

The Islamic Truth

Issue 17



The Ruling System endorsed by Allah(swt)will provide prosperity for Muslims worldwide.

Tony Blair is a Christian and endorses the Democratic system, Muslim's follow Islam and they endorse the Khilafah Islamic Ruling system. But do they?



Islamic System Part 2

The Khilafah Ruling System - approved by Allah(swt) and Muhammad(saaw)

During the thirteen centuries of Islamic Rule, the Khilafah executed its delegated functions of implementing the Shariah comprehensively, materializing Islam in the practical affairs of the people, safeguarding the blood and property of the Muslim Ummah, and delivering Islam to the world. Although the quality of implementation varied throughout its history with fluctuating levels of understanding, the Muslim Ummah consistently performed its responsibilities uninterrupted for thirteen centuries with the existence of the Khilafah.

When the West initiated its intellectual and cultural invasion upon the Muslims, they specifically targeted the Islamic ideology with the sole intent of creating an atmosphere of doubt among the Muslims as to the validity of Islam as a political system. Such a systematic invasion culminated in erasing the existence of Islam as a system - both physically by the imposition of national and regional states, and ideologically by restructuring the Muslim mentality to adopt the Western systems to govern their affairs and abandon Islam as the source of its culture and constitution.

For a time, Islam was reduced from an ideological giant that illuminated the world with the mercy of Allah (swt) to an abstract, simplistic religion indistinguishable from Christianity or Judaism. Today Islam is returning to its ideological roots in the Muslim Ummah, and the Muslims have now attained sufficient confidence that Islam can and must rule. Political Islam has begun to rise in place of the stagnant ritualistic mentality that once pervaded the Muslim Ummah. Throughout the body of the Ummah, the Islamic State and the ruling system have begun to circulate among the Muslims, and many Muslim groups and organizations - even those established upon a secular platform and those who focus upon individualistic aspects of Islam - have at the forefront of their agenda the Islamic State or similar scenario with Islam as a ruling power.

In spite of the growing public opinion towards the political dimension of Islam, the vast majority of the Muslims have a vague understanding of the Islamic Ruling System as a unique system, and even more have any knowledge of the specific components of the political structure of Islam. Such a lack of knowledge stems from both the lack of education regarding such issues and, most importantly, the deliberate attempts by the Kuffar to stifle such concepts from taking a firm root among the Muslims.

For the Muslims to reestablish the Islamic State, they must exert an enormous effort to understand the structure of the State, the policies the State will adopt, and the issues that the State will face, in a clear, well-defined framework, and not in a vague, casual context.

FOUNDATION OF THE RULING SYSTEM

The ruling system of the Khilafah is built upon four fundamental principles:

Sovereignty belongs to Allah (swt) and not to the people.

In Islam, sovereignty rests with the Shariah of Allah (swt), which distinguishes the Islamic ruling system from man-made ideologies that give the sovereignty to human beings. The Shariah mandates the selection of the Khalifah by the Ummah, the total obedience to the Khalifah by the Ummah, and the removal of the Khalifah should he rule by other sources than Islam.

Many Ayahs clearly establish this fundamental principle:

"Surely, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them" [An-Nisa': 65]

"O Believers, obey Allah and obey the Messenger and those in authority among you. If you

should quarrel on anything, refer it to Allah and the Messenger." [An-Nisa': 59]."

"It is not for the believer (male or female) that when Allah and His Messenger have decided a matter that they should have any choice." [Al-Ahzab: 36]

"The rule belongs to none but Allah." [Al-Anam: 57]

In addition, Muhammad (saaw) said, "No one among you will become a believer until his mentality and feelings are in harmony with what I have brought," establishing the supremacy of the Qur'an and the Sunnah as the sole source of legislation in Islam.

The authority of ruling belongs to the nation (ummah).

