

Not Understanding The Shari'h Method Of Unity Is The Key To Failure And Misery

an-Nizaamul A'qaai'd - [The Belief System]

The Muslim ummah which has been humiliated, imprisoned and tortured world-wide is now going through one of its greatest trials in modern times. There is a global effort by the alliance of disbelieving nations to crush the Islamic a'qeedah and to prevent the arising of any Islam in the political sphere of life.

The Muslim ummah has been in serious decline for the last three-hundred years and this culminated in the destruction of darul Islam, the end of Islamic governance and the division and occupation of Muslim land. Over the last fifty years sections of the Muslim ummah have passed through various attempts at revival in different spheres of Islamic knowledge and action.

Through these efforts of revival, much of the ummah has increased its awareness of various Islamic concepts. Muslims have become aware of the siyaasah fikrah (political thought). And this included the re-awakening that Islam is a complete way of life to be applied in all spheres and applied at the State level. However, the fruition of this has not yet come about. The Muslims have become aware of the tazkeeyah fikrah (inward purification concept), and this included the awareness that all acts must be accompanied by pure intentions for the sake of Allah (swt) and that all actions, whether the political work or otherwise, should all be performed while being accompanied by a purification from blameworthy intentions and characteristics. The ummah has become aware of the jihaad fikrah (struggle against enemies) and this has included the awareness of the rewards of shahaadah (martyrdom) the need to fight against invaders and those who attack the ummah and the obligation to prepare for jihaad. The ummah has also been aware of the hisba fikrah, and this is the duty to command ma'roof and forbid munkar as a means to change the corrupt beliefs and acts and bring them in accordance with Islam in order to reform society. The ummah has become aware of the a'qeedah fikrah (belief concepts) and this is that the actions are invalid without being based upon the firm conviction in the correct beliefs of Islam and that the a'qeedah is the motivation for action and that the whole of the deen has been founded upon it.

However, the a'qeedah fikrah, which has been hijacked by some deviants, has been corrupted in the minds of many people due to the fact that those who mention it most have actually called the people to shirk while telling them that it is the 'tawheed of the salaf'. The corrupt scholars and their gullible followers have come to believe or declare that part of the salafi a'qeedah was to tolerate the regimes of taaghoot while they adopt the right to legislate which was in fact a right of Allah (swt) alone. In truth, man-made law is shirk, Allah (swt) says **"The Hukm (legislation) is for none but Allah"** (Yusuf 12:40) and **"He allows none to share in His Hukm (Judgement and Rule)"** (al Kahf 18:26) We see in fact that instead of the prophets telling us to tolerate and obey the man-made legislation, the prophets were sent by Allah (swt) to command the people to reject the taaghoot **"And Verily, We have sent among every ummah a Messenger (proclaiming) 'Worship Allah and avoid Taaghoot'"** (an Nahl 16:36)

It is common all over the ummah to hear the call for unity. Allah (swt) and His Messenger (saw) commanded unity and prohibited division throughout the Qur'an and Sunnah, Allah (swt) says **"And verily, this your ummah is one ummah and I am your Lord so have taqwa of Me. But they have broken their affair into sects each party rejoicing in that which it has..."** (al Mu'minin 23:52-53) But the Muslim ummah has not become aware of the significance of the ittihaad fikrah [unity concept] nor of what it is. This is because they call for it but they are unable to define it and they are ignorant of the shari'ah method to achieve it. When we reflect over all the elements of Islam that people call to such as jihaad, zakaah etc. it becomes clear that none of these function properly without unity. The most important step for the Muslims to take at this time is the understanding and application of unity. But first we must know its reality and how to achieve it. And then we must apply it immediately and not delay this command.

Unity [ittihaad] according to Islam is the common bond upon the basis of the Islamic beliefs and according to a common leadership [Imaamah]. The importance of this unity under one Imaam was such that a believer could be killed if he tried to disrupt this unity, A'rafajah reported that Nabi (saw) said **"If someone comes to you when you are united over one man and wants to break your strength and divide your jama'ah kill him."** (MUSLIM) These then, are the two main elements of Islamic unity and this subsequently means that the prohibited division [tafarruq] is also mainly defined as splitting away from either of these two matters, that is a'qeedah or the common leadership of the global Muslim ummah.

