refrain from that which He has forbidden you. *Fastaqim* here means *ittaqi* (fear (Allah)) and hence the saying of Allah ﷻ came to clarify the meaning:

﴿وَاسْتَقِيمْ كَمَا أَمَرْتُ﴾ (الشورى:15)

‘And stand firm and straight (istaqim) as you are commanded.’ [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 stand firm and straight by himself. If he follows himself then he has followed his whims. And the one who followed his whims he has deviated. Therefore, there is no *istiqaamah* without following the what Allah has ordered and restricting oneself to it and not overstepping it whether by doing more than one is required to do or falling short. In order to understand this, we must refer as usual, to the basis.

The Muslim believes in Allah and he believes in what Islam has brought in terms of solutions which agree with his instincts/natural disposition which Allah has created in him. This is because they are from the Creator who created him and gave them their attributes and created what is good for them. 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 product/handwork 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 has lent his hand towards 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 solution in such a manner which insures happiness in both worlds. 'Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder. Verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight before. (Allah) will say:

﴿فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى * وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى * قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا * قَالَ كَذَلِكَ
أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى﴾ (طه: 126-123)

“Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder; verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: ‘O my Lord! Why have you raised me up blind, while I had sight before.’ (Allah) will say: ‘Like this, Our Ayat (proofs and evidences) came unto you, but you disregard them, and so this Day, you will be neglected (in the Hell-Fire, away from Allah’s Mercy).” [20:123-126].

Thus, the one who does not follow the guidance of Allah in this world he is blind and has deviated from the correct position and has abandoned the truth.

Also, Allah ﷻ has preserved this deen for us from being lost and has prevented the hand being lent towards change and fabrication of the texts. He ﷻ said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (الحجر: 9)

“Verily We: It is We Who have sent down the Dhikr (ie the Qur’an) and surely, We will guard it.” [15:9].

However, He ﷻ did not prevent the understanding of people from deviating. Preservation and protection of the texts is a proof from Allah against the people. As for the people, they can go astray and deviate. They can interpret the texts with meanings the texts do not accept, they can add things and take things away...but this is in understanding and not in the texts of the Qur’an. Thus, the Muslim must be of good Iman, strong adherence (to the Shariah rules) and firm and straight on the command of Allah, the All-Knowing All-Informed, from which the believer will not deviate an inch.

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 he is or the depth of experience he has or the strength of his Iman. In the process of legislation man must submit to the texts even if he is Abu Bakr as-Siddeeq. 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:

«اتبعوا ولا تبدعوا فقد كفيتم»

‘follow and do not innovate and that will be enough for you.’

This is something we find in the Muslim and we do not find such an example in the thoughts of others who try to solve problems of man themselves because the two are fundamentally different.

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 exceeded everything else. Some took their own view that they are able to worship Allah in a stronger manner. They might look down upon the correct and regulated worship of others because they see themselves as able to undertake more than what the Shariah requires from them. They took themselves to extremes in terms of the amount of worship. They might also invent a new method (of worship) for which no *daleel* has come being led by what his *nafs* wants. The matter may exceed the bounds such that he wants to impose it on others. And the one who does not respond he will

such person of deficiency (in his worship). We see that he relies on the Shariah evidences for everything he says or does. Though strict in understanding and rigid in opinion. This is Haraam. Even if it ensues from the love of Allah 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. We do not know which worship ﷻ is obliged on us. Rather, He 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 ﷻ drawing our attention to His Knowledge regarding this issue says:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ (الملك:14)

“Should not He Who has created know? And He is the most Kind and Courteous, the All-Aware.” [67:14].

Bukhari reported from ‘Aisha: 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 ﷻ and said,

«ما بال أقوام يتنزهون عن الشيء أصنعه، فوالله إني أعلمهم بالله وأشدهم 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، فسددوا وقاربوا، وبشروا، واستعينوا بالغدوة والروحة 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,

«وقاربوا وأغدوا وروحوا، وشيء من الدلجة، القصد القصد تبلغوا»

"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, Bukhari and Muslim report from Anas (ra) 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 ﷻ 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:

«أنتم القوم الذين قلتم كذا وكذا؟ أما اني أخشاكم لله وأتقاكم له، ولكني أصوم وأفطر، وأصلي وأرقد، وأتزوج 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 سنتي فليس مني»

"So, whoever turned away from my Sunnah (way), he does not belong to me."

What indicates that Allah does not accept any actions except those legislated by Him is that actions which man adds or invents is not considered drawing close to Allah ﷻ. 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; «ما صام ولا أفطر» “He (is as if he) did not fast, and did not break fast.” Imam Ahmad reported from Rasool Allah that he ﷺ said, to the one who told him that his mother *nadharat* (vowed) to Allah to make Hajj on foot. «مرها فلتركب، إن الله لغني عن مشيها» “Order her to ride, for Allah has no need for her walking.” Al Bukhari also reported from Ibn Abbas, who said, “While the Prophet ﷺ was making Khutbah (speech), they saw a man standing. The Prophet ﷺ asked about him. They said ‘Abu Israel nadhara (vowed) to Allah that he stands and does not sit down, he does not seek a shadow (for shade), does not speak, and he fasts. The Prophet ﷺ said; «مره فليتكلم. وليستظل وليقعد وليتم صومه» “Order him to speak, let him seek shade, to sit, and complete his fasting.”