Although the sovereignty belongs to the Qur'an and Sunnah which also gave the Ummah the authority to execute the Shariah by appointing a Khalifah to implement the Islamic rules. Through the authority of the Ummah, the Khalif assumes the ruling position, entrusted by the Ummah to govern its external and internal affairs based upon Islam. Once the Ummah has delegated a Khalif, they establish an oath of allegiance (Bay'aa) that deputizes the Khalif with the responsibility of ruling by Islam and obliges the Ummah to pledge full obedience to the Khalif.

The fact that the Khalif obtains this mandate to rule from the nation demonstrates that the source of authority resides with the Ummah itself. The Ummah gives the ruling to whom it sees as being worthy to carry this responsibility, and also has the authority to remove the entrusted individual if he violates the Bay'aa by implementing Non-Islamic laws.

The installation of one Khalif is an obligation upon all Muslims.

The Shariah has made it an obligation on every Muslim to have a pledge of allegiance (Bay'ah) for a Khalifah. Every Muslim must have a Bay'aa to one Khalifah on his or her neck. Muhammad (saaw) clearly states that, "He who dies without a bay'aa dies a death of Jahiliyah." Because the Bay'aa is an oath of allegiance to a Khalif, then the Shariah mandates the Muslims to establish the Khalif as an obligation similar to performing the prayer. In the famous Hadith reported by Bukhari, Ibnu Maja, Ahmed and Muslim, Abu Hazim narrates, "I accompanied Abu Hurayrah for five years and heard him talking about the Prophet (saaw) saying, 'The prophets ruled over the Children of Israel. Whenever a prophet died, another prophet succeeded him, but there will be no more prophets after me; there will be Khulafaa and they will number many.' They asked, 'What then do you command us?' He (saaw) said, 'Fulfill allegiance to them one after the other and give them their dues, for verily Allah will make them accountable for what He entrusted them with.'" Islam not only establishes the Khilafah as the political system of Islam but also makes the establishment of the Khilafah and the allegiance to a Khalif binding upon the Muslim Ummah.

Islam categorically rejects the existence of multiple rulers presiding over the Muslims. The Prophet (saaw) mentioned that, "When the oath of allegiance has been given for two Khalifs, kill the latter of them (Muslim)," clearly establishing Islam's prohibition of having even two rulers. Based upon this hadith, the very existence of the current multiplicity of regimes ruling over the Muslim lands immediately constitutes a sin and nullifies any of the claims by the regimes as representing Islam.

Only the Khalif has the right to adopt Hukm Sharii.

The unanimous consensus of the Prophet's Companions (Ijma'a sahabah) is a proof that only the Khalif can adopt the Hukm Sharii to be implemented by the State. When the Companions selected the next Khalifah, they all pledged total obedience and submitted to his orders willingly. The Imam's decree settles any dispute and must be implemented.

Once consigned to his post, the Khalifah adopts rules that he will implement, and those rules require the complete obedience of the Ummah so long as the rules are derived from the Islamic sources and his methodology for deriving rules conforms to the Islamic method. For a Khalifah to derive his own rules, he must be a Mujtahid capable of performing Ijtihad. A Khalifah who does not possess the qualifications of the Mujtahid cannot adopt his own rules and must follow the Ijtihad of another Mujtahid in implementing the Shariah.

Whenever the Khalifah adopts a rule, he must present his reason for adopting the rule and his methodology for deriving the rule before the Majlis as-Shura. If a conflict arises between the Khalifah and the Shura, then the Court of Unjust Acts must intervene to settle the dispute. Such a mechanism acts, aside from the political parties who continuously oversee the affairs of the Ummah, as a political safety valve to ensure that the Khalifah adopts rules based upon Islam and not for his own personal interests.

As long as the Khalif performs his assigned function by implementing Islam and not implementing Kufr, then the Ummah's obedience is binding. Bukhari, Muslim, Abu Dawood, Al-Nissa, and Ibnu Maja reported on the authority of Abu Huraira that Muhammad (saaw) said, "Whoever obeyed me, he obeyed Allah; whoever disobeyed me, he disobeyed Allah. Whoever obeyed the Amir, he obeyed me, and whoever disobeyed him disobeyed me."

