

The Khilafah (Caliphate) is a Formidable State whose Rulers are Divinely Guided Politicians

(Translated)

Since the Messenger of Allah (saw) was sent, Jibreel said to him ﴿أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ **“Read, ‘O Prophet,’ in the Name of your Lord Who created”** [Al-Alaq 96:1]. It was the destiny of the Muslim Ummah to be a Ummah of "reading" in the name of Allah. Here, reading is not merely perusing books or increasing one's knowledge, but rather a political education for a nation chosen to be a witness to all nations—a political education that instills in them the necessity of viewing the world and what is happening in it—that is, reading the world—from the perspective of Islamic doctrine.

And since the Messenger of Allah (saw), was sent and the words of Allah Almighty were revealed to him: ﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ **“And judge between them ‘O Prophet’ by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you.”** [Al-Ma'idah 5:49]. Muslims practice politics in governance and foreign and domestic relations alike, and this syndrome—religion and governance or religion and politics—will not be broken except by the destruction of the Islamic state.

Imam Ibn al-Qayyim said in “I’lam al-Muwaqqi’in”: “The foundation and basis of Islamic law is wisdom and the well-being of people in this life and the hereafter. It is entirely justice, entirely mercy, entirely benefit, and entirely wisdom. Therefore, any matter that deviates from justice to injustice, from mercy to its opposite, from benefit to harm, or from wisdom to absurdity, is not part of Islamic law, even if it is included through interpretation. Islamic law is Allah’s justice among His servants, His mercy among His creation, His shade on His earth, and His wisdom that most perfectly and truthfully demonstrates Him and the truthfulness of His Messenger (saw). It is His light by which the sighted see, His guidance by which the guided are guided, His perfect cure by which every ailment is healed, and His straight path by which whoever adheres to it is truly on the right path.”

The restoration of the Ummah’s authority and its practice of politics, which is viewing matters from the perspective of Islamic doctrine, to govern the world with revelation, is not an intellectual choice or a cultural demand, but rather a civilizational necessity, a legal obligation, and an existential response for a nation searching for itself after centuries of political alienation, intellectual subservience, and conceptual division between religion and state.

The Muslim Ummah will not have an effective presence in the world befitting the divine mission of stewardship with which Allah has entrusted it, nor a dignified future worthy of its status as the Ummah of revelation, bearing the final message and tasked with bearing witness to the nations on the Day of Judgment unless it resolves to establish a state that implements divine revelation and carries its message to the world through da’wah (invitation to Islam) and jihad (struggle), a message of guidance and light that will lead humanity from the darkness of the "Epsteins" to the light and mercy of Islam.

These concepts are not mere wishes or fantasies, but rather obligations that will remain incumbent upon Muslims until they decide to rise to the challenge and hold fast to the rope of Allah. For Allah Almighty said to them: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً﴾ **“And hold firmly together to the rope of Allah¹ and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be ‘rightly’ guided.”** [Aal-i Imran 3:103].

While these verses were revealed during the time of the Companions (ra), reminding them of their disunity before Islam and the obligation to be grateful for Allah's blessing in uniting them

upon monotheism and forging brotherhood through faith, it is even more fitting for believers today, living in disunity and fragmentation without the guidance of Divine Revelation and without the unifying power of Islam, to appreciate Allah's immense favor upon them in making faith the bond that unites them, especially after experiencing the fires of nationalism, patriotism, and tribalism. They are therefore more deserving of working to restore unity to our nation and to establish a single state that governs us according to the Deen of Allah and unites our energies, so that we may return to what we once were and what we are worthy of being: The best Ummah ever raised up for humankind. ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ **“You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious.”** [Aal-i Imran 3:110].

Although this verse is phrased as a statement of fact, the Quran requires Muslims to treat it as an obligation, not merely as a report. For the statements in the Book of Allah are not simply stories; rather, Allah is educating us in His Book with profound political insight, constantly drawing attention to the necessity of treating Quranic promises as Shari' obligations. When Allah Almighty says: ﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ﴾ **“And We warned the Children of Israel in the Scripture, “You will certainly cause corruption in the land twice”** [Al-Isra 17:4], during the Meccan period of the call to Islam, before Muslims had any dealings with the Jews or engaged in any intellectual or military conflict with them, this was a political address to the Muslim, obligating him to know his enemy and prepare to confront him. This is a call to engage with the Quranic promise by transforming it into a political concept and then making it a duty upon which actions are based, incumbent upon Muslims to be the successors of the Prophet. And when Allah Almighty says: ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“And Allah will never grant the disbelievers a way over the believers.”** [An-Nisa 4:141]. Anyone who views this text as mere news will be perplexed to find that the kuffar (disbelievers) have gained power and influence over the Muslims. However, the politically aware Muslim, who practices politics from the perspective of Divine Revelation, will treat this text as a Shari' obligation. He will see it as a divine command to work diligently and prepare to the utmost to prevent the disbelievers from gaining power over the believers. He will see himself as working for the Deen of Allah and its victory, not merely as someone influenced by the political machinations that threaten the Deen of Allah, standing idly by waiting for a miracle!

