



With The Messenger Muhammad (saaw) - From Mekkah to Madina.

The Islamic State

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INTRODUCTION

The present generation does not recall the Islamic State that implemented Islam, and those who lived during the last years of the Islamic State (Uthmani Khilafah or Ottoman State), on which the West had directed its onslaught, had in fact witnessed the remains of a state implementing the remains of an Islamic rule. That is why it has become extremely difficult for any Muslim to illustrate the picture of the Islamic rule and bring it to minds subdued by reality, minds which cannot imagine the system of government except through the rotten democratic regimes imposed on Muslim countries.

Neither is that the only nor the hardest task facing those attempting to resume the Islamic way of life; it would be attempting to change such minds, seduced by Western culture. The Western culture was the dagger drawn by the West in the face of the Islamic State, and by which it fatally stabbed her then took the weapon to her sons, dripping with blood, and proudly said to them: I have killed your ailing mother, who deserved to be killed for her poor guardianship and mismanagement and I have reserved for you the kind of life in which you will relish happiness and prosperity. They then shook the hand of the murderer whose dagger was still stained with the blood of their mother. This is - it is claimed - just what the hyena does to its prey, the prey stands still, stunned and astonished, and does not come back to its senses until it is dealt a hard blow by the hyena and it starts bleeding.

So how could such seduced minds realise that the poisonous dagger which killed their mother is the same one that is always threatening their very lives and existence so long as they hold onto it, and that those concepts which they carry, such as nationalism, separating the Deen (ideology) from the State and the anti-Islamic concepts are the very poison that this Western culture has brought to them. The chapter about the Missionary invasion (Tabsheer) in this book is full of facts and figures showing clearly and in detail the true intentions of the killer and the true motives behind the crime, it lists also the means and

methods used to commit such a crime. The reason was merely to eradicate Islam, and the main weapon was this Western culture which the missionary invasion had brought.

The Muslims were caught unaware of the dangers of such culture, they began resisting and fighting the physical occupation of their lands whilst embracing the Western culture, which was the real reason behind the occupation taking root in their lands. The sad irony is that Muslims, while allegedly turning their backs on the foreigner and fighting the occupation, welcomed the West with open arms and drank from its venom until they collapsed, weary and lifeless; one would think them casualties of war, alas they were in fact victims of ignorance and misguidance.

What do they actually seek? A state based on other than Islam? Or several states on Muslim land? The West, since becoming the effective ruler, has already given them several states, completing therefore its scheme of keeping Islam out of government, dividing the Muslim land and giving the Muslims a trivial and facade rule. From time to time, the West creates for Muslims a new state, and it is more than willing to give them more as long as they hold on to Western principles and concepts.

The point at issue is not in establishing several states, but in establishing one single State over the whole of the Muslim world, and it is not in establishing any state nor a state that calls itself Islamic but rules by other than what Allah (SWT) has decreed, nor a state calling itself Islamic, implementing Islamic Laws without carrying Islam as an ideologico-intellectual guide.

The crucial point at issue is not the estab-

lishing of such pseudo-Islamic States, but the establishing of a single State which would resume the Islamic way of life, implement Islam within society, and once deeply rooted in the peoples' hearts and minds would carry the Message of Islam to the whole world.

The Islamic State is not a dream, nor is it a figment of the imagination, for it had dominated and influenced history for more than thirteen hundred years. So it is a reality, it has always been and always will be; the vital elements of its existence are far greater than can be ignored or fought against by anything or anyone; the enlightened and guided people have adopted it and it is the wish of the Ummah which is eager for Islamic glory.

The Islamic State is not a desire that one aims to satisfy, but an obligation that Allah (SWT) has decreed on Muslims and commanded them to execute; He (SWT) warned of the punishment awaiting those who neglect this duty.

How are they to please their Lord if the Might (Izza) is not to Allah (SWT), nor to His Messenger (SAW), nor to the believers? How are they to be safe from His punishment if they do not establish a State that would prepare the army for battle, defend the territory, implement Allah's penal code and rule by what Allah (SWT) has revealed?

Therefore, Muslims must establish the Islamic State, for Islam would not have an influential presence without it, and their land would not become an Islamic homeland unless it is ruled by what Allah (SWT) has revealed. The Islamic State is, by no means, an easy acquisition, nor a question of simply becoming a minister - this applies to parties and individuals - and becoming part of the present ruling systems; the road is embedded with thorns, full of perils, obstacles and hardships; not to mention the non-Islamic culture, shallow mindedness and pro-Western regimes which form a formidable obstacle.

Those who tread the path of the Islamic campaign to establish the Islamic State would in fact be aiming at seizing power in order to resume the Islamic way of life in the Muslim lands so as to convey the Message of Islam to the whole world. That is why they would categorically reject to share power with anyone no matter how great the temptation; they would also reject absolute rule unless they were capable of implementing Islam comprehensively, radically and instantaneously.

Finally, this book about the Islamic State is not meant to narrate the history of the Islamic State but to explain how the Messenger of Allah (SAW) established the first Islamic State, and to show how the colonial unbelievers destroyed the last one; it demonstrates how Muslims should establish their State so that the light that guided the world in the darkest of ages returns to enlighten humanity once

again.

Chapter 1: The Starting Point

Al-Bi'tha

When the Messenger of Allah (SAW) was sent to mankind with the message of Islam, he invited first his wife Khadijah and she believed in him. Then he (SAW) invited his cousin 'Ali and he believed in him, he then began inviting people to Islam, some believed, and some rejected.

When Abu Bakr embraced Islam, he in turn revealed his belief to the people he trusted and campaigned for Allah (SWT) and His Messenger (SAW). Abu Bakr was held in high esteem among his people, they enjoyed his company and always consulted him in many issues; he used his influence to persuade Uthman Ibn Affan, together with Zubayr Ibn Al-Awam, Abdul-Rahman Ibn Auf, Sa'ad Ibn Abi Waqqas and Talha Ibn Ubayd-Allah to embrace Islam. He brought them to the Messenger of Allah (SAW) where they all confirmed their belief and offered prayer.

Then Amer Ibn Al-Jarrah, (known as Abu Ubaydah) embraced Islam, so did Abdullah Ibn Abdul Asad (known as Abu Salmah), so did Al-Arqam Ibn Abi Al-Arqam, Uthman Ibn Mathu'un and others. Scores of peoples then embraced Islam, until Islam became the talking point among the people of Quraysh.

The Messenger of Allah (SAW) at the start of his campaign would visit people in their homes, telling them that they had been commanded by Allah (SWT) to worship Him and to associate none with Him. He (SAW) openly invited people to Islam in Makkah, thus abiding by Allah's command:

"O you wrapped up (in a mantle) arise and deliver the warning." - [TMQ; 74: 1-2]

The Messenger of Allah, however, would contact people secretly to teach them Islam and gather them on the basis of the Deen (ideology).

The Sahaba (Companions) used to offer prayer in the hills on the outskirts of Makkah away from Quraysh. Every time someone embraced Islam, Allah's Messenger (SAW) would send him or her someone from those who had embraced Islam earlier to teach the Qur'an. He (SAW) sent Khabbab Ibn Art to teach Zaynab Bintul Khattab and her husband Sa'id the Qur'an. Omar Ibnul Khattab once surprised them whilst they held their circle, and he embraced Islam there and then. The Messenger of Allah (SAW) realised that this was not enough though, so he set up the house of Al-Arqam Ibn Abi Arqam as the centre of his campaign, a place from which he taught Muslims the Qur'an and perfected their knowledge of Islam, encouraging them to recite the Qur'an and understand it. Every time someone embraced Islam, Allah's Messenger (SAW) would join him in the house of Al-Arqam. He pursued this task for three years, teaching this group of Muslims, leading them in prayers, and performing Tahajjud at night, motivating their souls, strengthening therefore their belief through prayer and recitation, helping them to improve their way of thinking and to reflect on the holy verses of the Qur'an and the creations of Allah (SWT). He (SAW) taught them how to endure hardships and ill by submitting to Allah.

The Messenger of Allah (SAW) remained together with

his party of Muslims in the house of Al-Arqam until Allah (SWT) revealed his saying:

"Therefore, expound openly what you are commanded and turn away from those who join false Allahs with Allah." - [TMQ; 15: 94]

CHAPTER 2:

The Gathering Of The Sahaba

At the beginning of his campaign, the Messenger of Allah (SAW) invited to Islam people whom he felt had the readiness to accept, regardless of their age, position, race, or origin. He (SAW) never selected people, he invited people indiscriminately and then sensed their readiness to accept. Scores of people believed and embraced Islam. He (SAW) was anxious to educate all those who embraced Islam and perfect their knowledge of the Deen, as well as teach them the Holy Qur'an. Those Companions formed a group and they carried the Message themselves. Their number grew to over forty men and women, they came from all walks of life, though they were mostly young men. There were among them the poor and the rich, the weak and the strong.

After three years, the Messenger of Allah (SAW) was relieved and reassured when those Sahaba (Companions) matured and developed an Islamic culture and when their hearts and minds became filled with nothing but Islamic concepts. He (SAW) then became certain that they had acquired a deep understanding of Islam and their personalities had reached great heights in terms of belief in Allah (SWT); only then his worries eased, for this group of Muslims became strong and capable enough to face society, so he (SAW) came out leading his group to confront Quraysh when Allah (SWT) ordered him to do so.

Chapter 3:

The Launching Of The Campaign

The undertaking of the Islamic campaign was known from the first day the Messenger of Allah (SAW) was sent. People in Makkah had known all along that Muhammad was calling for a new Deen (ideology), and that scores of people embraced Islam. They also knew that Muhammad was gathering his Companions and looking after them, and that the Muslims isolated themselves from the rest of the Quraysh while they grouped together and learned about their new Deen.

People in Makkah were aware of this new campaign and of the persons who believed in it; they never, however, knew where they met nor who they were. That is why when the Messenger of Allah (SAW) proclaimed his new belief, this did not come as a surprise. What surprised

Makkah was the emergence of the new group of Muslims. The Muslims had gained a great deal of strength when Hamza Ibn Abdul Muttalib embraced Islam, followed by Omar Ibnul Khattab three days later. Then came the revelation of Allah (SWT):

"Therefore expound openly what you are commanded and turn away from those who join false Allahs with Allah. For sufficient are we unto you against those who scoff. Those who adopt with Allah another Allah: but soon will they come to know." - [TMQ; 15: 94-96]

Allah's Messenger (SAW) duly obeyed Allah's command and revealed his group to the whole of Makkah though there were some Muslims in hiding until the conquest of Mecca; The style of this public declaration of his group was two single lines headed by Omar and Hamza, respectively, a style never known to Quraish.

This is the stage when Allah's Messenger (SAW) moved with his Companions from the secret phase to the open one, from calling and addressing and inviting whom he felt were ready to answer his call to addressing all people. The campaign then took a new turn, the clash between Iman and Kufr (belief and disbelief) began, the interaction between the right concepts and the rotten ones began, setting off therefore the second phase of the campaign, i.e. the phase of interaction and struggle.

The unbelievers began resisting and fighting the campaign, inflicting in the process all types of harm and injury on the Messenger of Allah (SAW) and his companions. This phase was one of the most horrific phases of all times; the house of Allah's Messenger (SAW) was stoned, Umm Jamil, wife of Abu Lahab used to throw impurities outside his home, he (SAW) just ignored or removed them in turn. Abu Jahl once threw a ewe's uterus, slaughtered as a sacrifice to the idols, at Allah's Messenger (SAW). He (SAW) bore it all and would go to his daughter Fatima to clean him and to restore his purity. This only strengthened Allah's Messenger's resolve and made him campaign for Islam even harder. Muslims were threatened and harmed, every tribe took it upon itself to torture and persecute its Muslim tribesmen. One of those tribes left their slave Bilal to die, on the burning sand, with a heavy rock upon his chest simply because he insisted on Islam. Bilal simply uttered the words *Ahad ! Ahad !* (The One and Only) and endured all the suffering. One woman died after being subjected to torture, the first Shaheed (martyr) of many in Islam, simply because she would not renounce her new belief and return to the faith of her forefathers.

The Muslims endured the suffering, the torture, the humiliation and deprivation with only one aim in mind: seeking to please Allah (SWT).

Chapter 4:

Hostility Against The Campaign

When Allah's Messenger was sent with Islam, people talked about him and his Message. However Quraysh talked the least because they ignored him at first, thinking that his campaign would be no more than the talk of priests and wise men, and that people would eventually return to their fathers' and ancestors faith.

That is why they did not bother him nor interfere with him. Whenever he passed them by, they used to say: "Here is the son of Abdul-Muttalib being spoken to from the sky." However, after a short spell, they realised the threat of his campaign and decided to fight him; they resorted at first to simply degrade him and ridicule his claims to prophecy. Then they began challenging him by asking him to perform miracles as proof of his Message; they used to say: "Why does Muhammad not transform Al-Safa Wal-Marwa into gold? Why does the book revealed to him not descend from the sky written? Why does Jibril, whom Muhammad keeps talking about, not appear to them? Why does he not revive the dead? Why does he not remove the mountains that surround Makkah? Why does he not dig a source of fresh water from Zamzam, knowing that his people badly need water? Why does his Allah not foarcast the future prices of goods so that they can bid for them?"

The smear campaign against Allah's Messenger (SAW) went on for some time, Quraysh lashed out insults, abuse and sarcasm, but he (SAW) never waned nor deviated from his path and went on inviting people to Islam, ridiculing the idols and demonstrating the idiocy and shallow mindedness of people who worshipped them and built their hopes on them.

This became far too much for Quraysh to bear so they resorted to all the means possible to make him (SAW) renounce his Message, but this was to no avail. Three of the major methods Quraysh used to fight the Islamic campaign were: 1- Torture. 2- Libel, both in and outside of Makkah, and 3- Boycott.

Torture used to befall on the Messenger of Allah, despite his family's protection, and on his followers. Quraysh resorted to all types of torture and became experts at it. Al Yassir were all subjected to horrific torture to make them abandon their deen, but this only made them more determined and steadfast. Allah's Messenger passed by while they were tortured and said to them: "Hold on Al Yassir! Your reward is Heaven. Your destiny is with Allah." Upon this Sumaya, wife of Yassir said: "I can see it O Messenger of Allah."

The torture of Allah's Messenger and his companions went on unabated for a spell until Quraysh realised that it was all in vain; so they resorted to another method to fight the campaign, which was libel and propaganda against Islam and Muslims in Makkah and outside in Abyssinia. This method was used in all its types and shapes ranging from arguments, debates, mockery, and smearing. Libel was used against the Islamic Aqeedah (faith) itself, and directly against the Messenger of Allah (SAW); Quraysh used to lie about him and falsely accuse him, they planned and schemed several ways of discrediting him. Quraysh carefully prepared how best they

could discredit Islam especially in the Hajj season; going so far as to liaise with Al-Walid Ibnul Mughirah (prestigious chief of the the tribe of Makhzum) in order to discuss with him ways to libel the Messenger of Allah (SAW). They were concerned about what they should tell the Arabs coming to Makkah for Hajj. Some suggested that they should announce that he was a Kahin (soothsayer). Al-Walid rejected this by pointing out that Muhammad was devoid of the unintelligent murmuring and rhymed speech of the Kahin. Some claimed that he was a poet, yet they knew poetry in all its forms and metres and so rejected this claim too. Others suggested that he was possessed. Al-Walid also rejected this for Muhammad's behaviour was not that of a possessed man. Still others started accusing him of sorcery, Al-Walid rejected this idea saying that Muhammad did not practice the secret arts performed by sorcerers, such as the well known ritual of blowing on knots.