For the Muslim ummah to become strong and unified they must unite upon the full Islamic a'qeedah and reject anything which is added to it and reject anything that is not firmly established by the evidence of the Qur'an and Sunnah. Particular attention must be paid to the deficiencies that are common to the time and place. The most important element of the a'qeedah is tawheed and it is in this pillar of imaan that much of the people are straying today by failing to reject the shirk of the rulers who have adopted the right of legislation. The one who adopts the right to legislate independent from Allah (swt) becomes a taaghoot, **"Have you seen those who claim to believe in that which has been sent down to you and to that which was sent down before you and they wish to go to judgement to the taaghoot while they have been commanded to reject them..."** (an Nisaa' 4:60) And he is excluded from Islam and the kuffaar are also those who support the taaghoot, recognise the taaghoot and fight for the taaghoot. If this kufr is recognised and rejected then it establishes a basis for the validity of the actions and a basis for the work to revive Islam, **"Whoever rejects taaghoot and believes in Allah then he has grasped the most trustworthy handhold that will never break..."** (al Baqarah 2:256) Islam can not be revived by those who do not reject the taaghoot and it can not be revived by those who are telling the people to obey the taaghoot, just as the deen can not be established by those who fight for the taaghoot. If we have the correct a'qeedah and are upon the pure tawheed then we can achieve the first pillar of unity by making walaa' (allegiance) and ikhwah (brotherhood) with those who are upon this, Allah (swt) says **"The believers are a brotherhood"** (al Hujuraat 49:10) and **"Your friends are Allah, His Messenger and the believers, those who establish the Salah, pay the zakah and bow down..."** (al Maai'dah 5:55) The second pillar of unity is that the Muslims accept a common leader who will lead them in the time of weakness and in the time of strength by commanding them in ma'roof and organising their affairs of the deen and the world. This common leadership is an obligation at all times and Allah (swt) never allowed the Muslims to be leaderless and disunited as is established from much evidence and as is established from the life of Nabi (saw) who unified the Muslims before the establishment of darul Islam and who led them from the stage of weakness to the stage of strength. Allah (swt) did not allow the Muslims to remain as isolated individuals nor did Allah (swt) allow the Muslims to remain as independent conflicting groups but rather the Muslims were prohibited at all times from disunity and were firmly commanded to be united under a common leadership **"And hold fast to the rope of Allah and do not be divided..."** (aali I'mraan 3:103) This leadership is achieved by

appointing one man through the baya'ah (pledge of allegiance) and that all Muslims should follow by giving the baya'ah of obedience to the Imaam that they should listen and obey to his commands and work under him as one collective body in order to make the deen dominant over the world.

On analyzing the Muslim groups we see that they are working to establish Islam but they have adopted a method that is in contradiction to its own objectives. They are seeking the support of the armies while the armies are the kuffaar who are protecting the regimes of taaghoot and fighting in their cause, Allah (swt) says **"...those who disbelieve fight in the cause of Taaghoot..."** (an Nisaa' 4:76) So far from being a support point, they are in truth an obstacle and an enemy. It is undoubtedly a kufr act to make wilaayah (allegiance) and unity with the armies of the taaghoot and any other kuffaar, Allah (swt) says **"...But as for those who disbelieve their awliyaa (friends, allies, supporters) are Taaghoot..."** (al Baqarah 2:257) and **"The believers should not take the disbelievers as friends rather than the believers. Whoever does that has nothing to do with Allah."** (aali I'mraan 3:28) Instead of hoping for the support of munaafiqeen who kill and torture Muslims, the ummah should be unifying, preparing and building their own support and the existing armies should first be called to reject the taaghoot and correct their own a'qeedah. Their other major error is that they call for unity but have opened the way for division by making the existence of groups permissible and even obligatory. Once we divide the ummah in this way it becomes impossible to prevent the constant divisions occurring as each group considers their own group as a part of the revival, new groups will constantly form and existing groups will continue to divide. But in truth, disunity cannot be removed by further disunity and it is known by necessity that division will not lead to unity, as they are opposites. Allah (swt) proved to us His own tawheed by directing us to reflect upon the supremacy of having one commander rather than there being many leaders in constant disputation, **"Allah puts forward a similitude, a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison. All praise to Allah, but most of them know not."** (az Zumar 39:29) Therefore, Allah (swt) commanded us to establish the deen through unity and not through division **"...establish the deen and do not make divisions in it..."** (ash Shura 42:13)

