

A Challenge to the Muslim groups, parties, scholars and students concerning the illegitimacy of the division of the Muslim Ummah an-Nizaamul Imaarah - [The System of Authority]

Introduction

Make no mistake, Allah (swt) did not leave us to our own desires to organize the collective affairs of the Muslims. Rather, Allah (swt) provided us with clear knowledge from the Qur'an and Sunnah as a guide for all times and all places. And those following their desires are not like those who are upon clear proof just as Allah (swt) says **"Is he who relies on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?"** (Muhammad 47:14). Allah (swt) gave us the detailed explanation for everything, this includes the way to organize the global Muslim community at all times. This is because Islam is for all times and all places, Allah (swt) says **"And indeed we have left nothing out of the Book at all."** (al An'am 6:38) and **"Verily, We have sent down to you the Book as a clarification for all matters, a guidance, a blessing and good news for believers."** (an Nahl 16:89)

Unity according to the Sharee'ah

The issue of unity and leadership in the Muslim ummah was so important that even a believer could be killed in relation to it, Abu Sa'eedul Khudri reported that Nabi (saw) said **"If two khaleefahs have taken the baya'ah then kill the latter of them."** (MUSLIM kitaabul Imaarah) and A'bdullah ibn A'mru reported that Nabi (saw) said **"Whoever takes a baya'ah to an Imaam and gives him the clasp of his hand and the fruit of his heart, let him obey him as much as he can. If another comes to dispute with him strike the neck of the latter."** (MUSLIM kitaabul Imaarah [no.4546] IBN MAAJAH kitaabul Fitn [no.3956])

When looking at the condition of the ummah today we see the Muslims divided to a state of total weakness and the Muslims have gathered upon the basis of many prohibited bonds such as tribe, race and nationality. In addition to this, they are divided into more than sixty countries, each with a secular non Islamic constitution and they are divided into hundreds of groups and sects, each of them independent from each other and each of them an authority only unto themselves. We do not believe at all that this resembles the Islam that was revealed to Muhammad (saw) and we do not believe the current division has any basis in the Qur'an and Sunnah. With this in mind we challenge the groups, parties, scholars and their students to disprove any of the following five declarations: -

1. It is part of the Islamic a'qeedah to believe that the laws of Allah (swt) are the best possible laws, Allah (swt) says **"...he commands them with al Ma'roof and forbids them al Munkar, he makes lawful the tayyibaat (the good and pure things and actions) and makes haraam the khabaa'ith (the bad and harmful things and actions) he releases them from their heavy burdens and from the chains that were upon them..."** (al A'raaf 7:157) and **"Is it the judgement of the (days) of ignorance they seek? But who is better than Allah in judgement for a people with certainty of belief"** (al Maai'dah 5:50) It is also part of our a'qeedah to believe that these laws facilitate the way for the Islamic objectives and do not hinder them, Allah (swt) says **"...Allah desires ease for you and does not desire hardship for you..."** (al Baqarah 2:185) and **"Allah has sent down the most beautiful speech in the form of a Book, consistent with itself..."** (az Zumar 39:23) Thus we know the shari'ah is a supreme law whose objectives are served by its methods and not contradicted by them. This necessitates that Allah (swt) has always commanded us with unity in all situations. The Qur'an described disunity as a punishment **"Say: He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife and make you taste the violence of one another.' See how variously We explain the ayaat so that they may understand."** (al An'am 6:65) The Sunnah has also described disunity as a punishment, Nu'maan bin Basheer reported that Nabi (saw) said **"The Jama'h is a mercy and disunity a punishment"** (AHMAD [4/2784 & 375] IBN ABI AA'SIM [93]) In truth, Nabi (saw) had continuously commanded unity and praised that which led to it and supported it Numaan bin Bashir to have said **"The believers are like one person, if his head is in pain the whole body aches with fever and sleeplessness."** And in another version **"The similitude of believers in regard to mutual love, kindness and brotherhood is that of one body. When any limb of it aches the whole body aches due to sleeplessness and fever."** (MUSLIM [no.6258-6262] and similar from BUKHAARI) and Abu Moosa al Asha'ri reported that Nabi (saw) said **"A believer is like a brick for another believer, the one supporting the other."** (MUSLIM [no. 6257])