In addition the Qur'an states,

"O you who believe! Obey Allah, and obey the Messenger, and those of you who are in authority [An-Nisa': 59]," clearly establishing the principle that the decisions of the Khalifah are binding upon all Muslims if his rules and orders do not contradict with Islam."

PILLARS OF THE SYSTEM

The principal constituent parts of the Islamic State machinery are:

1. The Head of the State, or the Khalif
2. Delegated Assistant (Muawin Thafweed)
3. Executive Assistant (Muawin Thanfeed)
4. The Administrative system
5. The Governors (Wali)
6. 'Amir ul Jihad
7. The Judges
8. A Consultative Assembly (Majlis as-Shura)

Unlike the contemporary view, Islam did not leave a void in the political sphere. Muhammad (saaw) established the Islamic State, and from his actions, he left behind a well-defined structure to carry out all the political functions of the State and to enable the Muslim Ummah to implement Islam comprehensively.

Aside from acting as the Ruler, the Prophet (saaw) appointed Abu Bakr (ra) and Umar Bin Al-Khattab as his assistants when he said, "My two ministers from the people of earth are Abu Bakr and Umar (Tirmidi)." The Prophet (saaw) also appointed commanders of Jihad and governors of provinces, such as Muad Bin Jabal as governor of Yemen. Similarly he appointed judges for the people, like Ali Bin Abi Talib (ra).

In order to handle the State's administrative functions the Prophet (saaw) established an organized administrative system and appointed administrators for various departments, such as Hudhayfa Bin Yaman as the administrator of the taxes on the fruits of Hijaz. In addition, the Prophet (saaw) always had a fully-functioning Majlis-as-Shura which he turned to for advice and counseling, though he did not have a formalized consultative forum. He would call upon specific persons on a regular basis to advise him on certain issues, such as Hamza, Abu Bakr, Umar, Ja'far, Ali, Sa'ed Bin Ubaidah and Sa'ed Bin Mu'adh (raa).

A comprehensive, in-depth study of the Seerah of the Prophet (saaw) and of the Islamic Shariah reveals that Islam defined the Ruling System in Islam explicitly, describing in concrete terms the specific structure and function of each component and of the entire system. The Muslim Ummah should cast aside the preconceived notions that the Kuffar and the Orientalists have busied themselves in for the last seven centuries to alienate the Ummah from Islam, and approach the Ruling System with seriousness and pride. Muslims should feel proud of their system, as it established justice and tranquility for thirteen centuries, and should strive to build their understanding of Islam in all of its aspects, rather than repeating the attacks of the Kuffar and their agents.

THE STRUCTURE

Khalif

- Elected by popular election and has to be given Bayah (contract) to rule by Islam.
- The term is for life.
- Is bound by Quran & Sunnah of the Prophet (saaw).
- Adopts and enforces Rulings.
- Declares Jihad.
- Only ONE Khalif for the whole Ummah at one time.

The word Khalifah linguistically means successor in the Arabic language. But, the Shariah of Islam has given us another, more comprehensive definition of the word Khalifah. The Prophet of Allah (saaw) said: "there will be no more Prophets after me, only Khulufah" (Bukhari).

In this Hadith the word Khulufah is not referring to successors, but to the head of the state. The word Khalifah is, therefore, taken to mean that 'man who rules over a people by Islam,' acting as the head of the State.

The Khalif is the head of the State. He is responsible for running the day to day affairs of the State. This includes formulating the internal and external policies of the State. He directs the army to wage war, peace, make treaties. He appoints and dismisses his assistants, governors, and the ambassadors.

The Ummah is to obey the Khalif as long as he applies Islam. The Ummah has the right to

dismiss Khalif if he does not apply Islam. There is no term limit for this office, as long as he, the Khalif, upholds the contract to apply Islam.

