Khilafah is the Answer

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

Qur'anic Ayat and transliterated words have been italicised.

Ah hadith appear in bold

- subhana huwa tâah
- sallallahu 'alaihi wasallam
ra-radhiallaho anha/anho
AH - After Hijrah
CE - Christian Era
Introduction

The Times Newspaper once quoted a Hindu writer as saying,

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

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

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

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

Muslims everywhere have sensed themselves an open target for attack - easy prey whether in Palestine, Iraq, Bosnia, Chechnya, Kosovo, Afghanistan, Kashmir, Somalia, Gujarat - and the list is always growing.
Since the destruction of the Khilafah Muslims have been plumbing the depths of despair. The Islamic world has become characterised by failure, disunity, bloodshed, insecurity and oppression. Our countries are totally ineffective on the international stage and due to the dominance of our enemies they are unable to do anything for themselves. Worse than that our rulers themselves seem to be the dagger at our own throats in the hand of our enemies.

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

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

Why, when the Arab states alone have received many thousands of billions of dollars of oil revenues, has none of them got anywhere near becoming a newly industrialised country like Korea or Singapore? Who can even imagine so much money but what has it bought for this Ummah? It was taken from beneath our feet but it did not feed our poor, nor provide laboratories for our scientists or investment for our industry. It was not spent to raise an army to gain victory for Islam and the Muslims in even one single war. Rather, we have become used to many wars among ourselves, and we wait for bombs to fall upon our heads in the name of a post September 11th war on terror as indeed we have waited in impotence many times before.

Why is there such a complete lack of co-operation and complementarity between the various Muslim state economies?
education, and politics. The countries were completely governed
by these secular systems.

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

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

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

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

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

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

When the failure of these alien systems became clearly visible
for everyone to see, people began to consider Islam as the real
political alternative to the corruption, humiliation, weakness,
division and apathy which had taken root in every Muslim country.
Accordingly, over the last two decades Muslims, throughout the
Islamic world, have returned to Islam. Arabs, Afghans, Africans,
Iranians, Kurds, Malaysians, Pakistanis, Turks, and many other
Muslims of different nationalities have started to study its beliefs,
contemplate its laws and rules on society and state, and have taken
up the struggle to restore Islam as the regulator of their lives.
The strength of their will and conviction in Islam is so potent
that it has shaken thrones, forced itself onto the political agenda of
the super powers and captivated the imagination and intrigue of
the West. But above all, this newfound zeal for Islam has sent a
resounding message of hope to every Muslim that Islam will again
be brought back to the mainstream of life. What is required from
us is to contribute to this blessed struggle through a profound
understanding of the nature of our problem, the correct solution
for this problem, and the procedure to bring to fruition this
solution.

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

Islam provides the Muslim not only with a belief (Iman) but the
Although some refer to the system by the name of Imamah, the actual ruling system is one and the same. Numerous authentic traditions (Ahadith Sahiha) of the Prophet confirm this. Whilst either name can be used to identify the system, Islam demands that the Muslims adhere totally to the Islamic system these Hadith describe.

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

Establishing the Khilafah is Compulsory

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

Evidence from the Sunnah

Abdullah bin Omar reported:

‘I heard the Messenger of Allah say:

من خلع بدأ من طاعة لقى الله يوم القيامة لا حجة له ومن مات وليس في عقنه بيعة مبنة جاهلية

‘Whoso takes off his hand from allegiance (baya) to Allah will meet him on the resurrection day without having any proof for him, and whoso dies while there was no allegiance on his neck dies a death of the days of ignorance
Muslim reported on the authority of al-Araj on the authority of Abu Hurairah that the Prophet ﷺ said:

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

Muslim reported on the authority of Abu Hazim who said:

I accompanied Abu Hurairah for five years and heard him talking about the Prophet ﷺ saying: the prophets ruled over the children of Israel. Whenever a prophet died, another prophet succeeded him, but there will be no prophet after me. There will soon be Khalifs and they will number many. They asked: what then do you order us? He said: fulfill allegiance to them one after the other. Give them their dues. Verily Allah will ask them about what he entrusted them with.