Unity leads to organization and strength and division leads to confusion and weakness and Allah (swt) described it as a punishment then it is beyond doubt that we are prohibited to seek division, Allah (swt) only commands us with that which is better and punishment is the clear indication for prohibition, Allah (swt) says **"And give good tidings to those of My servants who listen to the word and follow the most excellent of it. Those are the ones Allah has guided and endowed with understanding."** (az Zumar 39:18) We then know from the a'qeedah that Allah (swt) chose the best laws for us which served us in both worlds and we know from divine text, ration and history that unity is better than division. So how can any person who has even basic knowledge of the deen claim that the superior laws of Allah (swt) can allow division at any time? Rather we know very well, that the solution for the time of tafarruq was not more tafarruq. Instead the solution was unity upon the Islamic a'qeedah and under the Imaam. Hudhayfah reported that Nabi (saw) commanded him if he should see the time of tafarruq **"Cling to the Jama'atul Muslimeen and their Imaam"** (BUKHAARI English/Arabic version vol.4 [no.803] and vol.9 [no.206], MUSLIM kitaabul Imaarah [no.4553]) Therefore, in the light of the abundant praise for unity and the abundant condemnation of division in the Qur'an and Sunnah, we challenge anyone to prove that Allah (swt) has not allowed us to be united in this present condition of weakness in which unity is most needed.

2. We declare that there is no system for organizing the collective affairs of the ummah except that of prophethood during the time of revelation and Imaamah after the time of revelation. The wahi is now complete and the final prophet (saw) has passed on to the next life. The obligation is to immediately organize all of the collective affairs of the ummah under one Imaam to whom we listen and obey. A'bdullah ibn U'mar reported that Nabi (saw) said **"Beware, everyone of you is a guardian [raai'n] and everyone of you is accountable [masoo'i] for his guardianship. So the Imaam over his people [naas] is a guardian and he is accountable for his guardianship and the man is a guardian over the people of his household [ahli baytithi] and he is accountable for his guardianship and the lady is a guardian over the people of the household [ahli baytithi] of her husband and his children and she is accountable for them and a slave [a'bd] of a man is guardian over the wealth of his master [sayyidithi] and he is accountable for it. Beware, because everyone of you is a guardian and everyone of you is accountable for his guardianship."** (BUKHAARI

kitaabul Ahkaam [vol.9 no.252] similar versions from BUKHAARI [vol.3 no.730] [vol.3 no.592, 733] kitaabul Juma'h [vol.2 no.18] kitaabul Wasayyah [vol.4 no.14] kitaabun Nikah [vol.7 no.116,128] and similar was narrated by MUSLIM in his 'Jaami'us Saheeh' kitaabul Imaarah MUSLIM [no.4496-4499]) and Abu Haazim said 'I accompanied Abu Hurayrah for five years and heard him talking of the Prophet's (saw) saying **"The prophets ruled over the affairs [tasoosuhum] of the children of Israel, whenever a Prophet died another prophet succeeded [khalafahu] him, but there will be no Prophet after me. There will be khulafaa and they will number many."** They asked 'What then do you order us?' He (saw) said **"Fulfill the baya'ah to them, the first then the first and give them their due. Surely, Allah will ask them about what He entrusted them with."** (MUSLIM kitaabul Imaarah [no.4543-4544], BUKHAARI kitaab Ahadeethul Anbiyaa' [English version vol.4 no.661]) We challenge anybody to prove that we are allowed to abandon this system of organization and replace it with a multitude of leaders, groups and parties.

