

The Shariah Rulings of the Method are Controlling Determinants of the Advance whereas the Means and Styles are Critical Constants of the Planning for the Advance

(Translated)

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Islam legislated the Shariah rulings of the Tariqah (Method), not for their own sake, but to implement the Shariah rulings of the Thought. It ordered that the Method's objectives be considered when implementing the Shariah rulings, for they have no value without consideration of their objectives and consideration for their realization. Let us take as an example the Shariah rulings of Jihad and fighting, which are among the most prominent rules of the Method.

The Shariah rulings of Jihad and fighting, the types of fighting, Jihad by fighting, Jihad by words, Jihad with wealth, offensive Jihad, defensive Jihad, when fighting is an individual obligation, when it is a collective obligation, and when it is recommended, the rulings on truces, peace, and prisoners of war, the rulings on treaties, those with whom treaties are concluded, those who have been granted protection, and those who are envoys, the prohibition of killing children, women, and the elderly, the prohibition of demolishing temples and monasteries, the rulings on spoils of war, the prohibitions and permissible aspects of fighting, the types of permissible and prohibited weapons, the rulings on Liwa flags and Rayah banners, all of these and other Shariah rulings of Jihad and fighting must be learned by rulers and mujahidoon, from the Amir of Jihad to the most novice fighter, and they must master, adhere to, and implement all of them.

However: are they alone sufficient to achieve military objectives? Are they sufficient to achieve victory over the enemy? Do they replace the arts of war, fighting, and preparing equipment at the highest possible level? Do they replace deception, cunning, and creativity in methods? Do they make keeping up with the latest military teachings and combat theories unnecessary? Do they make modernizing weapons factories of all kinds unnecessary? Do they make it unnecessary to benefit from the expertise of experts, or even to hire their expertise, even if they are from different religions and ethnicities?

The answer is clear: No, it definitely does not.

Also, when selecting military leaders, should they be considered to be the most pious and covetous of Deen? Or should they be the most competent and skilled in the sciences of war and the arts of combat, while ensuring they are pious and sincere?

The answer, based on the Seerah of the Prophet (saw) and the lives of the Khulafaa Rashidoon (Rightly-Guided Caliphs) and the distinguished and successful rulers, is that the first consideration in selecting military leaders are their abilities, competence, and combat experience, provided they are pious and sincere, not necessarily the most pious.

Whoever is deceived by the notion that education in the Shariah rulings of the advance, piety, and enthusiasm alone, without the means of power, competence, prowess, and the arts of combat, is sufficient to achieve victory, will be leading his people into the abyss of destruction.

This is neither theoretical nor beguiling talk. It is what Allah (swt) indicates, ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ **“And spend in the way of Allah and do not throw yourselves with your own hands into destruction by refraining. And do good, indeed, Allah loves the doers of good.”** [TMQ Surah Al-Baqarah 2:195]. And Allah (swt) said, ﴿وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ **“And prepare against them**

whatever you are able of power, and of steeds of war, by which you may terrify the enemy of Allah and your enemy.” [TMQ Surah Al-Anfal 8:60]

Just as this is the case with fighting and the Shariah rulings and styles related to it, it is also the case with carrying the Dawah and its Method.

If you have become well-versed in the Shariah rulings and Shariah evidencing of the Method, memorized them by heart, adhered to them, and did not deviate from them, then you have feared Allah (swt) in your conduct. However, the perfection of piety is achieved by taking on what goes beyond adherence to the Method, which is mastering and improving one's work and being creative in achieving its goals. The Messenger (saw) said, «إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ» **“Indeed, Allah loves that when any one of you does a job, he does it with excellence (or perfection).”** [Bayhaqi]

It's the genius innovation in the styles.

The Shariah rulings of the Method, no matter how well you understand, comprehend, or master the deductions you draw from them, will not alone chart your course of advance. The rulings of the Method will not tell you when you wake up in the morning, how to begin your day of Dawah and venture into society to achieve the goals of your Dawah. They will not tell you how to overcome obstacles and barriers, how to motivate minds and souls, how to thwart conspiracies against your Dawah and your Ummah, how to deliver a lecture, how to write a newsletter or good article, how to organize a successful conference, how to master the use of electronic communication tools, how to break the media blackout, how to excel in an intellectual or political debate, when to engage with the media and when to turn away, and how to prevent journalists or media professionals from distorting your words. The Method will not tell you when the media is an opportunity and when it is a trap. The Shariah rulings of the Method will not tell you how to select the right person for the right task, nor how to lead a demonstration. It will not tell you about the difference between the methods of gaining differing segments of society, including educated people, students, the common people, politicians, ulema, and traders, nor about the levels, types, and forms of this interaction.

