

The Only Way Forward For the Muslim Ummah an Nizaamul Imaarah - [The System of Authority]

The most important issue for the Muslim ummah is tawheed (affirming the unity of the Essence, Attributes, Rights and Acts of Allah (swt)) as it is the reason for our existence, the basis of the shari'ah and the motivation for all actions, Allah (swt) says **"I have not created the Jinn and mankind except for my worship"** (adh Dhaariyaat 51:56) and we know that entry into shirk (associating partners with Allah (swt) in His acts, rights or attributes) will make all other actions invalid, Allah (swt) says **"And indeed it has been revealed to you as it was to those before you [saying]: 'If you commit shirk with Allah, surely your deeds will be in vain and you will certainly be amongst the losers'."** (az Zumar 39:65) and **"Verily, Allah will not forgive shirk with Him but He forgives less than that of whomever He wills"** (an Nisaa' 4:48)

When we look to the Muslim world, we see that the a'qeedah (beliefs) has been neglected so that many are engaged in shirk and kufr without realising it, Allah (swt) warns us **"But most of them believe not in Allah except that they are mushrikoon."** (Yusuf 12:106) There is a great need then, to be upon correct a'qeedah and study it in detail and avoid that which contradicts it, it is also important to recognise and avoid the common forms of kufr and shirk which are prevalent in one's location and time. Today some of the main forms of kufr and shirk include recognising, legitimising, obeying and voting for man-made and whoever engaged in this would become a mushrik because legislation (tashri' or tahaakum) is a right of Allah (swt) alone, Allah (swt) says **"The Hukm is for none but Allah"** (Yoosuf 12:40) and **"And none can share in his Rule [Hukm]"** (al Kahf 18:26) So anyone who legislated or called for exclusive obedience for himself would become a Taaghoot (that which is worshipped or obeyed in contradiction to Allah (swt)) and anyone who gave allegiance, obedience and support to this Taaghoot would also become a kaafir **"Have you seen those who claim that they believe in that which was sent down to you and before you and they wish to go for judgement to the Taaghoot while they have been commanded to reject them? But Shaytaan wishes to lead them far astray. And when it is said to them 'Come to what Allah has sent down and to the messenger' you see the munaafiqeen turn away from you with aversion. How then when a catastrophe befalls them because of what their hands have sent forth they come to you swearing by Allah, 'We meant nothing more than goodwill and conciliation'."** (an Nisaa' 4:60-62) This is because there is no imaan even for the one who has not rejected the taaghoot let alone the one who willingly submits to it, Allah (swt) says, **"Whoever disbelieves in Taaghoot and believes in Allah then he has grasped the most trustworthy handhold..."** (al Baqarah 2:256) This means that all the rulers today who are legislating independent from Allah (swt) are mushrikeen and their armies are also kuffaar as they give allegiance to these tawaagheet and they obey them, protect them and fight for them and this is clear kufr because Allah (swt) declared that imaan is not complete without rejecting taaghoot and Allah (swt) also clearly described the kufr of those who fight for the taaghoot **"Those who believe fight in the cause of Allah and those who disbelieve fight in the cause of Taaghoot. So fight against the awliya of Shaytan, weak indeed is the plot of Shaytan."** (an Nisaa' 4:76)

Another major form of kufr includes alliance (wilaayah) with the kuffaar and kufr organisations and governments such as the U.S.A., U.K., Saudi Arabia, Pakistan, United Nations, Arab League and others, Allah (swt) says **"O you who believe! Take not the Jews and Christians as Awliyaa, they are but awliyaa to one another. And if any amongst you does so, then he is one of them. Verily Allah guides not those people who are zaalimoon."** (al Maa'idah 5:51) It is most important that people avoid such things and then build their Islam upon this tawheed.