Thus, there is a vast difference between the active Muslim politician, illuminated by Divine Revelation, whose steadfastness stems from his conviction that all glory belongs to Allah, His Messenger (saw), and the believers. He embarks on his work in the world, guided by Divine Revelation, fearing none but Allah, and striving with insight to restore the Ummah's power and establish its state. This contrasts sharply with the one filled with wishful thinking and impotence, who desires a victory but one that is merely the victory of the naive, complacent, and humiliated. Such a person is neither among the active workers nor is the nation safe from their subservience.

Politics in Islam is not a partisan gain, nor a project of authoritarianism, but rather a witness to the people. Therefore, reviving Islamic political theory is not merely a response to the challenges of reality, but a resumption of the Ummah's role as a witness, a role that can only be fulfilled by leadership that upholds justice, establishes the faith, promotes civilization, and serves as a mirror of truth in this cold, materialistic world.

This is what the Islamic state practiced for thirteen centuries, and it is possible, indeed it will soon be practiced, Allah willing, by the second Khilafah Rashidah (rightly guided Caliphate) established according to the prophetic model.

It is essential to point out that when divinely guided rulers practice politics, it never means yielding to the disbelievers. Rather, as we mentioned, the Muslim politician works to prevent the disbelievers from having any power over the believers, and he does not compromise on the Deen of Allah, who said to His Prophet (saw): ﴿وَلَوْلَا أَن تَبَتُّنَا لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا * إِذَا لَادَقْنَاكَ ضِعْفٌ﴾ **“Had We not made you steadfast, you probably would have inclined to them a little * and then We truly would have made you taste double**

'punishment' both in this life and after death, and you would have found no helper against Us." [Al-Isra 17:74-75].

Here I will mention some examples of how a Muslim ruler can be a skilled politician without compromising or deviating even slightly from the Deen of Allah.

1- After the Muslims achieved a resounding victory at Badr, the status of the Islamic State rose, its power grew, and its enemies began to fear its might. Therefore, terror gripped their hearts, and they were filled with hatred for Islam and the Muslims. The Jews were the most hateful of the enemies, and everyone was waiting for any weakness in the Islamic State to exploit and seize the opportunity to destroy it. When the archers disobeyed the Prophet's (saw) orders and descended from the mountain during the Battle of Uhud, the Muslims suffered defeat after their initial resounding victory. The prestige of the Muslims and their state was nearly shattered in the eyes of the disbelievers, who began to turn against and oppose them. The effects of defeat were still evident on the Muslims even after they pursued the polytheists as far as Hamra' al-Asad. However, the Prophet (saw), with his political acumen, worked to restore the prestige of the Islamic State in the eyes of its enemies and diligently worked to remove the effects of this defeat from anyone who might belittle or harm the Muslims. A month after Uhud, he received news that the Banu Asad tribe intended to attack Medina to seize the Muslims' sheep grazing around the city. So, he (saw) decided to attack them in their own territory before they attack. So he sent a detachment of 150 of the finest Muslim warriors, led by Abu Salama, ordering them to operate secretly during the day and to take an untrodden path so that no one would discover their presence, thus surprising the enemy. Abu Salama marched with the detachment until they reached Banu Asad, and surrounded them in the morning. They attacked and defeated them, seizing their wealth as spoils of war. They returned to Medina victorious, having restored the Muslims' prestige, power, and the glory of their state.

2- When the Prophet Muhammad (saw) passed away and Abu Bakr (may Allah be pleased with him) assumed the Khilafah (Caliphate), many tribes and nations believed that Islam could be eradicated with the death of its founder. Some tribes apostatized from Islam, and others refused to pay zakat (obligatory alms). The Romans began preparing to attack Medina to destroy the Islamic State, the Khilafah Rashidah. Some of the noble Companions (may Allah be pleased with them all) suggested to Khalifah Abu Bakr that he make peace with some of the tribes. However, he refused and made a firm political decision that demonstrated his political acumen. He famously said, "By Allah, if they withheld even a camel's halter that they used to give to the Messenger of Allah, I would fight them for it." He then prepared armies to fight the apostates and dispatched Usama's army to fight the Romans. This army crushed the apostasy and instilled fear in the hearts of the Romans and the hypocrites. Thus, the Muslims regained their prestige and the prestige of the Khilafah Rashidah and the enemies began to think twice before acting against them.