3. We declare that unity is a constant obligation and that this has been defined by the shari'ah as gathering upon the Islamic a'qeedah and the legitimate leadership. Allah (swt) says **"And hold fast to the rope of Allah all together and do not divide..."** (aali I'mraan 3:103) This command is general [a'mm] and it applies to all times and places, we have seen no evidence to restrict this command to the time when darul Islam exists. Rather, this unity upon the a'qee'ah and upon a common leadership is needed even more so at the time of weakness. It is not permissible to neglect any shari'ah command that is within our capability because Allah (swt) says **"O you who believe! Enter into submission completely and do not follow the footsteps of shaytaan for he is a clear enemy."** (al Baqarah 2:208) This command includes the command to unity, the command to give the baya'ah, the command to listen and obey etc. all of these are within the capability of the Muslims and they are sinful and disobedient [aa'see] if they neglect any of these commands. The Islamic A'qeedah is without doubt the first basis of unity as is proven by many adillah qati'eeyah [definite evidences], Allah (swt) says **"Verily, the believers are but a brotherhood"** (al Hujuraat 49:10) and **"Verily, this ummah of yours is one ummah and I am your Lord, so worship me."** (al Anbiyaa 21:92) The second pillar of unity is to gather under the khaleefah. Ibn A'baass reported that Nabi (saw) said **"He who sees anything in his ameer which he dislikes should remain patient as there is none who separates from the jama'ah (yufaariqu jama'ah) even to the extent of a handspan then dies but he dies the death of jaahileeyah."** (BUKHAARI Eng/Arabic vers. kitaabul Ahkaam [vol.9 no.177, 257] MUSLIM kitaabul Imaarah [no. 4559]) and A'rfajah reported that Nabi (saw) said **"Whoever comes to you while your affair has been united [jameea'n] under one man, intending to dissolve your strength [yashuqqa a'saakum] or divide your jama'ah [yufarriqa jamaa'atakum], kill him."** (MUSLIM kitaabul Imaarah [no.4567]) The legitimate leader [shara'ee Imaam] is the one who fulfils the conditions and has been given the baya'ah to lead and govern the affairs through the commands that are in agreement with the shari'ah. We challenge anybody to prove that the command of Allah (swt) to unity has been suspended in the absence of darul Islam.
4. We declare that the Muslims must always be under the leadership of an Imaam to whom they give the baya'ah of obedience to listen and obey in all situations. Allah (swt) says **"O you who believe! Obey Allah, obey the messenger and those in authority amongst you [oolil amri minkum] and if you differ in anything between yourselves then refer it back to Allah and His messenger if you believe in Allah and the Last Day. That is better and more suitable for final determination."** (an Nisaa' 4:59) and Abu Hurayrah reported that Nabi (saw) said **"It is upon you (i.e. obligatory) to listen and obey in your hardship [u'srika] and your ease [yusrika] and what you like [manshatika] and dislike [makrahika] and even if there is preference over you [atharatin a'layka]."** (MUSLIM kitaabul Imaarah [no.4524]) This hadeeth emphasised the necessity of the continuation of the system of listening and obeying the Imaam in six ways:-

- Firstly, the first phrase **"It is upon you to listen and obey..."** was a command [amr] which indicated obligation.
- Secondly, this was emphasized to continue in hardship and this could be the hardship that is general to everybody due to the situation or that which was specific to the individual and this indicated that darul Islam was not a condition because included in the generality of hardship is the absence of darul Islam, to exclude this would be to restrict its meaning without proof.
- Thirdly, the obedience should continue in what is easy and the one who is commanded should not slacken or delay due to matter being easy for him.
- Fourthly, the obedience should continue in what is liked and when we are commanded in what we are liked we should treat it as an obligation and not as favor to us which we can leave or perform due to us perceiving the result of the command as materially beneficial to ourselves.
- Fifthly, obedience must continue in what we dislike although we dislike it and many times we may turn away from our duties in ignorance of its much more disliked consequences if neglected.
- Sixthly, the hadeeth commanded to continue even when there is preference, which could be that you consider you were better suited to perform a task but that someone else was chosen and it can mean other than this.