The Muslim groups have made the grave error of prohibiting the existence of a common Imaam in the stage of weakness and it is this diseased thinking that is preventing the revival of Islam. If all of the groups were united behind one man then this would change everything but instead they choose to constantly divide and collide with each other. This was not the Islam of the Prophet (saw) and the sahaabah. The Muslims should not think as groups and individuals but rather they should think and act as one ummah and this is meaningless without being applied by the means of a common leadership, it is reported that U'mar ibn al Khattab said **"There is no Islam without Jama'ah and there is no Jama'ah without Imaarah and there is no Imaarah without obedience"** (DAARIMI) Islam commanded us to be organised and unified at all times and this was whether the Muslims were powerful or not, Abdullah ibn A'mru reported that Nabi (saw) said **"It is not allowed for any three of you to remain in a deserted place without appointing one as ameer"** (AHMAD) There is no doubt that Islam is comprehensive and superior and Islam does have a system for the stage of weakness just as it has a system for the stage of strength and that system is unity under one leader. The Muslims are like one body and the body is made up of many systems that all function under the leadership of the head, if the head did not command the body then the body would cease to function and similarly the ummah is divided and weak without excepting the command of one leader, Nabi (saw) is reported by Numaan bin Basheer to have said **"The believers are like one body, if his head is in pain the whole body aches with fever and sleeplessness."** (BUKHAARI, MUSLIM) It does not matter whether the body is weak or strong, it still must be controlled by the head, and the same is with the ummah. In fact, unity and leadership is needed even more so in the time of weakness than in the time of strength and so the Muslims should not neglect Imaamah but they should recognise it as the solution, Hudhayfah reported that Nabi (saw) commanded him if he should see the time of division [tafarruq] **"Cling to the jama'atul Muslimeen [united Muslim ummah] and their Imaam"** (MUSLIM, BUKHAARI) and Abu Hurayrah reported that Nabi (saw) said **"The Imaam is a shield behind which the people fight and protect themselves..."** (BUKHAARI, MUSLIM) So if the Muslims neglected Imaamah then they would have no shield as their efforts, resources and people would become scattered and weak. It is no good for people to say they want unity but do not want leadership because unity is non-existent without leadership. To prevent the existence of one leader for the whole ummah in the stage of weakness is to prevent unity and revival and it enslaves the Muslims to their enemies. In this time of weakness, remaining leaderless and divided would only worsen our condition but Allah (swt) never commands us to that which is worse, Allah (swt) says **"...Allah desires ease for you and does not desire hardship for you..."** (al Baqarah 2:185) and **"...Allah does not want to place you in any difficulty..."** (al Maai'dah 5:6) This system of unity is the method of Nabi (saw) and it is that which we were commanded with and whoever opposes the path of Nabi (saw) will never be successful, Allah (swt) says **"If anyone contends with the Messenger, even after the guidance has been plainly conveyed to him and follows a path other than that of the believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge."** (an Nisaa' 4:115)

This is an introduction to the ittihaad fikrah (unity concept) that is missing in the Muslim world. Many people call for unity but they at the same time are unable to define it and they do not know how to achieve it. However, Allah (swt) explained to us the meaning of unity and Allah (swt) gave us this method of unity and leadership in order to organize and progress as one ummah and if we neglected engaging in this duty then we would be dying the death of ignorance and rebelling against the laws of Allah (swt), Ibn U'mar reported that Nabi (saw) said **"Whoever separates his hand from obedience will meet Allah on the day of rising with no excuse and whoever dies without a baya'ah upon his neck he dies the death of jaahileeyah."** (MUSLIM)

If the Muslims unify in a'qeedah and under one Imaam, then they will become strong and their resources and efforts will be co-ordinated globally, but if they remain as isolated individuals and groups then they are disobedient to Allah (swt) and are walking a path that can only end up in ruin. Therefore whoever fails to understand and implement the shari'ah method of unity, then he is part of the problem and is contributing to the suffering of the ummah and is disobedient to Allah (swt) and Nu'maan bin Basheer reported that Nabi (saw) said **"The Jama'ah is a mercy and disunity a punishment"** (IBN ABI A'SIM, AHMAD)

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