Generally the Khalif is responsible for everything in the State, because he is the State. His primary duty is to take care of the people. The head of the state is responsible for both the internal and external policies of the State. Thus, he will be the leader of the army, having full authority to initiate war. He selects judges, Amirs and assistants, he meets other heads of state, accepts ambassadors and generally solves the problems of the State.

Caring for the Citizens.

Abu Maryam Azdi relates that he said to Mu'awiah, "If Allah places someone in authority over the Muslims and he puts a barrier between himself and their needs and objects and poverty, Allah will put up a barrier between Himself and his needs and objects and poverty on the Day of Judgment." So Mu'awiah appointed a man to keep a check on the needs of the people. [Abu Dawud & Tirmidhi]

The Khalif should always be in touch with his subjects and should know of their needs, even before they ask. He is responsible for their welfare and this is a great responsibility on him.

Taking Good Advice.

The Prophet (saaw) said, "Allah will forbid Paradise to one whom He appoints in authority over people and he dies while cheating them." [Bukhari & Muslim]

The leader of the Muslim must not cheat his subjects. Instead he must surround the people with good advice. He should also be capable of taking advice, because the Prophet (saaw) said 'Deen is advice.'

During the rule of Khalif Abu Jaffar Mansoor, a man came to him and said, "O Amir of the Believers, you have built a State without precedent, but nevertheless there are three things wrong with your State. Firstly, your state is far from water, secondly, the people like plants and vegetation, but you have none, thirdly, your palace is inundated by your subjects. Hence with your people in your palace you can not take care of the people outside."

Following this complaint Abu Jaffar Mansoor ordered the people to dig two large artificial rivers starting from Dai'la (a large river). He asked them to bring from Abassiah various assortments of plants. In answer to the third complaint he said to the man, "There are no borders between my subjects and I, it is my duty to be available to them."

Thus he accepted the first two criticisms valid, but refused the third, taking it as a duty on him.

Guarding the Public Funds.

The Khalif is not allowed to touch the public finance. He occupies the position like that of an orphan's guardian. Abu Hamid Sa'idi relates that the Prophet (saaw) appointed a man of Azz, Ibn al-Lutbiyah, as collector of Zakat. When he returned from his assignment he reported, "This and this I have collected as Zakat and that and that are gifts presented to me."

Thereupon the Prophet ascended the pulpit, praised and glorified Allah and said, "I appoint a man among you to carry out some duty in connection with that which Allah has committed to me and he comes back and says: This is yours and that has been presented to me as a gift. If he is telling the truth why did he not sit in the house of his Father or Mother so that his gift should have come to him? By Allah if anyone of you should take anything to which he has no right, he will meet Allah on the Day of Judgment carrying that thing"

Then he raised his arm so high that the white of his armpits became visible and his supplication went up: "Allah, I have conveyed Your Command." [Bukhari & Muslim]

Khalif Umar bin al Khattab used to examine his governors and see what property they possessed. When one among them said to him, "I did business and earned profit," Umar replied, "We did not send you for doing business."

Khalif Omar ibn Abdul Aziz was so careful not to touch the public's fund that whenever someone would speak to him on a personal matter he would put out the candle acquired from the treasury house and light another candle.

Ruling by Islam

"And rule between them according to what Allah has revealed, and do not follow their opinions, and beware of them lest they confuse you in matters which Allah has revealed to you." [Al-Maidah: 49]

Many more Ayats make it clear that either one submits to Allah and His Messenger (saaw) or one follows Kufr. If the law of Allah is not implemented then the ruler and the State has deviated. The land can no longer be called Dar al Islam (Home of Islam) It is not permissible to mix with Islam any aspect of Kufr, whether it be Kufr laws or Kufr values, practices or concepts. The ruler who deviates from the Hukm Sharii must be removed. Abu Bakr (ra) said, "If I act well obey me, if I falter straighten me," and Umar bin al-Khattab (ra) said, "Those of you who see in me deviation

must straighten me."