What indicates that the way of excess leads to destruction is the saying of the Rasool ﷺ in what was reported by Muslim; «هلك المتنطعون» “Al-Mutanattinoon (stubborn ones) will perish.” He said that three times. Ahmad, al-Nasa’i and Ibn Majah narrated, with the words reported by Ibn Majah, «يا أيها الناس، إياكم والغلو في الدين فإنما أهلك من كان قبلكم الغلو في الدين» “O people. Beware of *ghulou* (excess) in the *deen*. Indeed, what destroyed those before you is the *ghulou* (excess) in the *deen*.”

What has been said about strictness also applies to the one who neglects his duties. Thus, he believes in the *deen* in origin but neglects his duties and depends on his desires and commits the grave sins and thinks he will repent before his death as if he knows the *ghayb* of when he will die. This is Haraam. The Muslim is required to adopt Islam completely and with haste, not accepting anything but the best

obedience to the order. The above behaviour of neglect is considered deviation from the straight way of Allah.

Just as Allah and His Messenger have warned the Muslims of excess and exaggeration as individuals, he also warned them of this as groups, states and 'ulema. Today, we see many Muslims from the Dawah 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 and going too far in this regard. They cross the bounds and deviate from the straight line drawn by the Messenger ﷺ, neglecting the ahkaams and coming out with opinions which have no connection to the texts of Islam. They did all of this just to give an image of Islam as agreeing with the times and moving with the reality. Until they took this matter to the point of suspending Shariah texts upon whose adherence the Ummah are agreed. 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: «من بدل دينه فاقتلوه» *'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 circumstances 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 Imamah despite the hadeeth of the Messenger ﷺ: «لن يفلح قوم ولّوا أمرهم امرأة» *'No people will ever succeed if they appoint a women as ruler.'* [Reported by Bukhari, Ahmad, Tirmizi, Nasa'i] under the pretext that this hadeeth was said regarding a specific incident and cannot be generalised. They did this in order to give the image that Islam respects women; according to the view of the West. In addition, they gave permission to deal with usury, under the pretext that it is unavoidable in the pressing environment of international relations.

All of this leads to the loss of the rights of Islam and shows that Islam is unable to take on the affairs of life. This weakness that they display is in fact their own weakness and not the weakness of Islam. Standing behind *tafreet* (neglect) is the same things that stands behind *ifraat* (excess): ignorance of the Deen and ignorance of man. That is why in the Deen those two types of people destroy themselves (a type which goes into excess and a type which neglects), both of whom are controlled by their desires. The first wishes to please his defiance and the second takes it upon himself to please the people far from seeking to please Allah ﷻ.

Ourselves, with regards to these two positions are obliged to adhere to the order of Allah and not exaggerate or exceed the bounds. It is from this standpoint that we understand the saying of Allah ﷻ:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾
(البقرة: 143)

‘Thus, We have made you a just nation, that you be witnesses over mankind and the Messenger ﷺ be a witness over you’. [2:143]

In other words, Allah ﷻ has made this Ummah a just witness over mankind just as the Messenger ﷺ is a witness over the Ummah. The Ummah due to this becomes the best and most honourable Ummah. Her position amongst mankind is like that of the peak/summit of a mountain where she occupies the highest and most just 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. Such is kufr itself. The issue is one of either kufr or Iman, light or darkness, guidance or misguidance. As regards the subject of the Shariah rule we have previously established that there is no legislator, no Haakim (judge) except Allah ﷻ and that there is none to put back His judgement for He is the best of Judges.

This is the understanding of the West of the subject of moderation and extremism. And 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 ﷺ said:

﴿فَلْيَدِّكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ﴾

‘So, unto this then invite (people) (O Muhammad [saw]) and Istaqim (stand firm and straight) and follow not their desires’. [42:15]

And He ﷺ said:

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ (هود: 112-113)

‘So, stand (ask Allah to make) you (Muhammad[saw]) firm and straight as you are commanded and those who turn in repentance (unto Allah) with you, and transgress not (Allah’s legal limits). Verily, He is All-Seer of what you do. And in line not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.’ [11:112-113]

Our hearts carry the goodness for this deen and yearns for its victory. And with the Help and Tawfeeq of Allah the hearts and minds will be opened to the support of this deen. The goodness that we cherish ourselves we also cherish for others. We pray to Allah ﷻ that he makes our advice like the rain with which Allah ﷻ revives the hearts and minds, for it is for Allah to show the Straight Path.