Abdullah ibn Abbas reported that the Prophet ﷺ said:

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

Muslim reported on the authority of Abu Hazim who said:

وروى مسلم عن أبي حازم قال: قاعدت أبا هريرة حسب سنين فسمعه يحدث عن النبي صلى الله عليه وسلم قال: «كانت ببو إسرائيل تسوؤهم الأنباء، كلما هلك نبي خلفه نبي، وأنه لا نبي بعدي، وسلم خلفاء فتكلم، قالوا: فمنا أميرنا؟ قال: فوا بيعة الأول فالأول، وأعطوه حقهم فإن الله سائلهم عما استهلكم.

"I accompanied Abu Hurairah for five years and heard him talking about the Prophet saying: the prophets ruled over the children of Israel. Whenever a prophet died, another prophet succeeded him, but there will be no prophet after me. There will soon be Khalifs and they will number many. They asked: what then do you order us? He said: fulfill allegiance to them one after the other. Give them their dues. Verily Allah will ask them about what he entrusted them with.
"If anyone sees in his amir something that displeases him let him remain patient, for behold! He who separates himself from the sultan (authority of Islam) by even so much as a hand span and dies thereupon he has dies the death of Jahiliyyah (days of ignorance)." [Abdulhakim and Muslim]

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

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

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

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

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

Consensus of the Companions (Ijma-as-sahaba)

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

The consensus of the companions (may Allah be pleased with them) on the establishment of a Khalif manifested itself emphatically on the death of the Prophet. The companions delayed the burial of the Prophet and engaged themselves in appointing a successor to him. It is known that the burial of the person is obligatory (Fard), and that it is a sin (Haram) for those who are supposed to prepare the burial to engage themselves in anything else until they complete the burial. In spite of this, some of the companions engaged themselves in appointing a Khalif, even though they were obliged to engage themselves in preparing the burial of the Prophet. The other companions kept silent on their action and participated in delaying the burial for two nights, despite having the ability to condemn the delay and being able to bury the Prophet.

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

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

This action of the companions is therefore an evidence of consensus (Ijma-as-sahaba) to support the appointment of a Khalif rather than to bury the dead. This could not be legitimate, unless the appointment of a Khalif is more of an obligation than the burial of the dead.
All the companions (may Allah be pleased with them) agreed throughout their lives upon the obligation of appointing a Khalif. Although at times they differed about the person to be appointed, they never disagreed that a Khalif should be appointed. Accordingly, the consensus of the companions (ijma-as-sahaba) is both a clear and strong evidence that the appointment of a Khalif is obligatory.

The Shariah Principle

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

إن ما لا يتم الواجب إلا بله فهو واجب

"That which is necessary to accomplish a duty (Wajib) is itself a duty (Wajib)."

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

Evidence from the Book of Allah

Allah ta'ala commanded the Prophet \( \text{sallallaah-u-wa-sallam} \) to rule the affairs of Muslims by that which He revealed to him. This command of Allah was conveyed in a most decisive way. Allah ta'ala addressed the Prophet \( \text{sallallaah-u-wa-sallam} \) saying:

فاحكم بيتهم بما أنزل الله ولا تطيع أهواءهم عناجاً بجاذك من الحق

"And rule between them by that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you." [TMQ Al-Mai'dah: 48]

And He said:

أو أحكم بيتهم بما أنزل الله ولا تطيع أهواءهم واحذرهم أن يشدوكم عن بعض ما أنزل الله إلّا لكم

"And rule between them by that which Allah revealed to you, and do not follow their whims, and beware that they may deviate you away from some of which Allah revealed to you." [TMQ Al-Mai'dah: 49]

The speech of Allah to the Prophet \( \text{sallallaah-u-wa-sallam} \) is also a speech to the Prophet's Ummah (nation), unless there is an evidence which indicates this speech is limited to him. Thus, the verses call upon Muslims to establish the rule of Allah. The appointment of a Khalif does not mean other than the establishment of the rule of Allah and the authority of Islam.

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

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم

"O you who believe, obey Allah and obey the messenger and those in authority among you." [TMQ An-Nisa: 59]

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

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

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

The following Hadith of the Prophet indicates that the obligation of establishing a ruler is not merely for the sake of authority and ruling. ‘Umar bin Malik al Ash‘jājī reported on the authority of Muslim that the Prophet said:

« خيار أنتمكم الذين تصومون وينزرون ويتلونون عليكم وتصلون عليهم ، وشرار أنتمكم الذين تغضبونهم ويطغونكم وتعتونهم ويطعونكم. قال: يا رسول الله أفلا ننبذهم بالسيف ، فقال: لا ، ما أقاموا فيكم الصلاة. وإذا زينتم من ولاتكم شبيه تكرهونه فاكرهوا عليه ولا ترعوا بدأ من طاعة.»