After lengthy debate, Quraysh agreed to accuse him of being a sorcerer possessing the magic of words (Sihrul-Bayan). Afterwards they dispersed among the congregations of pilgrims warning the Arabs against listening to Muhammad and depicting him to be a magician of speech. They said that his message separated a man from his brother, or from his father, or from his wife, or from his family. However, this propaganda did not work, and the Message of Islam continued to reach people. Quraysh then approached Al-Nadhr Ibnul Harith and assigned to him the task of campaigning against the Messenger of Allah (SAW). Whenever he (SAW) held a meeting to which people were invited, reminding them of Allah and His admonishment of bygone generations, Al-Nadhr Ibnul Harith arose and narrated stories about the kings of Persia and their religion. He proclaimed: "In what respect is Muhammad a better story-teller than I? Does he not expound fairy tales the same as I do?" Quraysh spread such stories and gossip widely. They told people that what Muhammad was saying was not from Allah but was instead taught to him by a Christian youth called Jabr. This rumour took deep root among the people until Allah (SWT) replied by revealing the following verse:

"We know indeed what theysay, "It is a man that Teaches him" The tongue of him they wickedly point to Is notably foreign, while this is Arabic, pure and clear" - [TMQ: 16:103]

The libel against Islam and the persecution of the Muslims continued in the Arabian peninsula. When Quraysh heard that some Muslims, being afraid of apostasy, had emigrated to Abyssinia they sent two determined envoys after them to discredit the Muslims in the hope that the Negus would expel them from his kingdom and have them sent back. The two envoys were Amru Ibnul 'As Ibn Wa'il and Abdullah Ibn Rabia'ah. They reached Abyssinia and offered presents to the patriarchs of the Negus to help them convince the Negus to extradite the Muslim refugees. They said to them: "Some foolish fellows from our people have taken refuge in the king's country, they have forsaken our religion and not accepted yours, but have brought into being an invented religion which neither we nor you know anything about. Our nobles have sent us to you to return them. So surrender

them to us, for their own people have the keenest insight and know most about their faults.” They also stipulated that the king should not speak to the Muslims, fearing what they might say to him. The patriarchs met with the Negus and recommended that he surrender the Muslims to their own people. Al-Nagashi (the Negus) summoned the Muslims and demanded to hear what they had to say for themselves. When they came he asked them: “What is this religion for which you have forsaken your people without entering into my religion or any other?” Ja’afar Ibn Abi Talib answered him by explaining their ignorance before Islam and comparing it to their new position under its guidance. He said: “Thereupon our people attacked us. So when they got the better of us, they treated us unjustly and came between us and our religion, we came to your country, having chosen you above all others, but we hope that we shall not be treated unjustly while we are with you.” The Negus said to Ja’afar: “Do you have with you anything from what your Messenger brought from Allah to read to me?” Ja’afar said: “Yes,” and recited Surah Maryam from the beginning until where Allah (SWT) says:

“But she pointed to the baby. They said: “How can we talk to one who is a child in the cradle?” He said: “I am indeed A servant of Allah: He has given me Revelation and made me a Prophet: And He has made me blessed wheresoever I be, and has enjoined on me Prayer and Charity as long as I live. (He) has made me kind to my mother, and not overbearing or miserable” - [TMQ; 19:29-32]

When the patriarchs heard this they said: “This and what our Lord Issa (Jesus) the Christ brought are from the same source. The Negus said: “Of a truth, this and what Issa brought have come from the same source. You two may go, for by Allah, I will never give them up and they shall not be betrayed.” The two envoys left the royal Palace and began to think of another way to fulfil their task. The next day Amur Ibnul ‘As went back to the Negus and said to him: “The Muslims say dreadful things about Issa, Son of Mary, send for them and ask them about it.” He did so and Ja’afar replied: “We say about him that which our Prophet brought, saying, he is the slave of Allah and His apostle, and His Spirit, and His word, which He cast into Maryam the blessed virgin.” The Negus took a stick from the ground and said to Ja’afar: “Only the length of this stick stands between your religion and ours.” The two envoys left his presence crest-fallen.

Ultimately, all the ways and means of propaganda pronounced against the Islamic campaign failed. The sheer force of truth reflected in what the Messenger of Allah (SAW) was calling for defeated all rumours, lies and propaganda, and the light of Islam dissipated all attempts at discrediting it. Therefore, Quraysh

then resorted to a third method, which was the boycott. They agreed to completely isolate the Messenger of Allah (SAW) and his family and they drew up a document in which they decided not to deal with Bany Hashim and Bany Abdul Muttalib, neither to marry their women nor give their own women to them in marriage, neither buy anything from them nor sell anything to them. When they had agreed on these conditions they wrote them in a deed and hung it in the middle of the Ka’aba to remind them of their obligations. They anticipated that this policy of sanctions would bring the desired effect and that it would be more efficient than either propaganda or torture.

The boycott continued for between two and three years, all the while Quraysh were hoping that Bany Hashim and Bany Abdul Muttalib would abandon Muhammad, that the Muslims would renounce their faith, and that eventually Muhammad would be left all alone at their mercy. They hoped the sanctions would either lead to Muhammad abandoning his call for Islam, or to the threat that his campaign posed to Quraysh and their faith disappearing. However, this technique only strengthened the Messenger of Allah’s resolve and made his companions more determined and steadfast in pursuing the Islamic campaign. The boycott failed to put a halt to the spread of the Message of Islam within Makkah and outside. News of the boycott reached the Arabs outside Makkah and the fame of the campaign spread among the tribes; Islam was a subject of discussion all over the Arabian peninsula. However, the boycott and starvation went on relentlessly and the document which Quraysh drew up remained enforced. The Messenger’s family and companions suffered hunger and deprivation and subsisted on meagre provisions which they obtained from sympathisers and foreign merchants who occasionally travelled to Makkah. Their only respite was during the sacred months, when the Messenger of Allah (SAW) used to go to the Ka’aba and invite people to the Deen of Allah, telling them of His rewards and warning them about His punishment, then afterwards he had to return to the glens. This earned Allah’s Messenger (SAW), his family and his companions the sympathy of the Arabs, some of them responded to the call and embraced Islam, others sent food and drink to them secretly. Hisham bin Amru was known to have brought camels laden with food at night and on reaching the mouth of the valley he would release the animal, give it a wack on its side, and send it into the glen to where the Muslims were. They would take the food, slaughter the camel and eat it.

The Muslims were to endure the boycott for about three years, during which time life became extremely harsh, until Allah (SWT) sent His relief and finally broke the siege. Five young men from Quraysh, Zuhayr ibn Abi Umaya, Hisham ibn Amr, Al-Mut’im ibn Adiy, Abul Bakhtary ibn Hisham and Zuma’a ibn Aswad gathered together. They talked about the document and its sanctions and they, like many of the Quraysh at that time, expressed their resentment of it. At length they agreed to resolve the whole issue of the unjust boycott by securing its annulment. The next day, they went to the Ka’aba and Zuhayr went around it seven times. Addressing the crowd who were present, he said: “O people of Makkah, are we to eat and clothe ourselves whilst Bany Hashim perish, unable to buy or sell? By Allah I will not rest until this evil boycotting document is torn up.” Abu

Jahal, who was nearby, exclaimed: "You lie, by Allah it shall not be torn up." At this point the other four Zuma'a, Abul Bakhtary, Al-Mut'im and Hisham, who had dispersed among the crowd, shouted back in support of Zuhayr. Abu Jahal realised that it was a matter which had been decided beforehand, so he feared the worst and backed off. When Al-Mut'im went to tear up the document he discovered that white ants had already eaten it except for the words 'In your name O Allah'.

The Messenger of Allah (SAW) and his companions then proceeded to return to Makkah and the embargo was finally lifted. Thereafter, Allah's Messenger (SAW) continued to pursue his campaign and the number of Muslims continued to grow steadily, marking therefore the failure of all the methods Quraysh employed in their attempt to oppress the message of Islam, to come between the Muslims and their Deen and to make Allah's Messenger (SAW) renounce his Da'wa (invitation) which, with Allah's help, became widespread despite all the obstacles and hardship.

Chapter 5: The Interaction / Da'wa Of The Campaign

The impact that the Islamic campaign had on the Quraysh was only natural, for the Messenger of Allah (SAW) took up the struggle and revealed his group to Quraysh in a defiant and conspicuous manner. It left them with no room to doubt its implications on them. In addition, the campaign itself comprised the struggle against Quraysh and the Makkan society; for it was calling to the Oneness of Allah, to worship Him Alone, to abandon the worship of idols and to renounce the rotten system they were living by. Therefore the campaign collided head on with Quraysh, and this was inevitable since the Messenger of Allah (SAW) was ridiculing their dreams, cursing their Allahs, mocking their way of life and deploring their tyrannical practices.

Whenever a verse was revealed to him, he would attack Quraysh with it openly. He would recite Allah's words:

"Verily you (unbelievers) and the (false) Allahs that you worship besides Allah, are (but) fuel for Hell! To it you will surely come" - [TMQ; 21:98]

He (SAW) strongly attacked usury (Riba) when Allah (SWT) revealed the following:

"That which you lay out for increase through the property of (other) people, will have no increase with Allah" - [TMQ; 30:39]

Allah's Messenger threatened and warned all by consistently reciting Allah's verses:

"Woe to those that deal in fraud, those who, when they have to receive by measure, from

men, exact full measure, but when they have to give by measure or weight to men, give less than due" - [TMQ; 83:1-3]

Quraysh therefore confronted him and began fighting him and his companions. This they endeavoured to do by means of torture, sanctions and propaganda against him personally and against his Deen. In return he (SAW) carried the offensive to them, pursuing his struggle against their ill conceived concepts and demolishing their rotten ideologies in order to spread the Message of Islam according to the way decreed by Allah (SWT). He (SAW) invited people to Islam openly, without any hiding, hinting, pliancy, abating or adulation, despite all the various types of grievances that the Quraysh inflicted upon him, and despite being an isolated figure with no real help, no ally, no material means and no weapons. He (SAW) came conspicuously and defiantly, inviting to the Deen of Allah with great resolve and faith, ignoring all the hardships, not allowing weakness to get the better of him, ready to endure the colossal burdens for the sake of the Message. This enabled him to surmount all the obstacles that Quraysh put in his way, which were designed to come between him and the people. The Messenger of Allah (SAW) succeeded in reaching the people and in conveying the Message to them; in turn they embraced Islam because the truth and the force of reason defeated the falsehood. The light of Islam began shining between the Arabs, many idol worshippers embraced Islam, so did many Christians, even the leaders of Quraysh began listening to the Holy Qur'an with yearning hearts.

Al-Tufayl Ibn Amru Al-Doosi came to Makkah when Allah's Messenger (SAW) was there. He was an important nobleman, very intelligent and a poet of some understanding. Quraysh approached him immediately and warned him that this fellow Muhammad had done them much harm, that he was a sorcerer and that his talk separated men from their families. They exclaimed that they feared he might have the same effect on him and advised him not to speak to Muhammad or listen to a word he said. Al-Tufayl went one day to the Ka'aba and it happened that Allah's Messenger (SAW) was there, he listened to some of his speech and upon hearing the beautiful dialogue he said to himself: "Allah bless my soul! Here am I, an intelligent man, a poet, knowing perfectly well the difference between good and evil, so what is to prevent me from listening to what this man is saying? If it is good I shall accept it and if it is bad I shall reject it." He followed the Messenger of Allah (SAW) to his house and told him about himself and what was on his mind. So Allah's Messenger (SAW) invited him to Islam and recited to him the Qur'an, in reply he became Muslim and bore true witness. Then he went back to his people and proceeded to call them to Islam.

While the Messenger of Allah (SAW) was in Makkah, some twenty Christians journeyed to meet him after receiving news about him from afar. They sat and listened to him and accepted Allah's call, believed in Him and declared His truth. This enraged Quraysh and they later intercepted them as they were leaving Makkah and hurled insults at them saying: "May Allah fail you! What a wretched band you are. Your people at home sent you to bring them information about this man, and as soon

as you sat with him, you renounced your religion and believed in what he said." This, however, did not affect them, nor did it affect their belief in Islam, rather it strengthened all the more their belief in Allah (SWT). The fame of the Messenger of Allah (SAW) increased, as did people's yearning to listen to the Qur'an. It reached a point whereby the hard men of Quraysh began wondering whether what he (SAW) was calling for was really true. This led them to listen to the Qur'an in secret.

Abu Sufyan Ibn Harb, Abu Jahl Amru Ibn Hisham and Al-Akhnas Ibn Shariq, unknown to one another, went out one night to listen to the Messenger of Allah (SAW) as he was praying in his house. Each of them were disguised and each chose a place to sit where he could listen; none knew where the other was. Allah's Messenger (SAW) regularly stayed up most of the night reciting the Qur'an. They passed this particular night listening attentively to him, their imagination was captured and their hearts affected, until dawn arose when they all quickly dispersed. On the way home they met accidentally, reproaching one another each one said to the other: "Don't do it again, for if one of the light-minded fools sees you, it would compromise and weaken your standing, and it would tip the scales in Muhammad's favour." On the second night, each of them felt his legs taking him to the same spot where he had spent the previous night. The three listened once again to Allah's Messenger (SAW) reciting the Book of Allah and as before they met at dawn and reproached each other, yet this did not prevent them from attending for a third night. When they realised their weakness towards Muhammad's Message, they took a solemn oath never to return. Nevertheless this incident resulted in an exchange of views concerning what they had heard over the three nights; they were agitated because their actions manifested signs of weakness which none of them, as leader of his tribe, could ill afford. This, they acknowledged, could be construed as playing into the hands of Muhammad and it might encourage the people to accept his Message.

Despite all the obstacles that Quraysh laid, the campaign succeeded in reaching the whole of Makkah and Quraysh became panic stricken fearing the worst, i.e. the spreading of Islam among the Arab tribes. Quraysh therefore intensified the hostilities against Allah's Messenger (SAW) and his companions. The situation eventually became almost unbearable and Allah's Messenger (SAW) went to the city of Ta'if seeking the help and protection of Thaqif in the hope that they might embrace Islam and give him much needed material support. He approached them on his own, but they spoke to him harshly and treated him very badly. They stirred up their louts and slaves who hurled insults and stones at him until the whole of his body including his feet bled. He (SAW) managed to take refuge in an

orchard belonging to Shobib and Shiba Ibn Rabia'a. There he sat thinking about his trials and about the campaign. He knew that he could not enter Makkah without one of the leaders' protection, neither could he go back to Ta'if after the way he had been treated there and he could not stay in the orchard for it belonged to two unbelievers. He (SAW) felt very sad and lifted his arms to the sky seeking Allah's blessings. Painfully and with immense confidence in Allah (SWT), he said: "O Allah! To you I complain of my weakness, little resource, and lowliness before man. O Most Merciful! You are the Lord of the weak, and you are my Lord. To whom would you confide me? To one afar who will misuse me? If you are not angry with me I care not. Your favour is wider for me. I take refuge in the light of your countenance by which the darkness is illuminated, and the things of this world and the next are rightly ordered, lest your anger descend upon me or your wrath light upon me. It is for you to be satisfied until you are well pleased. There is no power and no might save in you." Whereupon he returned to Makkah under the protection of Al-Mut'im Ibn Adiy. Quraysh soon learnt what had happened to the Messenger of Allah (SAW) in Ta'if, this only made them intensify their hostilities and ill treatment of the Messenger (SAW) and they prohibited people from listening to him. The Makkans deserted him and refrained from listening to his preaching, however, he (SAW) was never disheartened, he went on campaigning for the Deen of Allah by offering himself to the tribes during the fairs, inviting them to Islam, telling them that he was a Prophet sent by Allah and asking them to believe in him. But Abu Lahab, his hateful uncle, never left his sight. He followed him everywhere telling people not to listen to him, so the people ignored him and paid him no attention.

