

ALLAH DID NOT GIVE US PERMISSION TO BE LEADERLESS

AND DIVIDED AT ANY TIME

an Nizaamul Imaarah - [The System of Authority]

1. Power (shawkah) or the existence of darul Islam, is not the cause (sabab) or reason (illa) for unity (ittihaad) in Islam. The command to unity is general (a'mm), it is a command in itself. Usaamah bin Shareek reported that Nabi (saw) said **“If a man comes out to make division [yufarriq] between my ummah then strike his neck.”** (NASAA'I) The evidences (adillah) that called for Unity did not make power a condition (shart) of that unity. It should be realised that it is impossible to be unified in reality without unifying under one leader (Imaam) and organizing our collective affairs and duties under him by giving baya'ah (the oath of allegiance and obedience) and listening to him and obeying him in that which is ma'roof. Ibn A'baass reported that Nabi (saw) said **“He who sees anything in his amir which he dislikes should remain patient as there is none who separates from the jama'ah [yufariqul jama'ah] even to the extent of a handspan then dies but he dies the death of jaahileeyah.”** (BUKHAARI Eng/Arabic vers. vol.9 [no.177, 257] MUSLIM [no. 4559])

2. The need for unity and the benefits of the existence of an Imaam are needed in the stage of weakness just as they are needed in the time of strength. In fact, the Muslim Ummah is in even greater need of unifying behind an Imaam in the time of weakness. Hudhayfah reported that Nabi (saw) commanded him, if he should see the time of fitnah and tafarruq **“Cling to the Jama'atul Muslimeen and their Imaam.”** (BUKHAARI Eng/Arabic version vol.4 [no.803] & vol.9 [no.206], MUSLIM [no.4553]) So not only is unity under an Imaam needed for the stage of weakness but the shari'ah specifically commanded unity under the Imaam as a solution to the time of division, fitnah and weakness.

3. Tafarruq [division] is prohibited generally. **“And hold fast to the rope of Allah all of you together and do not divide [la tafarruq]...”** (aali I'mraan 3:103) The absence of power was not made an exception to the prohibition of tafarruq. Tafarruq does not only mean dividing on the basis of a'qeedah as some erroneously claim. Tafarruq has been prohibited generally and it definitely includes separating from the Imaam and the jama'atul Muslimeen by renouncing the baya'ah, or separating from obedience in order to become independent or to make groups independent from the unified body of believers under the Imaam. This is proven by the following hadeeth and many others similar to it, A'rfajah bin Shuraih reported that Nabi (saw) said **“...So whoever tries to divide [yufarriq] the affairs of this ummah while they are united (jameea'n) then strike him with the sword whoever he is.”** (MUSLIM [no. 4564])

4. We have been commanded to follow the example [uswah] of Muhammad (saw). The example that Nabi (saw) and the sahaabah set for the stage of weakness was that of Imaamah [leadership] and ittihaad [unity], they were not divided into independent groups in pre-hijri Makkah. There is no permit to ignore this aspect of the example of Nabi (saw) and Allah (swt) intended this guidance for the Muslims. There is no justification to adopt some parts of the example of Nabi (saw) and leave others. **“Then is it only a part of the Book that you believe in and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what you do.”** (al Baqarah 2:85) Unity under a leader was never abrogated as the later wahi only further commanded unity and leadership. Also, the circumstances of Nabi (saw) being without darul Islam never arose again so abrogation of the example of Nabi (saw) in these circumstances is impossible. This is because the circumstances of the abrogating [naasikh] daleel must be the same as that of the abrogated [mansookh] daleel.

5. Rationally, unity is better for the ummah than division and this is true at all times. This rational fact is also confirmed by the wahi, Allah (swt) says **“Verily, Allah loves those who fight in His cause in rows as if they were a solid structure.”** (as Saff 61:4) and It is reported that Nabi (saw) said **“Certainly Shaytaan is with one and is further away from two. Whoever of you desires the felicity of paradise should cling to the jama'ah (falyalzamil jama'ah).”** (TIRMIDHI & similar from AHMAD) And division was described 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]) and Allah (swt) says **“Say: ‘He possesses the power to send calamities on you from above and below or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other.’ See how We explain the Signs so that they may understand.”** (al An'am 6:65) 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 the jama'ah (yufarriqa jamaa'atakum), kill him.”** (MUSLIM kitaabul Imaarah [no.4567]) So it is clear that unity is a source of strength whereas disunity leads to weakness, so imposing disunity on the ummah due to the absence of darul Islam is definitely not from Islam because Allah (swt) does not command the ummah to that which is worse for it, 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)