"The best of your imams (leaders) are those whom you love and they love you and who pray for you and you pray for them, and the worst of your imams are those whom you hate and they hate you and you curse them and you curse you. We asked: o messenger of Allah, shall we not then declare war on them. He said: no, as long as they establish prayer among you." [Muslim]

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

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

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

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

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

When Umar bin al-Khattab was close to death he nominated the six people among the companions who, when the Prophet had died, he had been pleased with them to select a Khalif from among themselves. The six included Uthman, Ali and Abdul Rahman bin Awf (nay Allah be pleased with them). Omar
Those who do not participate in the work to accomplish the duty will be sinful from three days after the departure of the Khalif until the new Khalif is appointed. This is so, because Allah had entrusted them with a duty that they neither carried out, nor participated in. Thus, they deserve the sin, the punishment and shame of Allah both in this life and the hereafter. They refrain from establishing the Khilafah and from performing the actions, which according to the divine law establish him. The shunning of any obligatory duty that Allah has enjoined upon the Muslims, particularly the duty by which other duties are implemented, the divine law established the word of Allah exalted and Islam carried aloft, clearly deserves the punishment of Allah.

The Unity of the Khilafah

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

Abu Said al Khudri reported that the Prophet ﷺ said:

إذا بوقع خليفين فاقتلو الآخر منهما

“When oath of allegiance (Baya) has been taken for two Khalifs, kill the latter of them.” [Muslim]

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

« ومن بوقع إماماً فأعاله صفة يده وثمرة قلب فله فليطعه إن استطاع فإن جاء آخر ينزعه فأصرحو عن فتية الآخر »

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

Arfaja reported that the Messenger of Allah ﷺ said:

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

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

When the Khilafah has been re-established its duty will be to annex all the other present day Muslim countries to it; thus forming one state for all Muslims. The existing boundaries that divide the Muslim Ummah must be removed. There is no Islamic evidence to support the view that they should remain once the Khilafah has been established. The modern state boundaries are completely artificial and are the creation of the colonialist nations that once occupied the land of Muslims.

Establishing the Khilafah the Prophet’s way

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

Allah ﷻ says:

"Nor does he speak of his own desire. It is not save an inspiration that is inspired." [TMQ An-Najm: 3-4]

And,

"Whoever obeys the prophet obeys allah." [TMQ An-Nisa: 80]
During this initial period - which was to last for three years - Islam was conveyed to the inhabitants of Makka and there was no direct confrontation with the idolators (Mushriken) and their ways of ignorance (Jahiliyyah).

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

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

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

The Need to Work as a Group

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

Practical examples of the companions (may Allah be pleased with them) acting as a group are numerous. For example the companions came together one day and remarked that Quraysh had never heard the Quran distinctly read to them except from the Prophet. AbduAllah bin Masud said that he would make Quraysh listen to it. So in the morning he went to the Kaaba and read the Quran aloud, whereupon Quraysh set upon him and began to hit him. When he returned to the companions they said: “This is what we feared would happen to you.” He said: “Allah’s enemies were never more contemptible in my sight than they are now, and if you like I will go and do the same thing tomorrow!” The companions said: “No, you have done enough, you have made them listen to what they don’t want to hear.”

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

The Public Interaction Stage

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

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

In this stage, the Prophet ﷺ presented the Muslims as an organized group that was intent on challenging and changing the society, its values, ideals, practices, emotions and system of ruling and the organization of life’s affairs. In this task, the Prophet ﷺ met the jahiliyyah system head on without any compromise or deviation. He attacked the aristocratic and money conscious values of the jahiliyyah society in the following manner:

"Woe unto every slander, traducer who accumulates wealth and counts it. He thinks that his wealth will render him immortal. Nay he will indeed be flung into the destroyer." [TMQ Al-Humazah: 1-4]

"Rivalry in worldly increase has distracted you. Until you visit the graves (as dead bodies). But now, you soon shall know the dire consequence of this practice." [TMQ Al-Tala’ithur: 1-3]

Concerning the hypocrisy and uncaring feelings of Quraysh leaders towards the less well off and deprived, Allah ﷻ revealed:
Because of this intellectual struggle with Quraysh, in which the Prophet ﷺ attacked Jahiliyyah in all its forms, his relations with Quraysh deteriorated and men withdrew from him in enmity. They were always talking about him and inciting one another against him. They complained to the Prophet’s uncle Abu Talib, “We cannot endure that our fathers should be reviled, our customs mocked and our gods insulted.”