Similarly, U'baadah related a hadeeth from his father who related from his father who said 'We gave our baya'ah to Rasool Allah (saw) to **"Listen and obey in hardship and ease [fi'l u'sri wal yusri] and what is liked and disliked [wal manshati wal makrahi] and upon preference given over us [wa a'la atharatin a'layna] and upon not opposing the people of authority [wa a'la laa nunaaza'l amra ahlahu] and in speaking the truth in whatever position and not fearing in the matter of Allah the reproach of a reproacher."** (MUSLIM kitaabul Imaarah [no.4538-4540]) a similar hadeeth is also narrated by Ubaadah bin as Saamit in BUKHAARI kitaabul Ahkaam [vol.9 no.307]) and Ibn U'mar reported that Nabi (saw) said **"It is obligatory upon a Muslim to listen and obey in what he likes [ahabba] and hates [kariha] unless he is commanded with ma'seeyah. If he is commanded with ma'seeyah then there is no listening and no obeying."** (BUKHAARI kitaabul Ahkaam [vol.9 no.258] MUSLIM kitaabul Imaarah [no.4533] also transmitted through Ubaydullaah [no.4534]) And BUKHAARI narrates another similar hadeeth, Ibn U'mar reported that Nabi (saw) said **"Listen and obey in truth [haqq] unless you are commanded with ma'seeyah [disobedience to Allah] so if you are commanded in ma'seeyah then there is no listening and no obeying."** (BUKHAARI kitaabul Jihaad [vol.4 no.203]) The correct method to enter into the contract of obedience is through the baya'at Taa'ah (The pledge of obedience) as has been mentioned in the ahadeeth above and according to the hadeeth of Ibn U'mar reported that Nabi (saw) said **"The one who separates his hand from obedience [ta'ah] will have no excuse [hujjah] before Allah on the Day of Judgement and he who dies without a baya'ah on his neck dies the death of jahileeyah"** (MUSLIM kitaabul Imaarah [no.4562-4564]) This is also explained and supported by the similar

hadeeth **“Whoever dies without an Imaam then he dies the death of jaahileeyah”** (AHMAD, MUTAQI AL HINDI in ‘Kanzul U’mmaal’ [1/103]) All of these ahadeeth were a general command for the Muslims to be under one leader through the baya’ah whether this baya’ah was given in person, or by letter or even by consent. We therefore challenge anybody to prove that it is allowed for us to abandon the obligation to be under the leadership of the Imaam.

5. We declare that it is an obligation to follow the example of Nabi (saw) in the method of implementation of the commands of Allah (swt). Allah (swt) says **“Verily in the messenger of Allah you have the best example for him who hopes for Allah and the Last Day and remembers Allah much.”** (al Ahzaab 33:21) and **“Say: (O Muhammad) ‘If you love Allah then follow me then Allah will love you and forgive your sins. Allah is Ghafourun Raheem.’”** (aali I’maan 3:31) The generality of these commands necessitates that we follow the method of leadership and organization that Nabi (saw) implemented in the stage of weakness before the hijrah. The generality of these commands also necessitates that we follow the method of unified leadership in the work to establish the deen as a whole, and the unified leadership which was a constant characteristic of the da’wah of Nabi (saw) carried from the stage of weakness to the stage of strength. This is clearly proven by the ayah **“Say: ‘This is my way, I call to Allah with baseerah [insight and certain knowledge] myself and those who follow me, glory to Allah and I am not of the mushrikoon”** (Yusuf 12:108) Therefore it is obligatory to follow the path of da’wah of Nabi (saw) and this includes being under one Imaam who will lead us from the stage of weakness to the stage of strength just as did Nabi (saw). This is also affirmed by the fact that the Muslims both in Makkah before the hijrah and in Madeenah after the hijrah were commanded to establish the deen (i.e. apply the whole of Islam that was revealed, both a’qeedah and ahkaam) and not make any divisions either in a’qeedah or leadership. Allah (swt) says **“...Establish the deen and do not make divisions in it...”** (ash Shoorah 42:13) This ayah was revealed in Makkah before the hijrah. We challenge anyone to prove that the sunnah of Nabi (saw) in the stage of weakness was division and leaderlessness as opposed to unity in a’qeedah and leadership.

Conclusion

If you can disprove any of the five declarations above then please do contact us and send the evidence from the Qur’an and Sunnah regarding this, we do not want to be upon misguidance and it is your duty to warn us. If you can not disprove any of the above five declarations and you want to obey Allah (swt) and His messenger then please do contact us as you have been commanded to obey Allah (swt) now. We need to unify the ummah for our benefit in both worlds so do not delay in fulfilling the commands of Allah (swt). Allah (swt) says **“The reply of the believers when they are summoned to Allah and His messenger so that he can judge between them is to say ‘We hear and We obey’ They are the ones who are successful”** (an Nur 24:45)

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