3- Britain attempted to incite the Kurds against the Ottoman State, hoping for their secession. British interest in the region increased after the establishment of the British East India Company. Britain sent representatives to unite the Kurdish tribes against the Ottomans. This reached the Sultan through his intelligence network, which he had established, and he immediately devised a counter-plan. The Sultan provided military support to the Kurds to protect them from Armenian attacks. He then sent some Muslim scholars to advise and guide them, explaining the importance of unity under the banner of Islam. This changed their stance and strengthened their ties to the Ottoman State.

4- Jews were persecuted in Europe and Russia, and Europe was looking for any way to rid itself of this burden. The idea of establishing a Jewish homeland arose, championed by Theodor Herzl, the leader of the Zionist movement. He directed Jewish attention toward Palestine and attempted to mediate with Sultan Abdul Hamid through several close associates, including the German Emperor, given Germany's status as the Ottoman State's only European ally. However, he was unsuccessful and found no way to persuade the Sultan. The Jews then decided to tempt the Sultan with money in exchange for settling them in Palestine. Their generous offers of money and mediation with Europe continued, despite the Sultan's insistence on rejecting them. It should be noted that the Ottoman State was suffering from numerous financial and economic problems, one of which was its debt to European countries. These countries had imposed a financial

mission to oversee the state's economic affairs as collateral for these debts. But Sultan Abdul Hamid responded to them, saying, "I will not sell even an inch of it... This land does not belong to me, but to my people."

On June 28, 1890, Sultan Abdul Hamid responded to the attempts of the Jews by issuing an order "not to accept the Zionists in the imperial kingdoms (Ottoman lands), and to return them to the places from which they came."

After all the attempts by the Jews failed, they decided to financially support Armenian groups to try to get rid of the Sultan by planning an assassination operation inside and outside the Uthmani Khilafah (Ottoman Caliphate) in Switzerland, but this also failed.

After the Sultan tightened restrictions on them, Herzl decided to declare Zionist intentions at the first Basel Conference in Switzerland in 1897, but Sultan Abdul Hamid responded with further restrictions and prohibitions.

In his letter to Mahmoud Abu Shamat, his Shadhili Sheikh, written shortly before his death, Sultan Abdul Hamid wrote: "These Unionists insisted that I approve the establishment of a Jewish national homeland in the Holy Land of Palestine. Despite their insistence, I categorically refused this demand. They promised to offer 150 million English gold pounds, but I also categorically refused, giving them this definitive answer: Even if you offered me all the gold in the world, let alone 150 million English gold pounds, I would still categorically refuse this demand of yours."

He added in his letter: "I have served the Islamic faith and the Muslim Ummah for over 30 years, and I have not tarnished the reputation of my Muslim forefathers, the Ottoman sultans and caliphs. Therefore, I will categorically refuse your appointment. After my definitive answer, they agreed to depose me and informed me that they would exile me to Salonika, so I accepted this final appointment."

Thus Sultan Abdul Hamid ended his life without tarnishing his reputation, betraying his Deen and his Ummah. Rather, he remained a steadfast mountain and spent his reign as a politically conscious leader from whom his enemies could not extract a single concession.

Today, the Khilafah, soon to be established by Allah's will, is capable of wielding sovereignty and power in a world that has abandoned all values and morals, a world ruled by tyranny and deceit, driven by the twin instruments of usury and immorality. People who have disbelieved in Allah and led their people to destruction. They have no principles, nor a civilization capable of guiding humanity and managing its affairs. Their systems are crumbling, like a dead old woman leaning on a termite-eaten cane. Soon, the Islamic giant will emerge from its bottle, and the world will witness their weakness and humiliation. For the caliph of the Muslims, who relies on Allah, the Almighty, the All-Powerful, and who has the popular support of two billion Muslims who will be united in protecting the Deen of Allah and sacrificing for the Islamic State they have long awaited, possesses immense wealth that will enable him to build internal strength and infrastructure, rendering him independent of sanctions and Western approval. Indeed, he will work with political acumen and keen insight to sever the West's influence and undermine its alliances against the Muslims.

When the Islamic State is established, possessing such immense wealth—armies that love death as much as life—and blessed by Allah with strategic geographical locations and earthly resources for which the nations of the world fight, all the kufr (disbelieving) nations will rush to seek the Muslims' favor. Some of them will even form alliances to secure their interests and gain privileges from the Islamic State, which the Khalifah can then exploit to dismantle the alliances of Western powers against the Muslims. And this is just the tip of the iceberg.

**Written for the Central Media Office of Hizb ut Tahrir by
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