

A Question about the Method of Establishing Khilafah 1

The Obligation and Time To Establish Khalifa of Rasulullah In The Earth.

Jan. 8, 2009 - [PRLog](#) -- In the Name of Allâh

Question: Salam Alakum. What I understand from your lectures is that you believe the method to re-establish Khilafah is through Jihad. Can you respond to this?

“Another view that is being addressed to the Ummah is the concept of fighting the rulers and that through military struggle Islam will return to the world stage. Again this is based upon a particular Hadith. It has been narrated from many sources including Imam Muslim that the Prophet (saw) said, .Do not challenge the people of authority unless you see explicit Kufr of which you have clear proof from Allah(from Islam).. Ibn Kathir in his Tafseer states that if the Khaleefah reverts to the rule of disbelief, he would be fought until he returned to the implementation of Islam and the Shari’ah.

Ibn Hajr in his Fateh al-Bari also states that if he becomes a Kafir, or changes the Shari.ah he should be fought and removed. This view is also mentioned in Nayl al-Awtar and supported by Imam Shawkani. That is, if the ruler rules by other than the Shari’ah he is fought until he either repents or is removed. However that is the only situation that it applies to i.e. the ruling of a Khaleefah who resorts to the Kufr ruling and disobedience to Allah. It does not relate to the Khaleefah becoming tyrannical and also does not relate to his personality becoming corrupt. In which case obedience to him is binding and the Muslims should still pray behind him and fight Jihad behind him.

However, these Ahadith are not connected to the current situation. They are all connected to revolt and rising against the Khaleefah and are titled under the subject of .Khurooj min al Khaleefah. i.e. rising against the authority of a Khaleefah or an Imam.

The current situation is not that of the Khulafaa’ who used to rule by Islam and then turned away from Islam. The current problem is also not merely related to removing a ruler by killing him. Rather, entire systems of Kufr have been implemented over Muslims for over 76 years, none of the rulers have ever ruled by the Shari.ah and none of them are Khulafaa’ within a Khilafah. The systems that they are applying are either monarchies or Capitalistic with some sort of democratic framework. Hence, the reality isn.t that of removing a bad Khaleefah within an Islamic State. The reality is of uprooting an entire Kufr system, including it.s ruler, to again establish Dar ul-Islam. The current rulers are not comparable in any way to Khulafaa’ who have introduced one Kufr law into the Khilafah. Hence these Ahadith, which have always been understood in the context of Dar ul-Islam i.e. where Islam is implemented and the Muslims possess the security, do not apply upon the current situation. The reality which they address is that of removing a Khaleefah who rules with Kufr within the Islamic State, not that of uprooting an entire Kufr system merely by fighting and killing the ruler of that system.

The only situation that is comparable from the evidences is the establishment of the Islamic State for the very first time by the Prophet(saw) and the struggle which he (saw) went through in order to establish this State and change Dar ul-Kufr to Dar ul-Islam. This is the struggle which he (saw) referred to in the Hadith of Hamza and as is illustrated in the Books of Sunnah and Seerah. As that is the only instance in which a complete system of Kufr existed and was changed to a complete system of Islam. So the matter is regarding the changing of a system, not merely a ruler. The Ahadith of fighting, apply to changing a ruler i.e. a Khaleefah who has gone astray not a system, only the struggle of the Prophet (saw) in Makkah applies to the changing of a system. So military struggle is not the method of re-establishing the Khilafah.” - Also,

can you give me your views on Hizb ut-Tahrir. JazakAllah Khair. Salam Alakum.

Answer: Most Islamic groups that were founded after the fall of the khilafa recognize the importance of re-establishing al khilafa again. There was a time during the decades of the eighties and nineties when the Salafi's, Ikhwaan, Jamaat Islami, HT, Jihad groups and even some of the sufi's talked about khilafah. Since then and because of the fact that the West has made it clear that it doesn't like that idea and would not tolerate it, some groups have backed off completely from any talk of khilafah while others toned it down. Only a few remained steadfast in their call to establish the Islamic system again.

The proposed methods that Islamic groups presented for re-establishing al Khilafah are:

1. Through tarbiyyah and then somehow when our condition changes the khilafa will be re-established again. While others say we will do tarbiyyah until the ummah is ready and then we will fight the enemies of Allah.
2. By reaching to power through participating in the democratic system.
3. The HT method of raising the awareness of the ummah of the importance of khilafa, educating the Muslims on politics, and searching for nusrah.
4. Fighting in path of Allah in order to establish the religion of Allah.

The proponents of the first method have never given the ummah any benchmark to when we have done sufficient tarbiyyah to move on to the stage of implementation and therefore will remain in a perpetual state of tarbiyyah while negating the duty of Jihad.

They also miss the point that tarbiyyah is within one generation and not multigenerational. Meaning the change that Rasulullah brought which started with dawa and ended with jihad was within the lifetime of one generation. It all happened within 23 years. Every other successful change in the ummah occurred within one generation. History is a testimony to this.

The promoters of change by participation in democratic elections started out by stating that democracy is kufr and we do not believe in it but we are using it as a vehicle to reach to power and after we reach to power we will implement Islam. This is what I heard from every single leading member of Ikhwaan in the late eighties and early nineties. I clearly remember the public discussions that were held on this issue because the Salafi's back then were very much against Ikhwaan on this point. I also remember clearly the private discussion I had with some of the shuyukh of ikhwaan who would reiterate the same point again and again: Democracy is un-Islamic and we are participating in elections but our intentions are to change the system from within.

There are three problems with this method:

First: It is a deception and a lie to use democracy and claim to be adherents to the democratic system but not believe in it. Now deception is acceptable against the enemy if the Muslims are in a state of war with the them. The problem is that the particular groups that are involved in the democratic process do not believe that they are in a state of war with the disbelievers but believe that there is a covenant between the Muslims and the disbelievers. So if we are in a covenant with the disbelievers then it is not allowed to use deception against them and it is not allowed to lie to them. That's the first problem.

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Source Anwar Al Awlaki
City/Town Bandung
State/Province West Java
Zip 40261
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