The Messenger of Allah (SAW) then resorted to visiting the tribes in their encampments, offering himself to them. He visited the tribes of Kinda, Kalb, Bany Hanifa and Bany Amer Ibn Sa'asa'ah. None of them actually responded to his call and they all bitterly opposed him, especially Bany Hanifa. As for Bany Amer, they wanted authority after him in return for them giving him allegiance. He (SAW) replied: "Authority is a matter which Allah places where He pleases." Upon hearing this Bany Amer also declined to help.

Therefore Makkah rejected Islam, as did the people of Ta'if, and the tribes too rejected the Messenger of Allah's call. Those tribes who came to Makkah to conduct business learnt of the situation of the Messenger of Allah (SAW) and his isolation, and this only drove them further away from him, thus worsening his isolation. The campaign for Islam became much more difficult whilst the Makkan society showed signs of total rejection, disbelief and stubbornness. The call to Islam then be-

came almost a hopeless case.

Chapter 6:

The Two Stages Of The Campaign

The campaign of the Messenger of Allah (SAW) in Makkah was divided into two stages: The first stage was the stage of educating, culturing and intellectual and spiritual building. The second stage was the spreading of the Message and the struggle. The first step was to ensure the correct understanding of the new concepts and to incorporate them into the personalities of those who gathered around these concepts, thus leading to the implementation of them and to their adoption as a way of life; for concepts remain only data stored as information either in books or in the memory, therefore they are of no value unless they are implemented in society. For concepts to be implemented, they have first to go through the process of being transformed from mere thought to becoming a driving force within society, then people would adopt them, realise them, carry them and struggle to see them implemented. From there onwards their implementation would become a certainty and merely the natural outcome of events. This is how the Messenger of Allah (SAW) went about his campaign in Makkah. In the first stage, he called people to Islam, cultured them with its concepts and taught them its rules. He gathered whoever he could on the basis of the Islamic belief; this was the stage of the secret grouping. Allah's Messenger (SAW) pursued the campaign unabated, eager to culture and educate all those who embraced Islam. He gathered them in the house of Al-Arqam, or sent someone to educate them in circles in their own homes or the glens. They did so in secret and they formed into a group. Their belief became stronger, their band tighter and their awareness of the task that they faced increased by the day until they were ready to sacrifice anything in the way of the campaign. The Message took deep root in their hearts and in their minds, Islam dictated their very being. Therefore, the Message could never remain a prisoner within their minds, despite the secrecy of their grouping and the care they took to keep their party a guarded secret.

They began talking to people they trusted, and to those in whom they sensed a readiness to accept Islam. People therefore found out about their Message and felt their presence. At this stage, it became impossible for the Islamic campaign to be held back so it had to be launched by calling all the people to Islam. That marked the end of the first stage, i.e. the educating and grouping together in secret, and the campaign inevitably moved into the second stage, the stage of interaction and struggle caused by inviting the people to Islam and campaigning for its concepts. Some people responded and accepted, and others rejected it, fought it and collided with its concepts. However, before unbelief and falsehood could be defeated and before Iman (belief) and

righteousness could gain the upper hand such a clash was inevitable. Yet, no matter how stubborn peoples' minds are, they can never permanently block the path of the right concept and reject it, although they try to avoid it lest it affects them.

Therefore the stage of interaction started, incorporating as it did the struggle between the two concepts, between the Muslims and the unbelievers. It proceeded from the time that the Messenger of Allah (SAW) emerged with his group of companions, in a manner never before witnessed by the Arabs, and together they toured the Ka'aba declaring the Message. From that time on the Messenger of Allah (SAW) campaigned in Makkah openly and defiantly.

Qur'anic verses, calling for the Oneness of Allah (SWT), were revealed to the Messenger of Allah (SAW), as were the verses deploring disbelief and idol worship, and the verses attacking the way people blindly followed their forefathers. These verses were revealed to abhor the corrupt ways within society, they attacked usury, corruption and cheating. In order to address the people the Messenger of Allah (SAW) talked to them about Islam in groups. He started by gathering together his family and nearest relations, dining them and giving them drink. Then he invited them to Islam and asked them to support him, but they rejected him. He would gather the Makkans at the Safa and talk to them, but this enraged the leaders of Quraysh, especially Abu Lahab, thus the rift deepened between Allah's Messenger (SAW) and Quraysh and between him and the other Arabs.

Chapter 7:

The Public Stage - Ideological Struggle

The campaign moved from the covert stage of calling to Islam only those who had the willingness to accept it, and of their intense education in circles held indoors, in the glens and the house of Al-Arqam, to the overt stage of inviting all people indiscriminately. The collective preaching which this entailed had a notable effect on Quraysh, for it unleashed from their quarters a great deal of hatred which mounted as the threat of the campaign grew steadily. Quraysh began taking serious measures to counter and resist the campaign after realising that it could no longer ignore Muhammad and his Message. Thus the hostilities intensified against Allah's Messenger (SAW) and his companions.

The collective efforts of the group, however, had a massive effect. It created public opinion for the campaign and this helped it to spread rapidly through the whole of Makkah. Everyday that passed saw a growth in the number of Muslims, the poor, the deprived and the oppressed embraced Islam so did the nobles and leaders, and the rich traders whose trading did not distract them from reflecting on what the Messenger of Allah (SAW) was calling for. Those who embraced Islam were the ones whose minds and hearts understood purity, wisdom and truth, and those who raised themselves above stubbornness and the unyielding nature of humans who dislike radical changes in their lives; they embraced Islam the moment they realised its righteousness and the truthfulness of the one who conveyed the Message. Is-

Islam spread in Makkah therein and men and women embraced it. The collective campaigning played a major role in taking the Message to a wider audience despite the trials and suffering that the campaigners had to endure in the process. The success of the campaign enraged the leaders of Quraysh still further, it was like a fire burning through their hearts. The Messenger of Allah (SAW) waged an unrelenting and fierce ideological war against injustice, harshness and the slavery that dominated Makkah, and he mocked and attacked their ill-fated concepts and practices.

Thus marked the start of one of the hardest eras, and one of the most violent phases between the Messenger of Allah (SAW) with his companions on one side and the unbelievers of Quraysh on the other. Although the intermediate phase between the stage of education and the stage of interaction is considered to be the most delicate and sensitive, due to it requiring a great deal of wisdom, patience and precision, the phase of interaction is actually the hardest because it requires frankness and defiance without giving any account as to the results or the conditions. This is so because the unbelievers would be forced to come between the Muslims, their Deen and their Iman and their endurance would be severely tested.

The Messenger of Allah (SAW) and his companions passed through that phase enduring the kind of oppression, torture, persecution and aggression that would easily divert most people and destroy most movements.

Some of them emigrated to Abyssinia, some of them perished under torture and some of them survived the most atrocious types of aggression; they pursued their struggle for a long enough spell to affect the Makkah society with the light of Islam and to dissipate the darkness under disbelief that it had been plunged into. Despite the fact that the Messenger of Allah (SAW) spent three years in the House of Al-Arqam, having completed the first stage of the Da'wa (campaign), he had to struggle against unbelief, even though he had clearly demonstrated his Prophethood through many miracles, for another eight years, without Quraysh once giving any respite from torturing the Muslims, nor showing any signs of appeasing their fight against Islam. As a result of the interaction between the Muslims and Quraysh, the fame of the campaign spread throughout the peninsula and became a subject on everyone's lips; this the pilgrims did by spreading the news of the campaign amongst the Arab tribes. However, those Arabs remained mainly spectators and never moved one step towards Iman, their main concern was not to upset Quraysh. They avoided the Messenger of Allah (SAW) in order not to clash with Quraysh. This inspired the Messenger of Allah (SAW) to move on to the third phase of the campaign. Thus having realised that Quraysh were as stubborn as ever and knowing that Islam had to prevail, Allah's Messenger (SAW) and his companions were

no longer able to tolerate the status quo in Makkah and they moved to change the balance of power.

However, the signs in Makkah were not encouraging. Makkah society was still as hard and as rigid as ever and this ensured that the implementation of Islam there remained a remote possibility. Additionally, the increasing hostilities against the Muslims prevented them from fully devoting themselves to the campaign and the people's rejection compounded the situation by rubbing salt into their wounds and this only added to their trials and tribulations.

Chapter 8:

The Expansion Of The Campaign

The hostilities of Quraysh towards the Messenger of Allah (SAW) and his companions reached saturation point after Thaqif of Ta'if unceremoniously chased him away, and when the tribes of Kinda, Kalb, Bany Amer and Bany Hanifa rejected his call to them during the Hajj season. The Quraysh managed to increase his (SAW) isolation further after these set-backs parting him and his party from any outside support. He (SAW) and his companions, however, remained steadfast in their belief in Allah (SWT) and never doubted His (SWT) promise of victory to them and to Islam. The Messenger of Allah (SAW) continued inviting people to Islam whenever possible and he approached the tribes and offered himself to them, not worrying in the slightest about the consequences. Some of the louts from Quraysh attempted to provoke him and hurt him, but he (SAW) never let this affect him or his hope of a brighter future. Allah (SWT) sent him with the Message of Islam and he never doubted that Allah (SWT) would help and protect him and secure the Deen. He (SAW) waited for Allah's relief, while being very saddened about the state of the campaign. Fortunately, the Messenger of Allah (SAW) did not have long to wait, for the signs of victory soon came from Madina (Yathrib) in the shape of a group from Al-Khazraj who had come to Makkah during the Hajj season where the Messenger of Allah (SAW) met them for the first time and invited them to Islam. They looked to each other and said: "By Allah this is the very Prophet of whom the Jews warned us. Do not let them get to him before us." Thereupon they accepted his teaching and embraced Islam. They said to him: "We have left our people (Al-Aus and Al-Khazraj), for no tribes are so divided by hatred and rancour as they. Perhaps Allah will unite them through you, if so, then no man will be mightier than you." When they returned to Madina, they told their people about the Messenger of Allah (SAW) and invited them to accept Islam. They managed to open people's hearts and minds to the new Deen, every household among the Aus and Khazraj began to talk about Muhammad.

Chapter 9:

The First Pledge of Aqabah

In the following year, twelve people from Madina attended the Hajj and met with the Messenger of Allah (SAW) at Al-Aqabah where they gave him the first pledge of Al-Aqabah. They pledged to associate none other with Al-

lah, that they should not steal, neither commit fornication, nor kill their offspring, and that they should not slander their neighbour, nor disobey the Messenger of Allah (SAW) in what was right. If they fulfilled this, Paradise would be theirs, but if they committed any of those sins, it was for Allah (SWT) to punish or forgive as He pleased. Once they had delivered their pledge and the Hajj season was over they returned to Madina.

CHAPTER 10:

The Campaign In Madina

When the people of the first pledge of Al-Aqabah returned to Madina and Islam reached every single household among the Helpers (Ansar), the helpers sent a man to the Messenger of Allah (SAW) with a letter asking him to send to them someone who would teach them the Deen and the Qur'an.

Enduring torture enhances Iman, oppression inflames faithfulness and resistance sharpens the determination. Iman pushes believers to belittle all hardships and sacrifice wealth, honour, peace of mind and even their lives, and although belief in Allah (SWT) makes the believer ready to give his life willingly in the way of Allah unabated aggression and the continuity of sacrifice would cause the believer to become exhausted. This is so because his efforts would be diverted towards persevering and resisting the harm inflicted upon him, rather than towards mobilising his efforts in the Da'wa and broadening his horizons by being allowed to think deeply about the truthfulness of his belief. It was for this reason that the Muslims had no other alternative but to emigrate away from the places where oppression reigned. This was the case when they emigrated to Abyssinia, however, their later emigration to Madina was prompted by different reasons. They wanted to move with their Message and bring it to life by implementing it in a society, their new society, and then spread it worldwide. It is only in this context that the Messenger of Allah (SAW) contemplated ordering his companions to emigrate to Yathrib (Madina), but before deciding to join them there he had to first meet the pilgrims coming from that location and confer with the Muslims among them in order to assess their readiness to protect the campaign and to see how far they were prepared to sacrifice themselves in the way of Islam. He (SAW) had to make sure, to be certain that they were prepared to give him the pledge of war, a pledge of fighting that would form the cornerstone of the Islamic State. Thus the Messenger of Allah (SAW) waited for the pilgrims; this was the twelfth year of the Message, in 622 C.E. The pilgrims came in their hundreds, among whom were 75 Muslims; 73 men and 2 women. One of the women was Nusaybah bintu Ka'ab Um Amara from Bany Mazin Ibn Najjar and the other was Asma bintu Amru Ibn Ady from Bany Salma, known also as Umm Mani'.

The Messenger of Allah (SAW) met the Muslim pilgrims secretly and talked to them about a second pledge which would not merely be concerned

with simply carrying the Da'wa and persevering against aggression. It would be a pledge which would go well beyond that, a pledge with far reaching consequences. It was to be a pledge that would entail forming a force capable of defending Muslims and forming the nucleus that would produce the cornerstone on which to build the foundations of a State with the power to protect it, a power that would remove all material obstacles which stood in the way of the Message and its implementation. The Messenger of Allah (SAW) talked to them about the pledge and sensed their readiness, and they in turn agreed to meet him at Al-Aqaba during the middle of the days of Tashriq. He (SAW) said to them: "Do not wake anyone, nor wait for anyone absent." When a third of the night had passed they went stealing softly to their appointment with the Messenger of Allah (SAW) at Al-Aqaba, the two women were also with them. They waited for Allah's Messenger (SAW) until he came with his uncle Al-Abbas, who was at that time an unbeliever, albeit he wanted to give his nephew a firm guarantee. He was the first to speak and said: "O people of Khazraj! You know what position Muhammad holds among us. We have protected him from our own people who think as we do about him. He lives in honour and safety among his people, but he decided to turn to you and join you; so if you think you can be faithful to what you have promised him and protect him from his opponents, then assume the burden you have undertaken. But if you think that you will betray and abandon him after he has gone out with you, then leave him now." They replied: "We heard what you said, you speak O Messenger of Allah, and choose for yourself and your Lord what you wish." The Messenger of Allah (SAW) spoke after reciting the Qur'an and commended Islam and said: "I invite your allegiance on the basis that you protect me as you would your women and children." Al-Bara' took his hand to give the pledge and said: "We give our allegiance O Messenger of Allah, by Allah we are men of war possessing arms which have been passed on from father to son". While Al-Bara' was speaking Abul-Haythami Ibnul-Tayhan interrupted him and said: "O Messenger of Allah, we have ties with other men (meaning the Jews) and if we sever them perhaps when we have done that and Allah will have given you victory, you will return to your people and leave us?" The Messenger of Allah (SAW) smiled and said: "No, blood is blood, and blood not to be paid for is blood not to be paid for. I am of you and you are of me; I will fight against those who fight against you, and be at peace with those at peace with you." Al-Abbas Ibn Ubada interrupted and said: "O people of Khazraj! Do you realise to what you are committing yourselves in pledging your support to this man? It means fighting all and sundry; if you think that if you lose your property and your nobles are killed you will give him up, then do so now, for by Allah it would bring you shame in this world and the next if you did so later; but if you think that you will be loyal to your undertaking even if you lose your property and your nobles are killed, then take him, for by Allah it will profit you in this world and the Hereafter." They said that they would accept the Messenger of Allah (SAW) on these conditions and then inquired: "What's in it for us, O Messenger of Allah, in return for our loyalty?" Allah's Messenger (SAW) replied confidently: "Heaven (Paradise)." They stretched their hands forth, and he (SAW) stretched his hand and they

pledged their word by saying: "We pledge ourselves to fight in complete obedience to the Messenger of Allah in well and woe, in ease and hardship and evil circumstances; that we would not wrong anyone, that we would speak the truth at all times and that in Allah's service we would fear the censure of none." After they gave the pledge Allah's Messenger (SAW) said: "Bring out to me twelve leaders that they may take charge of their people's affairs." They produced nine from Al-Khazraj and three from Al-Aus. So the Messenger of Allah (SAW) said to these leaders (Naqibs): "You are the sureties for your people just as the disciples of Jesus (Issa), son of Maryam, were responsible to him while I am responsible for my people." They went back to their beds and then back to their caravan and returned to Madina.