Adoption of Hukm Sharii

An aspect of the duty of 'taking care' of the subjects is to settle the disputes that may arise between them. As the head of the state he will be confronted with different Islamic opinions in the same question. The Shariah has given the Khalif the right to adopt one of the opinions as a law for the people to implement, because to unify the people is also his duty. Moreover, this is the only way to unify people in an Islamic State.

Naturally, there is no obedience if the Khalif goes out of Islam. Ali (ra) reported that the Messenger of Allah (saaw) said, " There is no obedience in transgression. Verily obedience is in good deeds."

Islam pushes the Khalif very hard to implement only Islam and to unify the Ummah on Islam. The Prophet (saaw) said, "Whosoever brings something not of our affair (Islam) will have it rejected." [Bukhari]

The Process of Selecting a Khalif

The method of installing the Khalifah is through the Bayah. The power to rule by Islam is given by the Ummah to the Khalif. The authority belongs to the Ummah and it deputizes the Khalif to enact the Shariah. This is done through the contract between the Khalif and the Ummah.

Islam has determined the way in which the Khalifah is appointed to be by Bayah. Nafi'a narrates from Ibn 'Umar, who said, "I heard the Messenger of Allah say: He who dies whilst there was no bayah (oath of allegiance) on his neck, he dies a death of Jahiliyyah."

'Ubadah ibn as-Samit said, "We took an oath on the Messenger of Allah that we would obey him and listen to him in the time of ease or hardship and we would not dispute the authority from those who have the right to it and that we would stand or say the truth wherever we were, not fearing the blame of anybody for the sake of Allah." And the Hadith that, "If a Bayah is taken for two Khalifas, kill the later of them."

Any Khalifah whom Muslims have chosen and to whom they have given their pledge of their own free will is considered a legitimate Khalifah who must be obeyed.

The Khalifah is the ruler and an executor of the laws of Allah (swt) on behalf of the Ummah. He does not acquire the position but rather the Muslims select him and give him the Bayah. The Khalifah does not have more privileges than any other Muslim citizen and he is not above the Law like the Kings who cannot be tried, rather he is subservient to the laws of Allah (swt) and is liable to be accounted on every act he commits.

The Khalif may be dismissed for the following Islamic reasons:

- If he becomes an apostate (becomes a non-Muslim).
- If he neglects the prayers and proposes for others to do the same.
- If he becomes physically incompetent to handle the duties assigned to him in his contract, which means they interfere with the work of maintaining the State after becoming the Khalifah such as loosing sight, hands, organs both legs, etc.
- If he persists in debauchery and immoral behavior (Fisq), injustice in public behavior, and negligence of the Islamic laws.
- If he changes his sex.
- If he becomes a captive under the Kuffar, from where he cannot enforce the rulings upon the citizens of the State and freely maintain the operation of the State.
- If another person dominates him in his opinion and the Khalifah is unable to exert his own opinion in the process of running the State.

In each of these situations, the case is brought to the highest court of the Islamic State, i.e., the Court of Mathalim (complaints against the State). The judge arbitrates, of course, according to the Quran and Sunnah. The decision made by the Court of Mathalim is binding on both parties. In the cases where there is no doubt of the Khalifah's empowerment, such as becoming a Kafir or implementing any Kufir laws, the Ummah need not go to the Court of Mathalim for a hearing. An automatic dismissal is warranted because the contract of appointment was between two Muslims, the Ummah and a male Muslim.

Continued Next Issue

same, there father is Adam and there mother is Eve, if they have any pride in their origin of their race, its in clay and water!"

In conclusion institutional racism which exists in man made law is due to the understanding of the origin of man, it will continue to discriminate and oppress if it persists. However, in Islam the definition of race is given to us by our Creator and therefore the Ruling System will be based on the correct understanding. Muslims have a responsibility to inform the British public that the only alternative to this institutionally racist government lies in the Implementation of the Islamic Ruling System.