After this, Islam then gives priority to certain issues such as life and death issues (e.g. protection of the Muslims life, honour etc.), the salah (prayer) and establishing the deen of Islam as a whole (iqaamatud deen), so that we are governed by Islam in every detail. One of the most important issues included among these priorities is ittihaad (unity). The Muslims were prohibited from being disunited and they were commanded to be one group under one leader at all times (not only when they have power or darul Islam), Allah (swt) says **"And Hold fast to the rope of Allah all together and be not divided..."** (aali Imraan 3:103) and this is supported by many ahadeeth and other ayaat, e.g. Usaamah bin Sharik reported that Nabi (saw) said **"Whoever comes out to make division in my ummah then strike his neck"** (NASAAT) So this and other similar ahadeeth showed that unity was so important that a Muslim could be executed concerning it, and we know that a Muslim is very precious and that under normal circumstances it was one of the most severe sins to harm, fight or kill a Muslim e.g. Allah (swt) says **"...if anyone killed a person not in retaliation for murder or for spreading corruption on the earth, it would be as if he had killed the whole of mankind..."** (al Maai'dah 5:32) and **"And if anyone kills a believer deliberately his recompense is hell to remain therein forever..."** (an Nisaa' 4:93) So all of this means that disunity is even more severe than the death of one believer. This is correct as we see that disunity leads to the death and suffering of many believers and it also leads to confusion, weakness and disobedience to Allah (swt).

Allah (swt) did not leave us wandering in our suffering but rather Allah (swt) made us a clear path to escape from all our problems so that we can reach the highest levels of paradise. Allah (swt) gave us a clear aim in life and that is to worship Him by obeying all of His commands and by rejecting that which is against Allah (swt). Allah (swt) gave us a clear method to unity and that is by uniting upon the correct belief, Allah (swt) says **"And the believers are a brotherhood"** (al Hujuraat 49:10) and by uniting the affairs of our deen and duniya by appointing one leader (Imaam) who will lead us according to the Qur'an and Sunnah in the stage of weakness (i.e. before the existence of darul Islam) and in the stage of strength (i.e. after the establishment of darul Islam). We can not be united except by being under one leader and this was the path of Nabi (saw) who united, organised and led the sahaabah in the time of weakness and in the time of strength and we know that unity leads to strength both from ratiun and from divine text, Allah (swt) says **"...And do not dispute (with one another) lest you lose courage and your strength depart."** (al Anfaal 8:46) and 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])

From the commands of Rasool Allah (saw) is that the Muslims should always be united under one Imaam and this is for all times. Imaamah succeeded the system of naboowah (prophethood) in organizing the affairs of the ummah and uniting them and there was no alternative system for Islam, Islam did not allow us to remain as isolated individuals and it prohibited division into independent groups each an authority only unto themselves, the only system for the believers was that of unity under one leader. The time of weakness and

division was not an exception to unite under one Imaam but rather, the Sunnah of Nabi (saw) and his commands established that clinging to Imaamah was the solution to the time of division and weakness. This is proven by the following hadeeth, Hudhayfah ibn al Yaman said 'The people used to ask Rasool Allah (saw) about the good, but I used to ask him about the evil for fear that it might overtake me, so I said, 'O Rasool Allah, we used to be in ignorance (jaahileeyah) and evil (shari) then Allah brought this good to us. So is there any evil after this good? He (saw) said **"Yes"** I said 'And is there any good after that evil?' He (saw) said **"Yes, but it will be tainted (literally by 'smoke')"** I asked 'What will that smoke be?' He (saw) said **"A people adopting ways other than my sunnah, guiding others with other than my guidance, you will recognise some (of their deeds) and not recognise others."** I asked 'Then is there any evil after that good?' He (saw) said, **"Yes, callers at the gates of Hellfire, whoever responds to their call will be thrown into it."** I said 'O Rasool Allah describe them to us.' He (saw) said, **"They will be from our own people and speak our language."** What do you order me to do if I should see that?' He (saw) said, **"Cling (talzamu) to the jama'atul Muslimeen and their Imaam."** I said 'And if there is no Jama'ah and no Imam?' He (saw) said **"Then keep away from all those groups (firaq) even if you have to bite upon the root of a tree until death overtakes you in that condition."** (BUKHAARI English/Arabic version [vol.4 no.803] and [vol.9 no.206], MUSLIM [no.4553]) It is also reported that Nabi (saw) said **"The heart of a believer does not show hatred or rancour in three things – Performing good deeds for the sake of Allah alone, obeying those in authority (wulaatul umoor) and clinging to the Jamaa'ah. Since their supplication encompasses those who are behind them."** (AHMAD [4/80] TIRMIDHI [no.2567] AL HAAKIM in 'al Mustadrak' and he said 'saheeh' and also according to AL HAYTHAMI in 'Majmu'az Zawaa'id' [1/137])