Afterwards, the Messenger of Allah (SAW) ordered the Muslims in Makkah to emigrate to Madina in small parties, and so they began to migrate either individually or sometimes in small groups. Quraysh by then had heard of the pledge and they attempted to prevent the Muslims from emigrating. They came between husband and wife in order to stop the migration, but the Muslims continued to leave Makkah for Madina whilst Allah's Messenger (SAW) stayed behind without indicating to anyone whether he would leave or not. There were signs, however, that he (SAW) too would leave. Abu Bakr kept asking Allah's Messenger (SAW) for permission to emigrate until he answered: "Don't be in a hurry, it may be that Allah will give you a companion." Abu Bakr knew then that Allah's Messenger (SAW) wanted to emigrate. Quraysh were very concerned about the implications of the emigration of Allah's Messenger (SAW), especially now that the Muslims in Madina were in the majority and enjoyed the upper hand. Evidently their position there would be strengthened by the emigration of the Muslims from Makkah. Quraysh realised that another even more serious potential threat to them was Allah's Messenger (SAW). Should he (SAW) join them there, and with the power that they possessed, it could mean the end of them. They therefore thought long and hard about the issue of preventing Allah's Messenger (SAW) from migrating to Madina. Quraysh began to fear that once the Muslims had become a force to be reckoned with they would come after them and defend Allah's Messenger (SAW) should he decide to stay in Makkah. With such a dilemma confronting them they finally decided to resort to killing him (SAW) so as to prevent him from joining the Muslims in Madina and in order to avoid all future clashes with the people of Madina, Islam and Muhammad.

It has been reported in the books of 'Sirah' that in the narration of Aysha and Abu Umama Ibn Sahm, it was said: When the seventy-three men present at Al-Aqaba left the Messenger of Allah (SAW), having given him the protection, pledging their support; the trials and tribulations of the Muslims in Makkah increased for wanting to leave, Quraysh harassed them and harmed them, they complained to Allah's Messenger (SAW) so

he said: "I saw your immigrant homeland ready".

After a few days he (SAW) emerged all smiles and said: "I have been told that you can emigrate to Yathrib (Madina), whoever wants to go there can do so." So they began their preparations to vacate the city. When these were complete they left secretly in small groups whilst the Messenger of Allah (SAW) stayed on in Makkah to wait for Allah's permission to emigrate. He (SAW) would say to them: "Don't be in a hurry, it may be that Allah will give you a companion." Abu Bakr hoped that his companion would be Allah's Messenger (SAW) himself.

When Quraysh learnt of the companions' emigration, and since they knew that Allah's Messenger (SAW) had decided to fight them they assembled in their council chamber and after a little debate consented to kill him. Then they dispersed. Gabriel (AS) came to the Messenger of Allah (SAW) and ordered him not to sleep on the bed which he usually slept. He (SAW) did not sleep in his bed that night and it was then that Allah (SWT) permitted him to emigrate.

The presence of the forces of Islam in Madina and the readiness of the people to receive the Messenger of Allah (SAW) and establish the Islamic State were the only reasons which prompted him to emigrate. It would be completely erroneous for anyone to conclude or even to entertain the slightest thought that Muhammad (SAW) emigrated from Makkah out of fear that Quraysh would kill him. He (SAW) never gave the slightest consideration to the repression and harm that befell him and was more than happy to sacrifice his life in the way of Islam, this is a fact. His (SAW) emigration to Madina was simply the selfless pursuit of the Islamic campaign and the necessary establishment of the Islamic State to further that objective. It is clear that Quraysh had thus come to the decision to kill him for fear of his emigration to Madina where he (SAW) would enjoy its protection and power, but Quraysh, despite their efforts, failed in their bid to dispose of him. The emigration, as Quraysh feared, proved to be the turning point in the history of the campaign. The campaign moved from the phase of inviting people to Islam, to the phase of establishing an Islamic society; a State ruling by Islam's authority, campaigning for it by means of evidence and proof, persuasion and by the force that would protect it from evil forces.

CHAPTER 11:

Establishing The Islamic State

The Messenger of Allah (SAW) eventually arrived in Madina and was greeted by a huge number of its people, Muslims, unbelievers and Jews alike. They were all eager to see his (SAW) shining face and he soon came to be surrounded by the Muslims who were all anxious to serve him and to offer him comfort and hospitality. They were ready to offer themselves to him (SAW) and to the Deen he had brought to them, they were ready to sacrifice their lives in the way of the Message of Islam. Everyone wanted the Messenger of Allah (SAW) to lodge with him, but he (SAW) left the reins of his camel free until it knelt by the storehouse of Sahl and Suhayl, sons of Amru. The Messenger of Allah (SAW) subsequently bought it and built a Masjid (Mosque) and his houses around it. The building of the Masjid and the houses

turned out to be an easy task, they were very modest and cheap to construct. The Masjid comprised of a large courtyard with its walls composed of bricks and earth. One part of the ceiling was covered in palm tree branches and the remainder left uncovered. Part of the Masjid served as shelter to the poor who did not have a home. The Masjid was never lit except during the Isha prayer, when torches of hay were used to illuminate it. It was in short a simple but functional affair.

The houses of the Messenger of Allah (SAW) were just as simple and modest as the Masjid itself except that they were more illuminated. Allah's Messenger (SAW) lodged with Abu Ayoub Khalid Ibn Zayd Al-Ansary while the Masjid and houses were being built and he moved in as soon as they were ready. He (SAW) thought about the new life that he had sought, the way that the campaign had moved from one stage to another, from the stage of educating and teaching through the stage of interaction with the non-Islamic society to that of the eventual implementation of the rules of Islam on people. He (SAW) thought about the new era which had dawned moving him away from campaigning for Islam and enduring aggression towards the phase of rule, authority and the force that was now able to protect and defend the Message of Islam. The Messenger of Allah (SAW) ordered the building of the Masjid from the very first day and it was utilised for Salat (prayers), meetings, consultation and a place where he looked after the people's affairs and from where he judged between them. He (SAW) appointed Abu Bakr and Omar as his two assistants, saying: "My two ministers on Earth are Abu Bakr and Omar."

In their response the Muslims gathered around the Messenger of Allah (SAW) they would always approach him for guidance and advice in all matters. He (SAW) thus performed the duty of the head of State, the judge and the commander in chief of the armed forces. Therefore he (SAW) looked after the affairs of the Muslims, settled their disputes and appointed leaders (generals) to the army divisions, eventually sending them outside Madina on military campaigns and missions.

Allah's Messenger (SAW) founded the Islamic State from the very first day he arrived in Madina and began to structure it by forming the society on a solid foundation as well as by gathering the appropriate force in order to be able to protect the State and the Message. With this accomplished, he (SAW) could begin to remove the material obstacles that stood in the way of the spreading of Islam.

CHAPTER 12:

The Islamic Conquests To Spread Islam

The mission of the Islamic nation in life is to carry the Message of Islam to the whole of mankind, therefore the Muslims had to be in touch with the

world. The Islamic State was thus obliged to carry out this task which Islam has decreed in order to convey the Message. It was inevitable that the State would conquer other countries and achieve this with great success. These conquests were merely the implementation of an Islamic obligation, which is the conveying of Islam to people in a manner that would catch their imagination by implementing its rules on them and spreading its concepts among them. Therefore the Islamic conquests were not designed to exploit and colonise people, nor were they made to take advantage of the resources of their land. The only aim was to carry the Message of Islam to them in order to save them from the miserable lives that they were leading and the rotten regimes that they were ruled by. This is clearly apparent, for that is why the Islamic State was founded, the Islamic conquests carried out and Jihad decreed.

The Islamic State was established on a very strong basis, an establishment that saw it grow and expand, spread and conquer other countries. The seed of its establishment was destined to bear a universal State, not a local one, because its doctrine is a universal one. It is an Aqeeda for mankind and its system is universal, designed, as it were, for all humans. Therefore, it was only natural for it to spread and to conquer other countries, the nature of its establishment makes this inevitable. There was the Messenger of Allah (SAW) taking the second Bay'a of Aqaba by the Muslims who pledged to fight alongside him all and sundry even if it led to the loss of their wealth and the death of the nobles, they pledged themselves to him in complete obedience in ease and in hardship, to tell the truth at all times. In Allah's service they would fear the censure of none, they pledged themselves to the Messenger of Allah (SAW) to fight to the death in the way of protecting the Islamic campaign and for their faithful service their reward would be Paradise. Those were the seed of the army of the Islamic State that carried the Message of Islam. Bearing all these factors in mind why was this army established? What was its task? Was it not to carry the Message of Islam? Was that not the only reason for which they came and gave their pledge and were ready to die for its cause?

The Messenger of Allah (SAW) had designed the plan of the conquests before his death. He (SAW) sent envoys to Chosroes and Caesar once the Islamic State had become established, this was part of his plan designed to spread the Message of Islam beyond the peninsula which took place in the seventh year of Hijra. He (SAW) also sent envoys to other kings and princes inviting them to embrace Islam. His plan was also reflected in the launching of the raids of Mu'ta and Tabuk and in the preparing of Usama's army. The Khulafah who succeeded him as head of State pursued his plan and executed it by conquering first the countries he (SAW) had sent envoys to, inviting them to Islam. Other conquests soon followed, again always following the same method and principle. That is why the Islamic State was never selective in the countries it conquered, it never made any difference to the Muslims how difficult or easy was their task, and although Egypt was relatively easy to conquer and its resources were considerable compared with the harsh Saharan climate of North Africa with its poverty, the Muslims never took those factors into consideration because their main aim and ultimate goal was

to spread Islam. This necessitated the conquering of every country regardless of its poverty or wealth and regardless of the resistance put up by its people. The spreading of Islam and the carrying of its Message ignores the wealth or the poverty factor and the acceptance or the refusal of the people. The main aim is simply the conveying of Islam, to establish it as an intellectual leadership from which a way of life is derived. This Message should be carried to all mankind in all the countries.

The Holy Qur'an has outlined for Muslims the reasons for fighting and the obligation of Jihad, stressing that it should be only in the way of Islam and in carrying its Message to the world. The Holy verses came thick and fast commanding the Muslims to fight in the way of Islam. Allah (SWT) says in Surah Al-Anfal:

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah" - [TMQ; 8:39]

And He (SWT) says in Surah Al-Baqara:

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; But if they cease, let there be no hostility except to those who practise oppression." - [TMQ; 2:193]

Allah (SWT) says in Surah Al-Tawbah:

"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the Deen of truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued" - [TMQ; 9:29]

These verses, among others, have commanded the Muslims to perform Jihad and indicated to Muslims the aim behind the conquests. It was these verses that motivated the Muslims to conquer other countries.

Therefore, the carrying of the Message of Islam was the basis on which the Islamic State was founded and for which the Muslim army had been prepared. Jihad was decreed and this was the method followed in the conquering of other countries. The carrying of the Message is what would bring back to the Muslims the Islamic State.

CHAPTER 13:

The Islamic Conquests Intensified (Concentrated)

The Muslims conquered many countries and ruled them by Islam. Islam has commanded them to hold the reins of power and leadership. They are forbidden from being ruled by non-Muslims; Allah (SWT) says in Surah Al-Nisa:

"Allah will not allow the disbelievers to have any authority over the believers." - [TMQ; 4: 141]

Allah (SWT) has given the Izza (might) to the believers, He (SWT) says in Surah Al-

Munafiqeen:

"But honour belongs to Allah and His Apostle, and to the Believers; but the Hypocrites know not" - [TMQ; 63:8]

However, Allah (SWT) did not give them the might, nor had He given them the rule and the leadership until they had acquired an Islamic mentality which made the task of ruling a means to implementing Islam and carrying its Message, not a desire to rule and reign. Until they had acquired an Islamic personality able to understand what the rule entailed and realised its responsibility before Allah (SWT) the rule was kept away from them. The splendour of Islam was reflected in the actions of those rulers and in their speeches and it reached the people that they ruled over through the implementation of the Sharia'a. This inevitably resulted in the convincing of those people whom the Sharia'a laws were implemented upon to the extent that they embraced Islam in crowds. In time they too became Muslims. The might, leadership and the rule then belonged to them too. Their countries became an Islamic household and part of the Islamic State.

The Islamic conquests were asserted by ruling the conquered countries according to Islam, followed by the entering of the people into the Islamic belief until the conquest of any country by the Muslims became permanent to the Day of Judgement, detaching its people from their former state and transforming them from disbelievers to Muslims and transforming their country from a disbelieving household to an Islamic one, and remaining thus until Islamic rule was destroyed. However, its people remained Muslims and their country remained Muslim land even after the Islamic rule had perished and the authority of the State dissipated. Although the Islamic State is currently absent the countries originally conquered by the Muslims continue to be Muslim land and the people still remain Muslims who are ready to accommodate the rule of Islam and the spreading of its authority over their territory.

Several factors have actually made the Islamic conquests permanent and implanted the seeds of Islam to the Day of Judgement; among these factors was the legislation which made the governing of the countries easy from the very first day, the nature of the rule and the behaviour of the rulers which persuaded the people to embrace Islam, and the implantation of the seeds of Islam into the hearts of those who embraced it forever. This was all possible due to the nature of the Islamic Aqeeda and the Islamic laws, which can be summarised as follows:-

1. Islam is rational in its Aqeeda, intellectual in its opinions and rules. It compels whoever embraces it to believe in it rationally and understand its rules through using the intellect, thus the moment a human being embraces Islam he turns into a thinking person. This is so because his attention would be turned towards the creatures and universe created by Allah (SWT), thus enabling him to realise the existence of his Creator and thereby encouraging him towards gaining knowledge of His rules, to extract them and solve his problems accordingly. Therefore, Islam will settle within his heart and mind conclusively and this will motivate him to understand its rules and implement them.

