

We Need the Khilafah to Restore the Global Bond of the Ummah

The principle of “divide and conquer” has for centuries been used as an effective way to maintain control over one’s subordinates or opponents by encouraging dissent between them; thereby, preventing them from uniting in opposition. Muslims aware of their own Islamic history have seen this principle used in the past to create disunity within the ummah. It was one of the important factors which finally led to the fall of the Khilafah.

The use of this principle, by those who benefit from the Muslims being divided, didn’t end there. Well aware of the strength and power the Muslims could achieve again when having a correct view on the concept of unity made the West understand that this concept needed to remain suppressed.

A very clear evidence of this is the statement made by the British Foreign Minister, when he addressed the British Prime Minister shortly before World War II, was quoted as saying:

“We must put an end to anything that brings about any Islamic unity between the sons of Muslims. As we have already succeeded in finishing off the Khilafah. So we must ensure they never arise again, unity for the Muslims whether it be cultural or intellectual unity.”

The attack on Islamic unity continues to be high on the agenda of those who wish to see the Ummah stay divided and weakened. To make sure of this, they have classified this concept of “the bond Muslims feel towards other believers” as hazardous and have related it with the Greek term “itis” mostly used to refer to a disease or inflammation and called it “umma-itis”

RAND Corp, an American think tank wrote the following: *“The most hazardous is “umma-itis,” the growing tendency for younger Muslims to believe they are part of an embattled supranational community — the umma — while deriding more local affiliations.”* RAND is an institution which supposedly *“helps develop solutions to public policy challenges to help make communities throughout the world safer and more secure, healthier and more prosperous.”*

With the anniversary of the invasion of Iraq fresh in our minds and the dire situation of the Ummah worldwide today, it is clear which communities they aim to make safer, secure, healthier and more prosperous. They are obviously not the communities of the Muslim world.

When those who benefit from the disunity in the Muslim world label an Islamic concept negatively, we need to do everything in our power to give the correct Islamic view on this concept, by going back to the Islamic sources. This bond which they refer to as being a disease or hazardous is described by Allah (swt), the Exalted, as following: **﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾** **“And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.”** [TMQ 8:63] **﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾** **“Verily the believers are a brotherhood”** [TMQ 49:10]

Allah (swt) has commanded this bond and described what it entails; a love that is equal to what we would feel towards our own blood brother. The importance of it is crucial and only when we truly understand the meaning of this “love” we will comprehend the great responsibility which comes with it, and only then we will do everything in our power to protect and help each other, bettering the situation of the entire Ummah. It is with the return of the Khilafah that we will be able to mould this love on mass and finally achieve true unity between Muslims. This is because unity can only be achieved when the ummah is unified behind one leader who rules with the Islamic ruling systems under one state. Furthermore, in contrast to what we see today, the Khilafah will be a mercy to mankind and not just for the Muslims. Throughout history during the time of the Khilafah, we can see that Islam always ensured the protection of all rights of non-Muslims. The Khilafah will offer the world an alternative system of governance; one which will be aimed at bringing justice and fulfilment for everyone in place of materialism and individualism.

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