The Ideological Struggle

In the stage of bold public interaction, the group must address itself to delivering the message of Islam to the society, so as to build confidence in Islams as it was built in the minds and hearts of the companions. This cannot be achieved except by engaging in an ideological and intellectual struggle against all the non-Islamic ideologies, thoughts, values and systems. This should be done by disclosing the corruption inherent in the prevailing ideologies, systems and customs. The sincere Islamic movement must wage an ideological war against the ideologies, concepts and values that contradict Islam. Following the method of the Prophet ﷺ the movement must refute capitalism, democracy, communism, nationalism and every other …ism. Non-Islamic practices, values, systems and laws must be challenged. The awareness of the society must be raised so they reject these thoughts as un-Islamic.

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

Compromise

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

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

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

وَأَنْ أَحْكَمَ بِنَفْسِهِمْ بِمَا أُنْزِلَ اللَّهُ وَلَا تَتَبَقَّا أُحَوَّلَهُمْ وَأَحْذَرُوهُمْ أَنْ يَفْتَرُوا عَنْ بَعْضِ مَا أُنْزِلَ اللَّهُ إِلَيْكَ

“And judge between them according to what Allah has revealed, and do not follow their opinions, and beware of them lest they confuse thee in matters which Allah has revealed to thee.” [TMQ Al-Ma‘idah: 49]

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

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

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

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

Persecution

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

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

When Quraysh saw that the companions of the Prophet ﷺ had landed in Abyssinia, and that Umar and Hamza had accepted Islam, and that Islam continued to spread, they drew up a document in which they made it binding upon themselves with...
Surely we had tested those who came before them, surely Allah will know who are faithful and who make a lie.” [TMQ Al-Ankabut: 2-3]

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

"Did you think that you will enter the paradise before the like of those who came before you comes to you. Suffering and distress touched them and they were shaken to the extent that the messengers and those who believed with him came to say: when will the victory of Allah come? Lo! The victory of Allah is near.” [TMQ Al-Baqarah: 214]

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

"Do they think that they will believe without being tested?" [TMQ Al-Ankabut: 2-3]

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

"When the messengers were desperate and thought that they were denied, our help came to them.” [TMQ Yusuf: 110]

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

respective to the Muslims, Banu Hashim and Banu al-Muttalib that they would not marry from them, sell to them, nor buy from them. The Muslims were banished to the Shi`b of Abu Talib, a rugged little valley outside Makkah. This severe boycott lasted from the seventh year of the Prophet’s mission to the tenth year.

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

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

Sacrifice

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Authority is a matter which Allah places where He pleases.

None of these tribes responded positively to the call. However, while the Prophet was offering himself to the Arab tribes he met at al-Aqaba a number of the Khazraj from Medina. They responded to his call and accepted Islam. When they returned to Medina, they informed their people about the Messenger of Allah and invited them to Islam.

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

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

The Importance of Public Opinion

The nation is dominated by what the society respects or disrespects in public, not by the opinions of individuals. This public opinion is usually influenced by the collective actions that are directed towards the collective conscience of the society, not the conscience of individuals.
The collective conscience of the society will always dominate the opinion of individuals. An example of this is the decision of Quraysh to terminate the boycott of the Muslims. In spite of Abu Jahl and the leaders of Quraysh saying the pact was sacred and inviolable, the strength of public opinion forced Quraysh to bring an end to the boycott.

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

The Importance of Interaction

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

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

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

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

The Return of the Khilafah is near

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

"The Prophethood will be among you as long as Allah wills, then he will eliminate it if he so wills. Then a Khilafah on the way of Prophethood will prevail and he kept silent."

Khilafah is the Answer
The Help of Allah

Allah says:

"O you who believe, if you help Allah, Allah helps you and consolidates your foothold."

[TMQ Muhammed: 7]

And He had promised His victory to those who help Him and His Deen.

He said:

"Surely Allah will help those who help him."

[TMQ Al-Hajj: 40]

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

"It was a right upon us to help the believers."

[TMQ Ar-Rum: 47]

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

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

O Believers Answer the Call of Allah

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

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

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