2. Islam obliges the Muslim to read and study. It is not enough for the Muslim to simply profess the two Shahadas (witnesses of faith) in order to become both knowledgeable about Islam and to understand it. He should study and acquire its culture deeply with a full awareness and clear vision. This knowledge broadens the Muslim's horizons and develops his perception which enriches his mentality, making him a teacher of others.
3. The nature of the Islamic principle and of the Islamic Divine rules necessitate that the learner acquire them gradually and upwardly, affecting in the process both the learner and the society he lives in. The Muslims learnt about Islam in order to implement it, they acquired its rules intellectually and this subsequently affected their feelings. Their sensation of life and its consequences were derived from an effective intellect. This is why Muslims were always eager and zealous towards Islam, they had a wide intellect and a rich knowledge and broad horizons because the Islamic Aqeeda was deeply rooted in their hearts and minds. They also received the Islamic rules and opinions after a great deal of study and clarification and practiced them because this is the dominant theme within the belief. Muslims did not learn Islam just for the sake of knowledge because this would have made of them simply books containing information about Islam. They also did not listen to Islam as a means of merely gaining advice or as a spiritual counsel, this would have turned them into shallow minded individuals with no strong belief. The Muslims made sure that they avoided these two dangerous paths, i.e. learning about Islam for information's sake and for the purpose of theorising, or taking it as mere advice and spiritual counselling. The Muslims restricted their learning of Islam and its rules to the method decreed by Islam, which is the understanding of Islam clearly and deeply in order to implement it practically in all walks of life.
4. Islam is progressive, it leads the Muslims to new heights and sets them on the path of perfection. It obliges the Muslim to perform certain actions, the performance of which would lead the Muslim to a level of perfection where he can enjoy a spiritual superiority, peace of mind and true happiness. The human being, once raised to such a level, will remain there and will not degrade. However, if the reaching of such a level of perfection were hard to achieve the maintaining of such a level is even harder, therefore, the actions performed by the Muslims have to be consistent and permanent, not temporary. This enables the human being to maintain that level of superiority and progress. These actions are the worships, some of which are obligatory and others are complimentary. Performing the obligations by all the people would lead to realising a common level of progress, performing what is beyond the obligatory actions encourages people to stream ahead towards perfection. Performing these acts of worship is not a hard task, nor is it a tiring or shattering experience, nor does it entail deprivation of life's pleasures and an abstention from its joyful and happy aspects. It does not lead to the suppression of instincts nor to a contradiction of human nature. No, the performance of such acts of worship, especially the obligatory ones, is an easy task quite within the capability of every human being no matter what his strength and will-power. Acts of worship do not interfere with the human's pleasure in life. To perform the complimentary acts of worship is a desirable matter (Mandoub), the Muslims perform them with great zeal and eagerness, knowing that by doing so they will gain the pleasure of Allah (SWT).
5. The Muslims conquered other countries in order to convey the Message of Islam and spread it amongst the people. As a result they felt that they were envoys of compassion and guidance. They would enter a country, rule it according to Islam and as soon as the people embraced Islam they would enjoy the same rights that the Muslims enjoyed and they would then become eligible to carry out the same duties that the Muslims had to perform. That country would enjoy the same rights that the State provided for other Muslim regions and would become an integral part of the Islamic State because the Islamic ruling system is a system of unity. That is why the people of the conquered countries never felt as if they were being colonised, nor did they ever sense the slightest signs of colonisation. It therefore comes as no surprise that people embraced Islam in huge numbers, more so after they had witnessed, in practice, true Islam being implemented by Muslims for themselves.
6. The Islamic ideology and rules are universal. It is permitted to teach them to all people and it is in fact an obligation to teach them to everyone so that they can taste the sweetness of Islam and realise its true nature. The Messenger of Allah (SAW) would send Walis, judges and teachers to rule people by Islam and to teach them its rules. The Muslims who came after him (SAW) conquered many countries and set up rulers and teachers there who would teach the people Fiqh and the Qur'an. The people welcomed the Islamic education with open arms until their culture became Islamic, which included those people who chose not to embrace Islam.
7. The Islamic Sharia'a is a universal and comprehensive ruling system. Therefore, the Muslims never needed to study the laws of the country that they were about to conquer. They never needed to try and accommodate or harmonise between the laws they had brought to solve life's problems and the laws in existence within that country. They would conquer a country with the complete Sharia'a in their possession and they

would implement Islam from the very first day they entered a country. Their method too was revolutionary, no graduation and no patching up. The Muslims would not give any consideration whatsoever to the reality of the situation or the state of the country simply because they conquered the country with the sole aim of conveying Islam to its people in order to change their rotten state of affairs and their turbulent way of life. This necessitated the uprooting of the old regime and replacing it with a new regime in a most comprehensive manner. That is why it was always easy for the Muslims to rule the country from the very first day. Their rule would establish itself completely, they never suffered any legislative crisis, nor did they undergo a transitional period because they had their Message and it was an Aqeeda from which the regime, the legislation and the rules emanated. It is a Sharia'a that is valid for implementation on any human race, anywhere and at anytime.

CHAPTER 14: Moulding People Together Into One Ummah

The Messenger of Allah (SAW) died after the whole of the Arabian peninsula had entered into Islam and after polytheism had been abolished. The peninsula became an Islamic household, ruled entirely by Islam, according to its Aqeeda and the systems that emanated from it. He (SAW) was taken from mankind only after Allah (SWT) had perfected the Deen, completed his favour unto the Muslims and chose for them Islam as that Deen, but not before he (SAW) had begun to invite the neighbouring nations and peoples to Islam by sending envoys to their kings and rulers as well as by dispatching expeditions to raid the Roman frontiers of Mu'ta and Tabuk. Then came the Khaleefah 'Al-Rashidoun' and the conquests continued. Iraq was inhabited by a mixture of Arabs and Persians who professed the faiths of the Christians, Mazdakyya and Zaradashtyya and this was the first country to be conquered. Persia followed next and Al-Sham after that. Persia was inhabited by Persians, Jews and Christians and ruled over by the Persians whilst Al-Sham was a Roman colony where the Roman culture and Christianity were predominant; Syrians, Armenians, Jews, Arabs and some Romans lived there. Egypt was conquered after this and it too was inhabited by a mixture of peoples; Egyptians, Jews and Romans. Then North Africa where the Berbers under Roman dominance lived was conquered. Along came the Umawyyoun (Omniads) and they conquered Sind, Khawarizm and Samarqand, joining them to the Islamic State in the process. Al-Andalous was then conquered and became a Wilaya of the Islamic State. All

these many countries varied in the nationality of their peoples, their language, religion, traditions, customs, laws and culture all differed. They naturally differed from each other in mentality and attitude, therefore the process of moulding these countries together and of uniting them into one single Ummah, adopting the same Deen, language, culture and laws was a colossal and hard task whereby success would be a tremendous and extraordinary achievement. This happened solely through Islam and was only achieved by the Islamic State. Once those people had become engulfed by the banner of Islam and once they had been ruled by the Islamic State and embraced the Muslim belief they became a single Ummah, which is the Islamic Ummah. This feat was due to the effect of the Islamic rule and the Islamic Aqeeda. Many factors led to the successful moulding of these disparate peoples into one Ummah, the most important of which were the following four factors:-

1. The teachings of Islam.
2. The mixing of the Muslim conquerors in their daily lives and work with the conquered people.
3. The quick embracing of Islam by the people of the conquered countries.
4. The revolution in the way of life of those who embraced Islam and their transformation from one situation to another superior one.

The teachings of Islam oblige Muslims to campaign for Islam and spread its guidance wherever and whenever possible. This necessitates Jihad and the conquest of other countries in order to enable people to understand it and contemplate the truthfulness of its rules. It also implies giving the people the choice between embracing Islam or retaining their faith if they so wished, provided that they submit to its rules related to matters of transactions and penalties. This last point is important because it would develop harmony in the people's actions and dealings once the systems and rules that deal with their problems became unified and it would also serve to make the non-Muslims feel like Muslims by being part of the society, sharing the same system, enjoying the peace of mind and the guardianship of the State.

The teachings of Islam necessitate that the ruled should be looked upon from a human point of view and not a racial, tribal or religious one. Therefore, the Islamic laws related to social and penal matters must be implemented on every citizen equally, there being no difference between the Muslims or non-Muslims; Allah (SWT) says in Surah Al-Ma'ida:

"And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: And fear Allah, for Allah is acquainted with all you do" - [TMQ; 5:9]

All people are equal in the eyes of the law and judiciary. The ruler looks after people's affairs and rules over them. The judge settles people's disputes without any prejudice, he looks upon them from a human point of view with the aim of solving their problems and settling their disputes. As well the ruling system in Islam imposes true unity and equality between the different regions of the State. Islam commands the rulers to guarantee the basic needs of all the Wilayas of the State with grants provided by the treasury, regardless of the amount of revenues being debited (collected) from each Wilaya,

and regardless whether these levies cover the expenditure or not. So Islam commands a single financial policy by collecting levies for the treasury from all the Wilayas, thus helping to mould the conquered countries into Wilayas and making of them into one State. This is what the Islamic ruling system would and did inevitably achieve.

The mixing of the Muslim conquerors with the indigenous peoples was one of the major factors that led to those people entering Islam and integrating with other Muslims. After conquering a country, the Muslims would take up residence there and begin teaching the people Islam and Islamic culture. They lived in neighbouring houses, they shared in all the life's affairs and became subjects of one country, being ruled by the same laws. They never were two different communities divided into conquerors and conquered, winners and the defeated. They were all citizens of the State who helped each other in their day-to-day life's affairs. The conquered people looked upon the rulers as being a different type of people whom they had never encountered before. They witnessed the equality with which they treated them by placing themselves on the same level and serving them and managing their affairs. They experienced fine treatment by rulers of high qualities and this made them lean towards the rulers and towards Islam. The rulers and other Muslims would marry from the people of the book (Jews and Christians), eat their slaughtered meat and their food and this served as an incentive for them to enter Islam because they witnessed the effect of Islam through the rulers and saw the light of Islam through the ruling system being implemented upon them. As a result these people became integrated and formed into a single Ummah.

The entering of the conquered countries into Islam was general; the people of each country embraced Islam in scores until the sweeping majority of the conquered countries' people were Muslim. People continued to enter into Islam until most of them were Muslims, thus Islam was not merely confined to the Muslim conquerors. By entering into Islam the people of the conquered countries integrated with the conquerors and became one single Ummah.

The general transformation that Islam caused in those who embraced it led to the lifting of the intellectual level of those new Muslims. This developed in them the Islamic Aqeeda which became an ideological basis on which all the concepts were founded and by which the rightness and rottenness of such concepts were measured. As a result Islam took them from sentimental belief (faith) to rational belief, from the worship of idols, fire, trinity and other similar types of worships, which lead to the decline in the perceptions and to triviality of thought, to the worship of Allah (SWT), which leads to an enlightened mind and broad vision. Islam made them believe in the Hereafter and led them to imagine it in the way that the Holy Book and the Sunnah have clari-

fied and explained it - firmly establishing the principle of reward and punishment emanating from actions. So they pictured it as being the real life and this led them to acquire a true meaning of life and a real value for it, this being the path to another happier and eternal life. They embraced life with open arms and they did not neglect it. They took its ropes and enjoyed the pleasures and the wealth that Allah (SWT), the one who set up this life and who determined its criterions and true perceptions, provided them with. Before Islam their criterion of life was based on benefit, this benefit was the only motive and the main aim of their actions. Then the criterion of their actions changed and came to be based on what is Halal and what is Haram (lawful and unlawful). Their vision of life also changed and it too came to be based on the Halal and the Haram. This criterion became the driving force behind their actions and its guidelines were according to what Allah (SWT) had commanded and prohibited; the aim of directing their actions according to Allah's commands and prohibitions being the obtainment of Allah's pleasure. The value of the action became the sole cause behind the performing of the action. It would be spiritual if it were prayer or Jihad or similar, it would be material if it were buying or selling or similar or the action would be moral if it was a trust or an act of compassion etcetera. People began differentiating between the motive behind the action and the value of the action and as a result their conception of life became different to them from their previous one. It became a true conception about the reality of life measured by a criterion that Islam had set, this being the commands and prohibitions of Allah (SWT) - i.e. the Halal and the Haram.

Islam gave the people a true meaning of happiness. Happiness had been, in their original view, the satisfying of the organic needs and animal desires. It came to be transformed into gaining the pleasure of Allah (SWT). This entails true happiness because true happiness means total and permanent peace of mind and this can never be achieved merely through satisfying the material pleasures and desires. It can only be achieved through obtaining the pleasure of the Lord of the universe.

This is how Islam affected the viewpoint of the people who embraced it. Their viewpoint about life and the actions which they performed in this life changed. Their order of priorities also changed, some went up in value and others came down. Life to the human being was at the top of his list of priorities to begin with and the ideology came second. Then Islam came and reversed the situation so that the ideology came to the top of the human being's priorities in life. As a result of this the Muslims began to devote their lives to the service of Islam because they correctly considered that Islam was more precious than life and it was only a natural corollary for the Muslim to endure hardship and sacrifice in the way of Islam. Life's matters came to be placed in their appropriate order of priority, life became honourable and dignified and the Muslim acquired a constant peace of mind once he set before the whole world the supreme high and fixed ideal which is the pleasure of Allah (SWT). People's concept of the highest ideal changed therein. In the past the people had different and ever changing ideals before they acquired the one

and only supreme ideal. This resulted in the changing of the things that mattered to them and in the changing of the concept of what constituted moral excellence. The basis of moral excellence used to include things like personal courage, individual decency and respectability, sectarian backing, boasting about wealth and noble descent, generosity to the point of extravagance, faithfulness to the tribe or clan, mercilessness in revenge and other similar acts. Then came Islam and changed all that. It made of all these qualities commands which the human could take or leave according to Allah's decrees, not according to the benefits they generated, nor to the pride or prestige which they entailed, nor because they were traditions or customs or a heritage one had to preserve. Islam defined the obligation as being the submittance to Allah's commands and prohibitions. It enjoined the submitting of the individual, tribal, popular and national interests to the commands of Islam only. This is how Islam transformed the mentalities and attitudes of the people who embraced it. It changed their personalities and their evaluation of man, life and the universe. It completely altered their criterions concerning all life's matters. People began realising that life held a special meaning which was perfection and nobleness. They acquired a fixed supreme ideal which was securing the pleasure of Allah (SWT), and that was the happiness which they pursued and sought after vigorously. They therefore became different creatures from those which they had once been.

These four major factors helped to detach all the people who embraced Islam from their former circumstances. Their concepts and visions of life became unified into one concept and one vision; the management of their affairs sprang from that concept. Their interests also became unified and they became one interest, i.e. the interest of Islam. Their goals in life became a single goal, which was the spreading of Allah's word. In total, the integration of these people into Islam was inevitable and they eventually became a single Ummah, the Islamic Ummah.

CHAPTER 15:

The Causes Of The Islamic State's Weakness

The Islamic State is based on the Islamic ideology and derives its strength solely from that ideology. It is its main cause of progress and prosperity and the livelihood of its existence. The Islamic State came into existence and established itself in a powerful fashion due to the strength of Islam. It conquered wide areas of the world in the space of less than a century despite the fact that horses and camels were its only means of communication, and all its conquered peoples, countries and nations embraced Islam within a short period of time despite the fact that its means of spreading the Message were limited

to word of mouth and the pen. But Islam made all this possible by being the driving force behind the State.

The enemies of Islam realised this and knew that the weakening of the Islamic State would be impossible as long as Islam remained strong and deeply rooted within the hearts and minds of the Muslims, and as long as the understanding of Islam remained sound and its implementation accurate and comprehensive. They therefore resorted to finding the means which would weaken the Muslims' perceptivity of Islam and their implementation of its rules.