We therefore say that it is an obligation upon the whole Muslim ummah to give baya'ah (the pledge of allegiance) to this Imaam and to listen to him and obey him. This is based upon much clear evidence from the Qura'n and Sunnah e.g. A'bdullah ibn U'mar reported that Nabi (saw) said **"Whoever separates his hand from at-Taa'ah (obedience to the khaleefah) then he will meet Allah on Yawmil Qiyaamah with no hujjah (excuse or proof) and whoever dies without a baya'ah upon his neck (meaning allegiance to the khaleefah/Imaam) then he dies the death of jaahileeyah."** (MUSLIM kitaabul Imaarah [no.4562-4564]) Therefore, whoever deliberately is not with the Imaam by the baya'ah and is not obeying him then he or she is sinful. However, considering that it is a time of confusion and that the ummah has been divided into illegitimate countries, sects and groups then we hope to Allah (swt) that there is an excuse for those who are dedicated to studying this issue sincerely, as maybe it is the first time they have heard the evidence. And Allah (swt) knows best.

Islam stressed the necessity of the continuation of Imaamah in all conditions unless he (the Imaam) became guilty of kufr, U'baadah bin Saamit said 'The Prophet called us, and we gave our baya'ah to him. He imposed on us the duty to **"Listen and obey in what pleases us and in what displeases us, in hardship and in ease whatever our personal preference, and that we should not withdraw authority from those who have been entrusted with it unless you see open kufr (kufraan buwaahan) from which you have from Allah a clear proof (burhaan)"** (MUSLIM kitaabul Imaarah [no.4541] and similar from BUKHAARI Eng/Arabic [vol.9 no.178]) It is clear that Islam is comprehensive and covers all times and all issues. Islam gave the answers for the difficult time and the easy time, the weak time and the strong time. Islam was organized and not disorganized and thus Allah (swt) guided Muslims to unity at all times and never opened the doors to division. Even if there were only a few Muslims then they should be unified and organized as one group under one ameer, A'bdullah ibn A'mru ibn al Ass reported that Nabi (saw) said **"It is not permissible for any three of you to remain in a deserted place without appointing one of you as ameer."** (AHMAD) It is clear from this that under all circumstances the Muslims were to be organized under imaarah (authority of one leader) and never abandon it. If even the smallest amount of believers were not allowed to remain leaderless, divided and disorganised then this sin would be even more severe if the global ummah was to neglect this command.

Therefore an Imaam (i.e. khaleefah) has been appointed who meets the conditions of the Qur'an and Sunnah and we work as one ummah and one collective body under him in order to call the whole Muslim ummah to be upon tawheed and to work under this Imaam so that we can establish Islam fully and also then carry Islam to the whole of the world.

We believe this is the clear path of the messenger of Allah (saw) as it was with all messengers, the path of tawheed and unity, Allah (swt) says **"...establish the deen and do not make divisions in it..."** (ash Shura 42:13) and **"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'mininun 23:52-53) and **"Verily, this ummah of yours is one ummah and I am your Lord, so worship me."** (al Anbiyaa 21:92) We do not believe there is any excuse for the Muslim ummah to be disunited and we do not believe that the absence of power is an excuse and nor is it a condition for unity and leadership. Rather we have been commanded with it and it is within our capability to unite now by recognising the hukm (judgement) of Allah (swt) for this situation and then recognising the Imaam and giving baya'ah to him and then listening to him and obeying him. We have much evidence to prove the correctness of this position and as of yet we have not met anyone who has a shred of daleel (evidence) to prove this wrong, and until we do, we shall continue, insha'Allah.

When Islam started and the final Messenger arose, he (saw) was one person and then a few people believed in him and followed him. Nabi (saw) continued to lead the Muslims in the stage of weakness despite their few numbers and they became victorious. This is the way Islam started and indeed it shall return this way, Ibn U'mar reported that Nabi (saw) said **"Verily Islam started as something strange and it will again revert to being strange just as it started, and it would recede between the two mosques just as the serpent goes back into its hole."** (MUSLIM kitaabul Imaan [no.271]) We therefore ask you to look at this matter sincerely and not to follow anyone blindly but to care for your own soul and realise that there is urgency to obey Allah (swt) in everything, including unifying under the Imaam.

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