6. Unity leads to strength. This is rationally correct and it is also proven by ayaat and ahadeeth **“And obey Allah and His messenger And do not dispute [tanaaza'u] (with one another) lest you lose courage and your strength depart...”** (al Anfaal 8:46) and is proven by the example of Nabi (saw) and the sahaabah who were unified in the stage of weakness and then established power by the will of Allah (swt). In addition to this if we look to the example of Nabi (saw) we see that when he (saw) was seeking nussrah he was the Imaam of the whole ummah and not just one leader of a group among many independent and divided groups. When Nabi (saw) was given nussrah he was the Imaam of the ummah, anything other than this is against the example of Nabi (saw) and leads to conflict of efforts and division of resources and weakening of activities and absence of beneficial co-operation and co-ordination. We see this now with several groups competing with each other for the support of one army and the efforts of groups undermining each other accidentally and deliberately in many cases. Allah (swt) commanded the Muslims to establish the deen on the basis of unity and not on the basis of division **“...Establish the deen and do not make divisions in it...”** (ash Shura 42:13)

7. As with the whole of the shari'ah, the conditions of the khaleefah are in the best interests of the deen and the ummah. The false condition of power is a harmful condition as it imposes disunity, confusion, weakness and leaderlessness on an ummah that is already weak. This fabricated condition contradicts the objectives of the shari'ah. Those who talk about this erroneous condition have confused it with the personal inability of an individual khaleefah to give commands and receive information. Such personal inability may be caused by something specific and intrinsic to himself, such as the physical disability of being deaf, dumb and blind or it could be caused by circumstances that are specific to himself such as capture by the enemy and when rescue is not expected. In these two situations the khaleefah would not be able to command and lead the ummah and his replacement with another Imaam would solve the problem of

leaderlessness for the ummah. As for the situation when the ummah as a whole does not have power, bringing another Imaam would make no difference to the circumstances as the lack of power here is not related to specific individuals but is related to the common circumstances. Therefore people should not confuse these two totally different matters of a situation where power and darul Islam does not exist with inability that is specific to an individual. The first matter is related to a shared situation of weakness but where leadership of the people and unity is still possible, whereas the second situation is related to the inability of a specific individual to command and lead the ummah and this incapability could be present whether the ummah is in power or not. The invention of false conditions is like making haraam what Allah (swt) has made obligatory. Aishah reported that Nabi (saw) said **“...What is the matter with men who make conditions which are not in the Book of Allah a’zza wa jall. Every condition not in the Book of Allah is invalid (baatil), even if it is one hundred conditions...”** (BUKHAARI [Eng/Arabic vol.1 no.446 vol.3 no.364, 377, 735, 737, 889, 893], MUSLIM, IBN MAAJAH) If Allah (swt) would have placed such a condition as power on the commands of unity [ittihad] and leadership [Imamah] then Allah (swt) would have conveyed this to us clearly, considering the importance of the matter, but we do not find this condition in the hundreds of ahadeeth and numerous ayaat that deal with these commands and Allah (swt) told us **“...And your Lord was never forgetful.”** (Maryam 19: 64)

8. The shari’ah does not command us to abandon the whole system of Islam if it is impossible to fulfil every detail of it. Rather, the shariah established the principle of istita’ah [to do as much as possible]. Therefore we must do as much as we can of the obligations. Abu Hurayrah reported that Nabi (saw) said **“...If I command you to do something then do as much as you are able...”** (BUKHAARI Eng/Arabic vol.9 [no.931], MUSLIM [no.3095]) and Allah (swt) said **“So have taqwa of Allah as much as you can and listen and obey...”** (at Taghaabun 64:16) and A’bdullah ibn U’mar said ‘We gave the baya’ah to Rasool Allah (saw) upon listening and obeying, he (saw) used to say: **“In as much as you are able.”** (BUKHAARI Eng/Arabic vol.9 [no.309], MUSLIM [no.4604]) A’bdullah ibn A’mr ibn al Ass reported that Nabi (saw) said **“...Whoever gives baya’ah to an Imaam giving him the clasp of his hand and the fruit of his heart, let him obey him as much as he can...”** (MUSLIM [no.4546]) So this principle was made general for all obligations but it was mentioned with even more emphasis with regards to Imamah and listening and obeying. So when we apply it to the following questions... Can we have a leader now? Yes. Can we be unified now? Yes. Can we collect and distribute the zakah under this leader? Yes. Can we prepare for the obligations under the leader? Yes. Can we seek to establish darul Islam under this leader? Yes. Can we gather our resources, efforts and knowledge under this leader for the maximum benefit of the ummah? Yes. What would be better, a town of twenty-five thousand Muslims being united under one man or to remain as scattered individuals and dozens of groups? What would be better, thirty million Muslims in western Europe united under one man or for the people to remain as scattered individuals and hundreds of groups? What would be better, a world of one and a half billion Muslims being united under one man or to remain as millions of scattered individuals and thousands of groups? Do people think that Allah (swt) wanted division and weakness for us rather than unity and strength? **“They measure not Allah his rightful measure...”** (al Hajj 22:74)