The methods which the enemies of Islam used to weaken its perceptivity were numerous. Some were related to the texts and others to the language used in conveying and teaching it, still other methods used were related to Islam's conformity with reality. They set about adding false narrations to the Ahadith (reports or traditions) of the Messenger of Allah (SAW) which were never said, and they managed to sneak them in and include in them non-Islamic meanings and concepts that contradicted Islam in the hope that these would be adopted by the Muslims thus deviating them and alienating them from Islam. Indeed, they managed to do just that, and they spread these false Hadith among the people. The Muslims came to be alarmed by this and they in turn divulged the evil schemes of those Zendiks (atheists). The Muslims smashed their evil ring and aborted their conspiracy. Scholars and Hadith experts then rose to the challenge and began gathering and listing the Hadith by relating each Hadith to the narrator, his qualification, and the date each Hadith was narrated, underlining each Hadith and classifying it into its correct category. The Hadith were then classified as Sahih (genuine) and Dha'if (weak) and they then came to be protected. The narrations of the Hadith were restricted to the three generations after the Sahaba and no other narration reported after them was accepted. The narrators were all identified individually and the books of Ahadith were also classified accordingly until the Muslims were able to relate the genuinity of any Hadith or the weakness or falsehood of any other by relating to its evidence and its narrator. The Islamic State dealt harshly with those Zendiks and most of them were actually executed for their part in falsifying the Ahadith of the Messenger of Allah (SAW). Overall then, the conspiracy did not have any damaging effect on Islam nor on the State. The enemies of Islam then resorted to attacking the Arabic language as this is the language by which Islam is conveyed and they attempted to separate it from Islam. They did not succeed at first because the Muslims went forward in their conquests armed with the Holy Book, the Sunnah and the Arabic language and they would teach the people all three. The people embraced Islam and became fluent in Arabic and some of them actually became distinguished Mujtahids like Imam Abu Hanifah, others became exceptional poets like Bashshar Ibn Burd and some became eloquent writers like Ibnul Muqaffa'. The Muslims devoted a great deal of attention to the Arabic language, for instance, Imam Shafi'i disapproved of the translation of Qur'an and disapproved of praying other than in Arabic. Those who did endorse the translation of Qur'an, like Imam Abu Hanifah, in any case did not call the translated text Qur'an at all. Arabic remained the focus of attention because it is the fundamental part of Islam

and a necessary precondition of Ijtihad. The understanding of Islam from its sources does not come about but in Arabic and the extracting of the Divine rules cannot be accomplished save in Arabic. However, the attention, care and importance given over to the Arabic language diminished by the end of the sixth century Hijra when the rulers who did not appreciate and realise the importance of the Arabic language came to power. They therefore neglected that area and as a result Ijtihad was stalled as the exertion necessary to deduce the Divine rules became impossible due to the lack of fluency in the Arabic language. At this stage the Arabic language became separated from Islam and the State's understanding of the Divine rules became shaky and blurred and as a consequence the implementation of the rules also became shaky. This contributed a great deal towards the ailing of the State, it diminished its ability to understand and tackle new issues thus leading to its failure to solve the problems that arose or to solving them in an erroneous way. Problems accumulated in the face of the State as a result and this caused it to wane and to dwindle.

This was as far as the Islamic texts and the language were concerned, as for the conformity of Islam to the realities of life the trend of merging Indian philosophy with Islam emerged. This was translated into asceticism and the seeking of the Hereafter and this led to many young people turning away from life's pleasures and to their adopting a passive life. They renounced their role of being active members of society and consequently this resulted in a big loss to the Islamic State and Muslims in general. As a result of this the State lost many talented young men who could have devoted themselves to the Message of Islam instead of resorting to asceticism and self punishment. Later the cultural invasion by the West brought with it a culture alien to Islam, the West duped the Muslims by claiming that they took this culture from them and that the systems which it brought did not contradict the Islamic rules. The West had brought legislations that contravened the Divine laws and still it managed to persuade Muslims that they did not. This affected the Muslims a great deal and led to the Western culture creeping in and influencing the Muslims. The Muslims began to see life as being based on benefit. During the Ottoman rule some Western laws were adopted, a Western banking system was established, usury justified, and the penal codes stalled and replaced by Western penal codes. Despite the fact that Fatawa were issued to justify the lawfulness of such acts they had a disastrous effect on the State and led her astray from the Islamic rule. This deviation from Islam extinguished the strong Iman Muslims once had, took the State away from the right path and subsequently led to its weakness and disintegration.

This was as far as understanding Islam was concerned, as for its implementation many factors

contributed to the maladministration of the Divine laws. One such factor was the political parties, each in turn wanted to impose their own opinion and they resorted to military means in order to seize the authority and rule in order to implement that opinion. The Abbasides did just that by seizing Persia and Iraq and using them as a platform until they had managed to seize total power and restrict the ruling clan of Bany Hashim. Then came the Fatimyyn, they took over the Wilaya of Egypt and established a 'Khilafah' there so as to use it as a starting point with the ultimate aim of transferring the rule of the Islamic State to the sons of Fatima daughter of Allah's Messenger. Their action caused a setback to the Islamic State and stalled the Islamic conquests, whilst it resulted in the establishment of a second power vying for control over the Khilafah despite the fact that the Islamic State is unique and it is forbidden for the Muslims to have more than one Khaleefah at the same time. The Messenger of Allah (SAW) said in reference to this: "If a pledge of allegiance is taken for two Khaleefah's, kill the latter of them." These factors contributed greatly to the weakening of the State, as well as leading to a suspension of the conquests and thereby resulting in neglect towards conveying the Message of Islam. However, what in fact led those political parties to resort to that type of methodology in order to seize power was as a result of what took place during the rule of the Ommiads. The Ommiads introduced the method of handing over the Khilafah to the heir apparent followed by them giving him the Bay'a. This turned the Bay'a into a mere protocol and killed the hope of reaching the position of ruling by its means. Mu'awiya for instance passed on the authority to his son and took the Bay'a for him later. Then every Khaleefah followed in the same trend, taking an oath for their heirs and then asking the people to give them the Bay'a. The people were restricted to giving the Bay'a to whoever the Khaleefah had nominated, rarely did they give the Bay'a to anyone else. This method pushed those political parties to resort to force in order to seize power. Despite the fact that Abu Bakr adopted the method of nomination, its maladministration by the Ommiads led to those problems arising. Abu Bakr had in fact consulted the Muslims over this issue and as a result Omar and 'Ali emerged as the two candidates. Nomination was then given to Omar and he was elected as Khaleefah after the death of Abu Bakr and the taking of the Bay'a from the Ummah. This was actually in accordance with the Divine rules. The Khulafah of Bany Umayya instead maladministered this rule and nominated their sons, brothers or relatives. In some cases they even nominated more than one person. Such maladministration led to the deprivation of the Muslims from giving the Bay'a to whoever they wished and this in turn led to the weakening of the State because of the alienation that it entailed. At first though this did not have much effect on the State because it was so powerful, but the signs soon emerged when the State weakened.

Maladministration was not simply confined to the State, the Wilayas came to be infected by the same malaise. The Abbaside silence over the action of Abdul-Rahman Al-Dakhil in Andalous ensured this. His action led to the amputation of a big part of the State when he ruled Andalous independently, as did the Walis who succeeded him - some of them even acquired the title 'Amir-ul-Mu'mineen'. Although Andalous did not declare total in-

dependence from the Islamic State, it was ruled over separately nevertheless and this resulted in weakness creeping into the State's structure. Eventually this facilitated its seizure by the unbelievers while the Islamic State was at the height of its glory and at its most formidable strength. The State could do little to save Andalous's downfall and this was due to the disintegration of Andalous's administration. That was on the Western front; in the East the Walis were given general and wide mandatory powers which triggered their desire of leadership and authority. They therefore ran their Wilayas according to their own way and the Khaleefah agreed to this state of affairs. He was content with the praise which he received from their podiums and by the mention that decisions were taken on his behalf or by the issuing of currency bearing his name or with the continued receipt of Kharaj revenues from them. These Wilayas became as a result like little independent statelets, this was the case with the Wilayas of Saljuqiyyn and Hamdanyyn and many others. This too became a contributory factor in the weakening of the State.

Then came the Ottomans and they transferred power to themselves and united most of the Muslim land under their leadership. They took up the Islamic conquests throughout Europe and resumed the conveyance of the Message of Islam. However, this outburst in activity was only backed by the solid Iman of the first Ottoman Khulafah and the military might of the army, it was not based on a clear understanding of the Islamic concepts and a comprehensive implementation of Islam. Therefore, these conquests did not achieve what the conquests of old had achieved and the strength of the rulers did not embrace all areas of the Islamic State, consequently the State soon waned, then collapsed until finally it ceased to function. This was as a direct result of the factors mentioned and of the many other conspiracies woven against the State.

The contributory factors which led to the weakness of the State can thus be summarised as follows: Weak understanding of Islam and maladministration of the Divine rules. Therefore, what would bring back the Islamic State would have to be the clear understanding of Islam and what would preserve its strength would have to be the safeguarding of such a clear understanding, these and the proper implementation of the Divine rules at home and the conveying of the Message of Islam to the world.

CHAPTER 16:

The Disintegration Of The Islamic State

The intellectual weakness of the Islamic State began in the fifth century of Hijra when some scholars called for the phasing out of Ijtihad. This signalled the downfall of the State. Although there were still some Mujtahids left, intellectual weakness had already taken root and this affected the

State enormously. Disintegration began creeping in and the State waned. By the time the crusaders came the State was in no position to repel the danger. The State became engaged in continuous battles with the crusaders which were to last for two centuries. The crusaders emerged victorious at first and managed to occupy parts of the Islamic State, then the State managed to recapture the occupied land and vanquish the crusaders. Rule and authority were taken over by the Mamluks who neglected the Arabic language and the intellectual and legislative side of ruling. The door was slammed shut in the face of Ijtihad and the perceptivity of Islamic concepts weakened considerably as a result. Scholars were forced to content themselves with Taqleed (imitation) and the ailment worsened. This, however, only affected the State from within since the State remained strong and its international standing remained intact. The Islamic State remained a superpower feared by all other nations, occupying the largest and strongest part of the inhabited world at the time. The Ottoman State took over control of most of the Islamic world. In the ninth century Hijra (15th century) it united the Arab land under its rule and its dominion stretched over wide areas of land. The Ottoman State concentrated on its military might and the expansion of its authority as well as the glamour of its rule and power. It also concentrated its efforts on the conquests and neglected the Arabic language despite the fact that it is essential in order to understand Islam and one of the conditions necessary in order to effect Ijtihad. The Ottoman State never paid attention to Islam from the intellectual and legislative point of view, consequently its level of intellect and legislative ability dropped dramatically. Its strength was superficial due to this intellectual and legislative ailment. At the time this weakness was never noticed by the Islamic State because it was at the prime of its glory and at the height of its power and military might. Besides, it used to measure its ideology, legislation and culture with that of Europe and at this time it found itself superior in every respect. This comparison reassured the State and served to make its weakness seem both bearable and negligible. At that time Europe was still plunged in total darkness, chaos and unrest. Europe attempted to launch a renaissance but it failed each time. The Ottoman State was in a much better situation compared with Europe and as a result it viewed itself as being superior in culture and in its system of ruling, which led the Ottoman State to ignore the internal malaise that it was suffering from. Thus, it unfortunately failed to notice its intellectual stagnation, legislative maladministration and the fragmentation of the Ummah.

What turned the Ottoman State's attention from internal problems was its sweeping victory over Europe - its seizure of the Balkans and the Southeastern part of Europe. This victory sent shivers down the rest of Europe's spine and everyone became resigned to the fact that the Islamic army could never be defeated and that nobody could ever successfully face the Muslims. This was when the orientalist idea began. Its meaning then was to abort the danger of the Ottoman invasion headed by Muhammad Al-Fatih, this was in the 9th century Hijra (15th century). The invasion continued until the end of the 11th century Hijra under the leadership of Sulayman Al-Qanuny. The conquests were concentrated up until the middle of the 12th century Hijra (18th century) dur-

ing which time the continuity of the struggle remained a major source of strength to the Islamic State. The strength of the Aqeeda of the Muslims and the specific concepts that they carried - although those concepts were not clear in their minds - had given the State a great moral boost and this helped to maintain that military might. Additionally, the presence of the Islamic ruling system, despite its maladministration, and the state of affairs in which Europe was plunged ranging from intellectual, social and legislative decline, all these factors contributed to the continuity and superiority of the Islamic State. At that time the Islamic State could have attempted to understand Islam properly and devoted much more effort to the teaching of the Arabic language and the encouragement of Ijtihad. The State could have devoted more effort to the intellectual and legislative side so that it established a strong foundation with which to launch its conquests while marching on a strong footing with sound concepts. This would have enabled the State to conquer the rest of the world in the name of Islam. The State would have been in a position to strengthen its structure and mushroom the world with the Islamic culture and in the process save the world from rot and mischief. However, none of this actually happened. Encouragement of the Arabic language was limited to giving the Arabs a few teaching posts and other minor positions of jurisprudence which had little effect on improving the knowledge of the Arabic language and had no effect in awakening the intellect. In order to revive the Arabic language the State should have made it the official language as it should always have been in the Islamic State, but this was not carried out. Again, because nothing was done on the intellectual and Fiqhi fronts the feeble and misguided efforts of the State resulted in the status quo continuing and the State remaining on the same wrong track. As soon as the second half of the 12th century Hijra (18th century) came the trend was reversed and the internal weakness became apparent because the State was founded on the remains of the Islamic system which was maladministered and on confused concepts, some of them Islamic and others alien to Islam. The rule as a whole was more within the Islamic system's milieu rather than being an Islamic system itself. This was due to the lack of perceptivity of the Islamic concepts and also to the maladministration of the Islamic ruling system because of the scarcity of Ijtihad and Mujtahids. In the 13th century Hijra (19th century) the scales of history swung between the Islamic State and the non-Islamic countries. The European awakening had just begun and its results became evident, meanwhile the consequences of the intellectual stagnation coupled to the maladministration of the Islamic system finally caught up with the Muslims. The 19th century CE witnessed a serious intellectual revolution in Europe. A considerable effort was made by the European philosophers, writers and intellectuals and a comprehensive change in the European concepts occurred with the aim of uniting

the people of Europe. Many movements were established and these played a great part in the emergence of new opinions about life. Some of the most significant events that occurred were the amendment of the political and legislative systems as well as in all their ways of life. The spectre of the despot monarchy gradually disappeared to be replaced by republican systems based on representative rule and national sovereignty. This had a huge effect towards setting the European awakening in motion. The industrial revolution also had a telling effect on the European scene. There were also numerous scientific discoveries and inventions. Taken all together these factors boosted Europe's intellectual and material progress. This material and scientific progress resulted in swinging the scales of power in Europe's favour at the expense of the Islamic world.

On the international scene the concept of orientalism came to be altered so that it was no longer simply a question of containing the impending Islamic danger to Europe, but whether the Islamic State should be left as it was or whether it should be divided up. The European countries had different opinions due to the difference in their interests. This change in the concept of orientalism and the change in Europe's fortunes, reflected in its intellectual and scientific progress together with the industrial revolution, led to the political swing between the Islamic State and the unbelieving states in favour of the latter option.

The cause of the political revolution in Europe were the attempts made by its intellectuals to establish a new way of life. They adopted a specific viewpoint concerning life and embraced a new doctrine then they founded a system on the basis of that doctrine. This led to the change of material concepts and the order of values which created a general transformation in their lives and this set the industrial revolution in motion, unlike the situation in the Islamic world or in the Ottoman State that was ruling over it. Instead of looking and reflecting deeply on its ideology, instead of stimulating new concepts and resorting to Ijtihad to solve its problems according to the rules emanating from its Aqeeda, instead of taking up science and industry, instead of undertaking all this the State panicked and became confused about how to react to Europe's change of fortunes. It remained idle due to this confusion and this further led to its backwardness in science and industry. It therefore lagged behind the other European countries in terms of material progress and prosperity. The secret behind this decline was that the Ottoman State was an Islamic State, Islam was the Aqeeda of the State and its system, the concepts of Islam were its concepts and the Islamic viewpoint about life was its viewpoint. It should have in fact looked into the new concepts that were emerging from Europe and measured them against its own ideological criterion. Then it should have studied the new problems from an Islamic perspective and given its verdict on those concepts and problems with the help of adequate Ijtihad according to the Islamic viewpoint. Finally, the pros and cons of such concepts would then have to be assessed. But the State did none of this simply because the Islamic concepts were not clear to it, it did not have any specific concepts because the Islamic Aqeeda was not an intellectual foundation on which all the concepts were based, it was only a conventional Aqeeda. The basis on which the State was founded, which was the Aqeeda

and concepts, was not actually clear to the Ottoman State and the system was also idle due to the absence of Ijtihad. The culture, which can be considered the host of concepts concerning life, was not crystallised and neither was it linked to the State's actions. This led to the intellectual decline and put a halt to progress. As a result of all this they were taken aback by the intellectual, cultural and industrial revolution they witnessed in Europe, however, they did not react for they could not come to a decision about whether to take what Europe had achieved or not. They could not differentiate between what is allowed to be taken from scientific inventions, discoveries and industry and what is forbidden to be taken from philosophy, since philosophy determines a specific viewpoint about life, and culture, which represents a group of concepts concerning life. Therefore they froze and they did not react and it was this which led to the stagnation of progress while the European progression gathered momentum. All this was in turn caused by the lack of a proper understanding of Islam by failing to realise the contradiction between the Islamic concepts and the European ones. Another cause was their failure to distinguish between science, industry and inventions which Islam encourages Muslims to acquire and the philosophy, culture and ideology which Islam forbids.