The Shariah rulings of the Method were not legislated for their own sake, but instead for something else; to achieve specific goals. If the Shariah rulings of the Method are implemented for their own sake, without regard for achieving their goals, or worse, if they are implemented with the understanding that they will achieve nothing, then their implementation is completely worthless and, indeed, extremely dangerous and harmful. Such implementation of the Shariah rulings of the Method are like a military commander who throws his fighters into battle simply to fight, without setting any goals for this fight, thus destroying lives and destroying crops and livestock, without achieving any real goal.

Carrying the Dawah to resume the Islamic way of life by establishing an Islamic state is one of the most difficult struggles a group of people can undertake. Indeed, it is the most difficult, arduous, and dangerous of all, especially in this era, when this mission is confronted by the world's most powerful empires, the most cunning and deceitful from ancient history to the present day. These empires do not confront you with repression and brutality alone, with the response being mere steadfastness, determination, and perseverance.

Instead, beyond brutality and repression, they wield cunning against Islam, employing cunning, evil methods unparalleled in history. They have harnessed research centers and media outlets, and employed so-called social psychology, management sciences, media arts, and the production of documentaries and even entertainment films. They have mastered the manipulation of minds, innovated styles, diversified terminology, and dissected the nature of peoples and societies to deceive, manipulate, and lure them into their plots and schemes.

It is certain that the Dawah carriers will not possess the materialistic capabilities of their opponents before they come to power, nor will they possess their own massive media machine. However, it is also certain that they can, without a doubt, intelligently utilize alternative media, acquire the sciences and arts of party administration and association

organization, study the new arts of oratory and public address, and master the production of documentaries and short video clips, even if they learn them from their enemy in their universities and institutes.

This is just as the Companions (ra) learned to read and write from some of the mushrikoon of Quraysh, just as they (ra) learned to manufacture weapons from others. This is just as they adopted the Method of the Khandaq (trench) from the Persians. This is just as Umar ibn al-Khattab (ra) adopted administrative records (diwans) from the Romans and Persians.

The styles of addressing public opinion to shape and influence it are, in this era, a science taught in universities and institutes, and cannot be divorced from the Shariah method, just as the economic system (economic legislation) cannot be divorced from “economics,” by the meaning of economic sciences, and just as the ruling system, which is one of the Shariah rulings, cannot be divorced from the science of administration and the arts of politics.

If you delve into this science, it will tell you that there are styles for addressing society as a whole, styles for addressing its politicians, styles for addressing the younger generation, styles for addressing the military, and styles for addressing minorities. These styles may require multiple, even if only formally, entities or frameworks to address each one of them. A structuring is allocated for students, taking into account their abilities and choices, for them to integrate into, until they pass the stage of study and parental guardianship. Intellectuals must have committees that organize their contributions, and harness their energies. Businessmen must have a body that gains them and builds them. Popular movements have leaderships that mobilize them. Thus, the roles within change are distributed among committed party members, organized supporters, and responsive popular figures.

In short, after understanding and adhering to the Shariah Method, nothing will move you forward except creativity in styles, intelligence in them, and keeping up with their arts, “sciences,” innovations and developments.

The Method is unparalleled as the source of the determinants of the Dawah and its protection from deviation and error. It is the broad outline of the advance. It is easy to adhere to it and not deviate from it, provided there is sincerity to Allah (swt) and a resolve to remain upright and not deviate.

As for the intelligent styles, their arts, and “sciences,” they are the roadmap for the advance to revival. They represent the greatest challenge, and at their threshold lies failure or success.

Whilst deviating from the Method is fatal deviation, refraining from adopting effective styles and means, and from keeping up with their arts and sciences, is failure itself. Its result may be a halt at the beginning of the advance, or in the middle of it.

We must not forget, first and last, that above all of this, before, during, and after it, there is fear of Allah (swt), sincerity of intention towards Him, and provisioning oneself for this noble task with spiritual energy, for there is no steadfastness, persistence, or advance in the midst of this savage, criminal world without the help and guidance of Allah (swt).