What are your kids reading?

Salman Rushdi and his sisters reading "Peter Pan" in

Bombay, India. New Yorker Magazine

We are not saying that your kids will grow up to be like Salman Rushdi by reading "Peter Pan". But what we are saying is that the poison of the West's secular education is dominant through out the world, even in the so called "Muslim" countries. So the responsibility falls upon you to make sure that your children grow up to be true Muslims.

No such thing as a Free Ride!

Technical Assistance is not something to be done, as a Government enterprise, for its own sake or for the sake of others. The US Government is not a charitable institution, nor is it an appropriate outlet for the charitable spirit of the American people. That spirit finds its proper instrumentality in the numerous private philanthropic and religious institutions which have done so much good work abroad. Technical Assistance is only one of a number of instruments



available to the US to carry out its foreign policy and to promote its national interest abroad. These tools of foreign policy include economic aid, military assistance, security treaties, overseas information programmes, participation in the UN and other international organization, the exchange of persons programmes, tariff and trade policies, surplus agricultural commodities disposal policies and the traditional processes of diplomatic representation. **Technical Assistance: Final Report of Committee on Foreign Relations, Washington, March 12, 1957**

Man-Made Law is the cause of institutional Racism!

The publication of the Macpherson report into the death of Stephen Lawrence has highlighted a fact that has always been known in Islam, and that is that man-made law will always be open to discrimination and prejudice. The Macpherson report has highlighted the issue of institutional racism within the British Police force, and he accused it of gross incompetence in its inability to arrest the people responsible. This even after a note was left on a police car windscreen two days after the murder with the names of the four suspects, this blunder could only be put down to clear racism. The British government has also finally acknowledged that institutional racism not only exists in the Police Force, but is also apparent in many other organisations within public life. He said, "Any long-established white-dominated organisation is liable to have procedures, practices and a culture which tend to exclude or disadvantage non-white people.

"The police service in this respect is little different from other parts of the criminal justice system, or from government departments, including the Home Office and many other institutions." This statement should come as no surprise, because this is not the first time the British establishment has been put under the spot light and has shown to be inapt and incapable of looking after the affairs of its own people. The British legal system has a long history of injustice and wrongful imprisonment, one only has to look back to the Guilford Four, the Birmingham Six, and the Tottenham Three which have all highlighted the inequities of a corrupt legal system. It is inevitable when man tries to legislate laws there will inherently be problems; this has been clearly highlighted in the death of Stephen Lawrence and in countless other injustices that have been perpetuated by this corrupt system.

In order to understand the problem of racism one only needs to look at how Race is defined according to Man's law. In the 1989 Edition of Macmillan's Colliers Encyclopaedia, Vol. 19 p 587-589 "Race" are defined as, "...Relatively distinct groups differing from each other by recognizable physical or anatomical features which are inherited and little changed in the individual by the environment". From this understanding it is clear that when man insists on focusing on superficial things such as colour or looks, this will inevitably always lead to discrimination and prejudice, which we are now experiencing.

However, in Islam "Race" according to the Classical Scholars of Islam is derived from the Divine Sources i.e. the Quran and the Sunnah as "The Original Substances of a Being".

Moreover, the Divine Sources state that the Substances of all Beings are Air, Water, Clay or Fire. When Allah (SWT) defines Race He does it with reference to the substances not Shape, Form or Colour. In Islam there is no place for racism, because clearly in Islam man is not judged according to the colour of his skin or his looks. Allah (SWT) says in the Quran:

"O Mankind! Fear your guardian-Lord, Who created you from a single person, created, of the like nature, his mate, and from them twin scattered (like seeds) countless men and women." [EMQ 4:1] Imam Al - Shaafi wrote in his of book of poetry: "People when considering their own race, are the