The Ottomans did not properly understand Islam, it was not at all clear in their minds. Such blindness led the Ummah and the State to the adoption of a casual kind of life to which little attention was spared towards the system. Meanwhile its enemies held onto a specific system and carried it out. Europe became the holder of a principle, regardless of its doctrine or philosophy, whereas the Islamic Ummah who held the right principle lived in the shadow of that principle. That principle, however, seemed distant and a thing of the past because the Ummah lived in a State where the principle was maladministered. Despite the fact that the Messenger of Allah (SAW) said: "I have left with you two things if you held to you would never go astray: The Book of Allah and my Sunnah;" and despite the fact that the State was Islamic and the Ummah was Muslim, and despite the fact that the intellectual and Fiqhi wealth was available and accessible to everyone the State did not grasp the meaning of that Hadith and did not take the necessary steps to go back to the roots of Islam and adopt it as a basis from which the Aqeeda and the system emanate. The State did not make use of this wealth, a wealth which no other nation possessed or possesses. Indeed the Islamic State did not benefit from this wealth because as soon as Ijtihad was stalled and intellectual activity ceased the Islamic concepts became blurred in the minds of the Muslims and the Islamic cognizances declined. Books and other cultural heritages were kept on the shelves and only very few learned people and scholars were left. The desire to study and research thus diminished. The huge cultural and intellectual wealth within the State and society was not sought after because the State never encouraged

the pursuance of it. Intellectuals sought knowledge for the sake of knowledge, or they sought knowledge to earn a living, rare indeed were the ones who sought knowledge to benefit the Ummah and the State. Consequently, the scientific, cultural and legislative activity was non-existent and the understanding of Islam was in disarray. Muslims understood Islam spiritually rather than intellectually, politically and legislatively. The original principle of Islam and the method by which this principle is implemented was blurred. Muslims could not correctly perceive the Qur'an and the Sunnah and began to think that Islam was merely a spiritual religion. They began comparing Islam with other religions from a spiritual point of view, instead of looking at Islam as being an Aqeeda and a complete way of life. It therefore came as no surprise when the Muslim Ummah, under the leadership of the Ottoman State, stood idle and confused before the European revolution. It remained visibly behind without being affected by the economic progress which Europe was enjoying nor by the multiple inventions that took place there nor by the industrial revolution that had been launched all over the continent. The effect that this external progression had on the State was somewhat minimal and confused and never resulted in any notable benefit nor did it generate any material progress or any gain. The Ottoman State could not stop the rot that was taking it into decline and disintegration, this was due to their failure to differentiate between science and culture and between culture and civilisation. They were therefore confused about whether to adopt the European achievements or to leave them alone. Most Muslims saw them as being contradictory to Islam and so they called for the prohibition of the adoption of European achievements.

A vivid example of this was when printing machines were invented and the State decided to print the Holy Qur'an, some scholars prohibited its printing and they began issuing Fatawa prohibiting anything new and of accusing anyone who studied the natural sciences of being an unbeliever. They accused every intellectual of being an atheist and a Zendik. A small group of Muslims at that time saw the need for adopting everything from the West, their science, education, culture and civilisation, those were the ones who had been educated in Europe or in the missionary schools that had infiltrated the Islamic world. At first that small band of Muslims made little impact on society. In the last years of the Ottoman State the notion stating that the West adopted its culture from Islam and that Islam does not forbid the adoption of what conforms to it and that which does not contradict it spread among the Ummah. The West succeeded in spreading this concept until it was adopted by the majority of the Muslims, especially the educated ones. Most of these were the scholars and learned jurists, they came to be known as modern scholars or reformists. However, due to the real contradictions between the Western and Islamic cultures and because of the obvious differences between the Western and Islamic concepts about life the attempts to harmonise the teachings of Islam with the Western culture were doomed to failure. The reformists lost their way and in the process alienated themselves from Islam. Their bewildered pro-Western approach failed because they could not correctly perceive the Western concepts and they neglected in the process the inventions, science and industry as

they moved further away from Islam. The Ummah relied heavily on those reformists and as a result confusion spread. The State was unable to take a decisive stand and the Ummah rejected all means of material progress ranging from science, inventions and industries so she became weak and unable to stand or to defend herself. This weakness encouraged the enemies of Islam to mutilate the Islamic State bit by bit while the Ummah was powerless to react. The missionary invasion, disguised as scientific co-operation, began infiltrating the Muslim land. At the same time the various movements that emerged succeeded in destroying the structure of the State and the concept of nationalism, implanted and avidly encouraged by the West, took root all over the Islamic State; in the Balkans, Turkey, Arab countries, Armenia, Kurdistan and many other places.

In 1914 the State was in dire straits, it entered the first world war a shadow of its former glory and emerged defeated. Then finally it was destroyed. Therefore, the Islamic State disintegrated and the dream that had eluded the West for many centuries was finally fulfilled. The West wanted to destroy the Islamic State in order to destroy Islam. With the disintegration of the Islamic State the ruling system in the Muslim land became non-Islamic and the Muslims have lived ever since under a non-Islamic banner. Since that time they have lived under disbelieving regimes ruled over by disbelieving laws, they have become unsettled and their situation has worsened.

CHAPTER 17:

The Missionary Invasion

Europe began its invasion of the Islamic State in the name of science and it set aside huge budgets for that purpose. In fact the invasion was colonial disguised as missionary work in the name of science and humanitarian aid. This was designed to enable the departments of political intelligence and the departments of cultural colonisation to settle in Muslim countries until they became the heart and the spearhead of the Western colonisation. Colonialisation began when the Muslim world opened its gates to it and allowed it in through the guise of the missionary associations, which were mainly French, English and American. As a result of this both French and English influence infiltrated the Muslim world via these missions. They actually became the driving force behind the nationalist movements and the encouraging of Arab and Turkish nationalism as well as in control of orientating the educated Muslims. There were two main intended objectives behind this: The first was to separate the Arabs from the Muslim Ottoman State, which they named Turkey in order to stir up Turkish jingoism so as to destroy the Islamic State; the second was to alienate the Muslims from the real bond of Islam, since they had no knowledge of any other bond. The missionary institutions managed to achieve the first stage of their scheme, but the

second remained unfulfilled. It was left to the nationalist orientation of the Turks, Arabs, Persians and others which would be the remaining wedge to split the unity of the Muslims and to blind them from their guiding principles. The missionary associations went through several phases and their effect was telling all over the Islamic world. The weakness and decline we suffer today is as a result of these associations. It was the colonialist powers who positioned the first brick of the barrage which they placed in the path of our advancement and which came between us and our ideology - the ideology of Islam.

What prompted the Europeans to establish missionary associations in the Islamic world was borne out of the suffering which they endured at the hands of the Muslims during the crusades. This was due to the steadfastness of the Muslims and their perseverance in Jihad. When the crusaders clashed with the Muslims on the battlefield they were relying on two factors according to their own calculations and they held out high hopes on those two factors leading them on to exterminate Islam and the Muslims for good. The first factor was their reliance on the Christians living in the Muslim world, those living in the Muslim countries especially in Al-Sham numbered many. These Christians were very religious people and the Europeans regarded them as brothers in faith. They thought that they would conspire against the Muslims and spy for them under the pretext that they were waging a religious war. The second factor was that the Europeans were relying on their huge numbers combined with their formidable strength, knowing all the while that the Muslims were divided and at odds with one another as the disintegration of their unity had already begun. The Europeans thought that once they had defeated the Muslims they would subjugate them for good and destroy them, then their Deen would merely become a formality. However, their hopes were dashed and their predictions faltered. They were stunned and amazed when they saw the Arab Christians fighting alongside the Muslims on the battlefield unaffected by the propaganda launched by the Europeans. What the Europeans had not understood and consequently had overlooked was that Arab Christians lived alongside the Muslims in the Islamic household, enjoying the same rights as the Muslims and fulfilling the same duties towards the State. The Muslims would eat of their food, marry the Christian women and share in the day-to-day matters of life together with the Christians because it was Islam that safeguarded their rights. All the Khulafah and governors adhered to that rule and duly implemented it in the Islamic State. Al-Qurafi and Ibn Hazm stated:

“That it would be our duty to protect the people of the Dhimma if aggressors attacked our land, and we should die protecting them if necessary. Any neglect of such a duty would be a breach of the rights of the Dhimma.”

Al-Qurafi also said:

“The Muslims’ duty towards the Dhimmies would be to be gentle and lenient towards their weak, help their poor, feed their hungry, clothe them and talk to them gently. Muslims should accept and endure the harm of their neighbours even if they were able to repel the harm, this was as a mercy to them and not out of fear or respect to them. They should give good advice in all matters, repel anyone harming them, protect their as-

sets, families and honour and all their rights and interests, and do right by them like any generous and pious Muslim should do.”

With this in mind it was only natural for the Christians to fight alongside the Muslims. The Europeans' surprise was even greater when the second factor which they had relied on failed to materialise. They occupied Al-Sham and defeated the Muslims comprehensively, committing the worst atrocities in the process. For example, they were the first to apply mass evacuation on the Muslims and this trend continued throughout their wars with the Muslims, just as it does today in places like Palestine and Bosnia. They thought that everything had gone well for them and that the Muslims would never again stand against them. However, the Muslims remained determined to expel them from their land, and despite the fact that the crusaders occupied Muslim land for about two centuries, during which times they established kingdoms and principalities, the Muslims eventually managed to expel them from it.

The Europeans searched for the secret behind these turn of events and found that it lay in Islam, its Aqeeda being the source of the formidable power which the Muslims possessed and its rules, which safeguarded the rights of the non-Muslims, being the main reason behind the entente between the citizens of the Islamic State. In their time the colonialist unbelievers thought of fresh ways by which they could invade the Islamic world and deduced that the best way would be the way of cultural invasion through missionary work, this was in order that they might gain the support of the Christians and initiate doubt among the Muslims vis-a-vis their Deen. This it was hoped would lead to the Muslims becoming shaky in their Aqeeda with the aim of creating divisions between them and the other citizens of the Islamic State, thereby weakening the power of the Muslims. The colonialists managed to execute their plan. At the end of the 16th century they established a huge missionary centre in Malta and made it their headquarters from which they conducted their missionary onslaught on the Muslim world. To begin with missions were sent out from there. After a while they saw the need to expand their activities and so they moved to Al-Sham in 1625 and tried to establish missionary movements there as well. However, their activities remained very limited and they did not progress beyond establishing a few small schools and publishing a few religious books. In fact they suffered a great deal of persecution, opposition and hostility from everyone. They managed to last until 1773 when the missionary activities of the Jesuits were abolished and their institutions shut down, except for some insignificant missions like those of the 'A'zaryyn' missionaries which, despite their continuing presence, reduced the effect of the missionaries and their missionary work to a non-existent level. Their influence came to be confined to Malta until 1820 when the first missionary centre was established in Beirut and the real missionary work began again in earnest. They faced great difficulties at first, but they per-

sisted with their activities. Their first area of concern was religious preaching and religious culture, their education programme remained limited and weak. In 1834 the missionary expeditions spread out all over the region of Al-Sham, a college was opened in the village of A'ntoura in the Lebanon and the American mission transferred its print shop from Malta to Beirut in order to print and distribute its books. The noted American missionary Ellie Smith was very active at this time, he had been working in Malta as a voluntary in charge of the mission press and he had arrived in Beirut in 1827. After one year there fear and boredom drove him out and he returned to Malta. He next returned to Beirut in 1834 and together with his wife they opened a school for girls. His area of work broadened and he devoted his life to working in Beirut in particular and Al-Sham in general. All these efforts and the efforts of many others helped settle the missionary movement and revive it again. An excellent opportunity presented itself to the missionaries when Ibrahim Pasha adopted the primary education syllabus and implemented it in Syria. The syllabus was inspired by the Egyptian educational system which in turn was taken from the French system. The missionaries took advantage of this opportunity and contributed to the educational movement from the missionary point of view, they expanded their printing works in the process. On the back of all this the missionary movement prospered and took part effectively and openly in the educational movement. They succeeded in making the citizens of the Islamic State boil with anger against each other in the name of religious freedom and managed to initiate among the Muslims, Christians and Druze various kinds of religious activities related to the Aqeeda.

When Ibrahim Pasha retreated from Al-Sham, unrest, fear and anarchy broke out and people became divided among themselves. The foreign delegates, especially the missionaries, seized the opportunity and due to the meagre influence of the Ottoman State in Al-Sham they began igniting civil strife. After a period of just one year, in 1841, serious disturbances broke out in the mountains of the Lebanon between the Christians and the Druze. The situation worsened and under the pressure and influence of the foreign states the Ottoman State was talked into designing a separate ruling system for the Lebanon, dividing the province into two parts; one part would be occupied by the Christians and the Druze would occupy the other. The Ottoman State appointed a governor over both parts, aiming therefore to avoid any clashes between the two sects. This system did not succeed, however, because it was not natural. Britain and France became involved in the dispute and incited civil strife wherever the official authorities attempted to quell the trouble. The British and the French used these clashes as a pretext to interfere in the Lebanon's affairs. The French sided with the Maronites and the British sided with the Druze, this led to the renewal of disturbances in 1845. The scenes were horrible and the attacks were extended to include churches and monasteries. Theft, killing and pillage became common practice, this prompted the Ottoman government to send her foreign affairs inspector to the Lebanon in order to use his mandatory powers and quell the trouble once and for all. He could not achieve anything significant, however, although he managed to appease the tension a little. Meanwhile

the missionaries intensified their activities and in 1857 the Maronites began calling for a revolution and armed struggle. The Maronite clergy incited the farmers against the feudal lords and they attacked them fiercely in the North of the country, thus the revolution was ignited and it spread to the South. The Christian farmers now rose against the Druze feudal lords and the British and the French backed their respective allies. Civil strife spread rapidly all over the Lebanon as a result of this. The Druze began to kill all Christians indiscriminately, whether they were clergy or ordinary people until thousands of Christians were either dead or displaced and homeless, such were the ferocity of the clashes.

The waves of disturbances and violence spread to the rest of Al-Sham. In Damascus a fierce campaign of deep hatred was waged between its Muslim and Christian inhabitants which finally led to the Muslims attacking the Christian district in 1860 resulting in them committing a massacre. This was accompanied by pillaging and mass destruction until the State was forced to intervene militarily in order to put an end to the disturbances. Although the State managed to restore calm and order the Western countries saw it as an opportunity to interfere in Al-Sham and so they sent their warships to its shores. In August of the same year France sent a division of her territorial army to Beirut which began the task of quashing the revolution. This was how the Ottoman State was infested by civil strife in Syria and the Lebanon. Its true cause was the Western states who were trying to meddle in the internal affairs of the Ottoman State. This they did and they managed to force the Ottoman State to design a special ruling system for Syria, dividing her into two wilayas and giving the Lebanon special privileges. From out of these events the Lebanon became separated from the rest of Al-Sham and it was granted local autonomy, governed by a local administration headed by a Christian ruler and assisted by an administrative council representing the local residents. Since then, foreign countries have managed the affairs of the Lebanon and have made it the centre for their activities. The Lebanon therefore became the bridgehead from which the foreign powers infiltrated into the heart of the Ottoman State and Muslim land.