9. People have confused ‘Darul Islam’ with ‘khilaafah’. ‘Darul Islam’ is the land that is controlled and protected by the Muslims and where the shari’ah is implemented completely and ‘khilaafah’ is the succession of leadership of the Muslim ummah. Power is a condition of darul Islam, it is not a condition of khilaafah. These two matters are different in their reality, rules, conditions and methods of establishment. Khilaafah is established by the baya’ah whereas darul Islam is established by nussrah or by removal of the existing force. There can be no darul Islam without the existence of Imamah as appointing the Imaam, listening and obeying are part of the shari’ah and the application of the shari’ah is organized by the Imaam and it revolves around him. Therefore Imamah comes before darul Islam and thus Imamah can and should exist before the establishment of darul Islam. Therefore, darul Islam is not a condition of Imamah but rather, Imamah is a condition of darul Islam. Two rules can not both be conditions of each other because a condition [shart] must be in place before the rule [hukm] can apply.

10. Those who say that Nabi (saw) was not a leader [Imamah] have clearly contradicted the Qur’an and Sunnah. Nabooah [Prophethood] and Risaalah [Messengership] generally establish Imamah [leadership] in a man as the messengership is not only in belief but also in actions. The application of these rules related to action need explaining, demonstrating and organizing and this is performed by the Prophets. In addition to this, the Prophets commanded the people to reject all kufr law and obey Allah (swt) **“We sent to every ummah a messenger (declaring) ‘Worship Allah and reject Taaghoot’”** (an Nahl 16:36) This means that the people who followed the truth from Allah (swt) would reject the existing leaders and take the Prophets as their leaders. There is no doubt in this, it is clear that the Prophets were to be obeyed and were the legitimate leaders whether they had power or not as Allah (swt) says **“We never sent any messenger except for him to be obeyed by the permission of Allah”** (an Nisaa’ 4:64) The role of the Prophets was to govern the affairs of the people at all times, in weakness and in strength, some of the Prophets never had power such as I’sa (as) and Loot (as), additionally, others who did have power eventually, were still clearly the legitimate leaders although they lived within the regimes of powerful leaders such as Moosa (as) at the time of Fira’wn. Abu Hurayrah reported that Nabi (saw) said **“The prophets ruled (tasoosuhum) over the affairs 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 [4543-4544], BUKHAARI [English version vol.4 no.661]) So the khulafaa succeeded the Prophets in leadership over the people but they did not succeed them in Prophethood. The leadership [Imamah] of Muhammad (saw) existed in the time of strength and in the time of weakness, and the khulafaa succeed him in this. Therefore leadership in Islam is not established due to power but it is established due to the command of Allah (swt), the deen of Islam always operates under a leader. Therefore obeying the khaleefah is not done because he possesses power but he is obeyed because he, like a Nabi [Prophet], is the legitimate leader [shari’ Imamah] in the sight of Allah (swt) even if powerful leaders exist. Whoever disobeys the Imaam is sinful whether the Imaam has the ability to punish him or not and this is why the shari’ah warns about the one who disobeys the Imaam in many ahadeeth, Nabi (saw) said **“...he who disobeys the amir disobeys me.”** (BUKHAARI Eng/Arabic vol.4 [no.204], MUSLIM [no.4518-4523] from Abu Hurayrah) Nabi (saw) was obeyed by the Muslims even though they were weak in Makkah and other leaders existed but their kufr leadership was rejected as Nabi (saw) was the shari’ Imamah i.e. the legitimate leader in the Sight of Allah (swt).

Conclusion

Finally we ask, is the example of Nabi (saw) a comprehensive example or is it a limited and inadequate one? Allah (swt) said **“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) So we know that we have been commanded to take the example and method of Nabi (saw) in all shariah commands

until the text specifically prohibits or restricts this. We also ask, is the example and guidance concerning leadership in Islam comprehensive or is it limited and inadequate? We know that it is comprehensive guidance, Allah (swt) says **“We have revealed to you the Dhikr (Reminder) that you may explain to mankind that which has been revealed to them.”** (an Nahl 16:44) Thus the guidance and example concerning leadership includes the time of weakness and strength and this is why the bay’ah that the Prophet (saw) took from his companions included the phrase **“...in hardship and in ease...”** (This part of the bay’ah was reported by BUKHAARI Eng/Arabic vol.9 [no.178]& MUSLIM [no.4538-4541] from U’baadah bin as-Saamit and in a different hadeeth by MUSLIM [no.4524] from Abu Hurayrah) The shariah must guide in both these situations because in reality people encounter both of these situations **“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...”** (an Nahl 16:89) So just as the Muslim ummah needs to be led and unified in the time of weakness the shari’ah provided them with leadership for this time and it is only the decision of people to abstain from giving baya’ah to the amirul mu’mineen which prevents them from fulfilling this obligation.

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