Meanwhile, the missionaries adopted a novel policy which they did not possess before. The Missionaries did not content themselves with just schools, printing shops and clinics, but went further to establish associations. In 1842 a committee was set up to establish a scientific association under the auspices of the American mission. The committee's work lasted for five years until it had managed to establish an association called the 'Association of Arts and Science'. Its members included Nasif Al-Yaziji and Butrus Al-Bustani, who were Lebanese Christians taken on board because they were Arabs, Ellie Smith and Cornilious van Dick, who were American, and colonel Churchill, who was English. The objectives of the association were at first vague, it had the tendency to teach science to adults, as well

as teaching youngsters at school. The association encouraged adults and youngsters alike to learn the Western culture, orientating them according to the missionary plan. However, despite the huge efforts put in by the association it only managed to recruit fifty active members in the whole of Al-Sham in two years. They were all Christians, mainly from Beirut, no Muslim or Druze whatsoever joined the association. Colossal efforts were made to expand and activate the work of the association but to no avail. The association collapsed after five years from its initial establishment without reaping any significant results except for the desire of the missionaries to establish more associations. Therefore, another association was founded in 1880 and it was named the 'Oriental Association'. It was founded by the Jesuits under the guardianship of the French Jesuit Father Henri Debrenier and all its members were Christians. It followed in the footsteps of the 'Association of Arts and Science' lasting only a short time before collapsing as its predecessor had done. Several associations afterwards sprang up all over the place, but all were doomed to failure and they collapsed as before. A new association was founded in 1857 which adopted a slightly different method, no foreigners whatsoever were allowed to join and its founders were all Arabs. Somehow it managed to succeed and some Muslims and Druze actually joined, the association accepted them because they were Arabs. Its name was the 'Syrian Scientific Association'. It became successful thanks to its activities and its Arabic affiliation and as well because of the lack of foreigners among its membership. Its members managed to affect other people to join and they gathered support for the association until 150 members had enrolled in it. Among its administrative staff were some noted Arab personalities such as Muhammad Arsalan from the Druze and Hussein Bayham from the Muslims. Personalities from all Arab Christian sects joined, the most noted of them being Ibrahim Al-Yaziji and Butrus Al-Bustani. This association has in fact outlasted all the others. Its programme was designed to accommodate all sects and be the spark for Arab nationalism. However, its hidden objective was in fact colonial and missionary dressed up in the name of science. It manifested itself in the spreading of Western culture and education.

In 1878 the 'Secret Association' was formed in Beirut, it was actually based on a political concept. It began encouraging the concept of Arab nationalism. Its founders were five young men from those who had been educated in the protestant college in Beirut, they were all Christians whom the missionary parties had managed to affect. Following this group's formation of the association a small number of members were recruited by them. The association seemed to be calling, through its declarations and leaflets, for Arab nationalism and political independence for the Arabs, especially those in Syria and the Lebanon. However, its actual work and its real programme was concerned with a different objective entirely, its aim was to cast strange desires and false hopes into the hearts of the people. It called for nationalism, Arabs and Arabism and encouraged animosity towards the Ottoman State, calling it the Turkish state. It worked towards separating religion from the State and towards making Arab nationalism the basis of life. Despite the fact that the association always cham-

pioned Arabism those in charge referred repeatedly in their literature to Turkey accusing her of snatching the Islamic Khilafah from the Arabs, of violating the Islamic Sharia'a and of abusing the Deen. This neatly demonstrates the true nature of the association and the real objective for which it had been founded, i.e. to cause unrest against the Islamic State, to create suspicion and scepticism about the Deen and to establish political movements based on non-Islamic principles. What was in fact a certainty concerning these movements is that they had been initiated by the Western powers. It was they who established them, monitored their progress and managed them. They also wrote reports about their activities. For instance, the British consul in Beirut sent a telegram to his government on 28th July 1880 saying: "Revolutionary leaflets came into circulation, Midhat is suspected to be the source, despite this the situation remains calm. Details in the post." This telegram was despatched in the wake of a leaflet distributed on the streets of Beirut and posted on the walls there. The telegram was soon followed by several letters sent by the British consuls in Beirut and Damascus. The letters were accompanied by copies of the leaflets which the association had distributed and should therefore rightly be regarded as reports on the movement set up in the protestant college which began its activities in Al-Sham. The association's activities were more evident in Al-Sham, although they took place in other predominantly Arab areas as demonstrated by what the British commissioner in Jedda wrote to his government in 1882; in a report about the Arab movement he stated: "However, news has reached me that even in Makkah itself some intellectuals have begun talking about freedom, it seems to me from what I have heard that a plan has been designed aiming at uniting Najd with the land between the two rivers, i.e. the South of Iraq, and appointing Mansur Pasha as ruler, as well as uniting Asir and Yemen by appointing Ali Ibn Abed to rule over them."

Britain was not the only interested party, France too displayed a great deal of interest. In 1882, one of the French officials in Beirut voiced the French concern by saying: "The spirit of independence is well spread and I noticed during my stay in Beirut the dedication of Muslim youths in establishing schools and clinics and in reviving the country. What is worth mentioning here is that this movement is free of any sectarian influence, this association welcomes the membership of the Christians and relies on them to participate in the nationalist activities." A French national wrote from Baghdad: "Everywhere I went I was faced with the common feeling, on the same scale, of hatred for the Turks; as for the concept of initiating a collective action to get rid of this much hated situation, this is very much under way. In the horizons a wind of Arab movement is gathering strength and is about to be born. This people who have been oppressed for a long time are about to proclaim their natural status within the Muslim world and direct the destiny of this world."

Missionary work in the name of religion and science was not merely confined to the focus of the attention of the U.S., France and Britain, but extended to most of the non-Islamic states, including Czarist Russia who sent missionary expeditions and Prussia (Germany) who sent a group of 'sisters' (the nuns of Carodt) to participate with other missions. And in spite of the difference of opinion among the various missions and Western delegates regarding their political programmes, which took into consideration their international interests, their objective was the same - the preaching of Christianity and the spreading of Western culture in the East coupled to the arousal of the suspicions of the Muslims towards their Deen, pushing them to resent it and to regard their history with contempt whilst leading them to praise the West and its way of life. The missionaries carried out their preaching according to their great hatred of Islam and the Muslims. They disdained their culture and its way of life and they regarded the Muslims as backward barbarians, which remains the ill-considered opinion of nearly every European. The results that they achieved are reflected today in the concentration of disbelief and colonialism in our lands.

CHAPTER 18:

The Crusaders' Animosity

One of the French learned writers Count Henri Decastri wrote in his book entitled 'Islam' in 1896:

"I cannot imagine what the Muslims would say if they heard the tales of the mediaeval ages and understood what the Christian orators used to say in their hymns; all our hymns even those which emerged before the 12th century emanated from one concept which was the cause of the crusades, these hymns were filled with hatred towards the Muslims due to the total ignorance of their religion. As a result of those hymns and songs, hatred against that religion became fixed in people's minds, and the erroneous ideas deeply rooted, some of which are still carried nowadays. Everyone used to regard the Muslims as polytheists, unbelievers, idol worshippers and apostates."

This is how the Christian clergy in Europe described the Muslims and their Deen. The allegations in the mediaeval ages were horrible and these were used to incite the feelings of hatred and animosity against the Muslims. The Christian world became affected and the crusader wars took place. After lasting two centuries resulting in the defeat and the humiliation of the Christians the Muslims began to reconquer the West in the 15th century when the Islamic State entered Constantinople. Then in the 16th century the Muslims swept across southern and eastern Europe and carried Islam to its peoples. Millions of the inhabitants of Albania, Yugoslavia, Bulgaria and other countries embraced Islam in the process. Once again the crusader animosity was revived and the orientalist concept emerged, which was concerned at the time with resisting the Muslim armies, halting the Islamic conquest and lessening the threat of the Muslims. This deeply rooted animosity in the minds and hearts of the Europeans prompted all Christians in Europe to send their missionaries to Muslim land in the name of science and culture. The missions took the shape of schools, clinics, associations and clubs. The

Europeans devoted almost unlimited resources and huge efforts to the missionary work. They combined their efforts and methodology despite their differences in policy and interests. Peoples and states were united behind the missionary effort since it was conducted by a collection of their consuls, ambassadors, delegates and missionaries.

The crusader hatred harboured by the Westerners, especially in Europe and more so by Britain, and their deeply rooted animosity and wicked malice were the cause of our eventual humiliation in our homeland. General Allenby said in 1917 when he entered Al-Quds: "Only today the crusades have ended." This was simply a genuine expression of what he really felt. It reflected the hatred and malice he harboured and the same could be said about every European that fought in the battles - cultural and military - against the Muslims, and Allah (SWT) is right when He says:

"Rank hatred has already appeared from their mouths; what their hearts reveal is far worse" - [TMQ; 3:118]

What Allenby said was indeed most loathsome, and what his country (Britain) harboured was even greater without a doubt; this goes without saying for every European.

This malice and hatred has existed ever since the days of the crusades and it is still perpetuated today. What we face in terms of oppression, humiliation, colonisation and exploitation - in addition to the political side of things - is in fact an act of brutal revenge on us the Muslims. Indeed it is particular to the Muslims.

Professor Leopold Weiss (Muhammad Asad) wrote in his book *Islam at the Crossroads*:

"Verily the renaissance, or the revival of science and European arts which owed a great deal to Islamic and Arabic sources, used to be attributed to the material contact between East and West. Europe has indeed benefited a great deal from the Islamic world, but she never acknowledged or recognised this favour, nor did she show any gratitude by easing her hatred to Islam, in fact this hatred grew stronger and deeper over the years and at times reached uncontrollable proportions. This hatred engulfed the popular feeling and was triggered each time the word Muslim was mentioned. The hatred became a part of their popular heritage until it took root in the heart and mind of every European man and woman, and more astonishing though was that it remained alive even after all the stages of cultural change that took place. Then came the era of religious reform, when Europe became divided into sects, and each sect stood in the face of other sects, armed to the teeth, ready for battle; however, animosity towards Islam remained the same within every sect. Soon after, a time came when religious fervour diminished but the hatred of Islam remained as strong as ever, a clear example of this was delivered by the French philosopher and poet Voltaire, although he was an arch enemy of Christianity and the church in the 18th

century, he also was at the same time expressing his feelings of hatred and arrogance towards Islam and the Messenger of Islam; after a few decades, there came a time when the Western intellectuals began exploring foreign cultures and looked upon them with some kind of sympathy and open-mindedness, however when it came to Islam, the traditional disdain began infiltrating their scientific researches in an extraordinary factional way; and the wide gap which history dug up between Europe and the Islamic world remained unbridged, then the contempt for Islam became an integral part of the European mentality."

It was on this basis that the missionary associations mentioned above were established. Their aim was to preach the Christian religion and to arouse suspicions in the Muslims about their Deen, thereby leading them to hold it in disdain within their hearts and to blame their own failures on it. On the other hand the aim of the associations was also political and the consequences were in fact horrendous on both accounts until they reached unexpected proportions. The missionary movements were founded on the basis of wiping out Islam by libelling it, by creating problems and misgivings about it and about its rulers, in order to come between the people and the way of Allah (SWT), and to alienate Muslims from their Deen. Behind these missionary movements came the orientalist movements and the orientalist who had the same target and the very same objective. Efforts and resources were unified throughout the whole of Europe and a crusade was waged against Islam for the second time; this time it was a cultural war which poisoned the mind by what they had distorted from the Islamic laws and Islam's high values, the poisoning of the young Muslims' minds by what they alleged about Islam and the history of the Muslims in the name of scientific research and scientific wisdom. It was in reality the cultural venom which was far more dangerous than the crusader wars. The missionaries carried out the spreading of their poisonous filth in the name of science and humanity. The orientalist used to do it in the name of orientalism. Professor Leopold Weiss wrote:

"The reality is that the first orientalist of modern times were Christian missionaries working in the Muslim countries, the distorted picture they fabricated allegedly from Islamic teachings and history was expertly designed to guarantee a negative reaction and influence the European opinion towards the idol worshippers, i.e. the Muslims; however this twisted concept continued despite the fact that orientalist studies had been liberated from the missionary influence, stripping the orientalism from any religious and ignorant fervour that would misguide it. As for the orientalist's hostility to Islam, this was an inherited instinct and a natural characteristic derived from the effects of the crusader wars."

This inherited animosity is the one that sparks the hatred in the hearts of Westerners against the Muslims. It is the one that portrays Islam,

even in Muslim countries, to Muslims and non-Muslims as being the bogey of humanity, or this demon which would destroy the progress of humanity. This is in fact to conceal their real fear of Islam, for they know that if Islam were deeply implanted in the hearts and minds of the people it would signal the end of the hegemony of the disbelieving colonial powers over the Islamic world and the return of the Islamic State to once again resume the carrying of the Message of Islam to the world - and indeed it will return *Insha'Allah* - for the sake of humanity and the West itself. The work of the missionaries would eventually turn into grief and sorrow on them; Allah (SWT) says:

"The unbelievers spend their wealth in blocking the way of Allah, and will go on spending still more of it. But in the end, these very efforts of theirs will become a cause of their regret; and they will be overcome" - [TMQ; 8:36]

The inherited animosity is the one that supports any anti-Islamic movement. You will find the Westerner exploring Taoism, Hinduism, Buddhism, or Communism without any hatred or prejudice at all. Whereas, if he were to explore Islam malice, hatred and contempt would soon appear despite the fact that Muslims were defeated by the colonial unbelievers. The Western clergy - backed by the colonialists - still actively conspire against Islam and they will never abate from libelling Islam and the Muslims and from degrading Muhammad (SAW) and his companions (RA), or from injecting slander into the history of Islam and of the Muslims. All this is to get their revenge and to strengthen the hold of the colonialists.

CHAPTER 19: The Effects Of The Missionary Invasion

The missionary invasions were regarded as the avant-garde which paved the way for European colonialism to conquer the Islamic world politically after first conquering it culturally. Through conquering Istanbul and the Balkans and by bringing Islam to Europe the Islamic intellectual leadership was carried by the Muslims to the countries of the West. When that leadership faltered so in their turn the Muslim countries became the target of the West, which consequently carried its intellectual leadership to the Muslim world where it encountered fertile ground for its culture and its concepts about life; these were sowed in different ways under the name of science, humanity and religious preaching. The West did not stop there either, as well it libelled the Islamic culture and the Islamic concepts about life by directing its onslaught against Islam. This adversely affected the educated class and the politicians, in fact it deeply affected all those who carried the Islamic culture and in time it came to affect the majority of the Muslims.

As for the intellectuals, the colonial powers had designed in their missionary schools, before the occupation, and in all the other schools after the

occupation, their own educational syllabus and cultural programmes according to their particular philosophy and culture and their own special concepts about life. They made of the Western personality the basis of this culture and of their renaissance, history and environment the main sources of the stuff which we Muslims eagerly overflow our minds with. Neither did they stop at that, but they went as far as interfering with the details of the syllabuses making sure that no partial items stepped out of line and contradicted the general principles which represented their philosophy and culture. This was the case even concerning the Islamic Deen and history lessons; both these syllabuses had been designed on a Western basis and according to Western concepts. Even today the Islamic Deen is taught in Islamic schools as a spiritual and moral subject conforming to the Western concept of religion. It is taught in a way which is far from reality and far removed from the real facts of life. The life of the Messenger of Allah (SAW) is taught to our kids in a way which is cut off from the Prophecy and the Message; it is taught like how the lives of Napoleon or Bismark for instance are taught. As a result this does not create in their hearts any of the proper sensations or concepts. The subject of worships and morals, which is included in the religious syllabus, is given from a beneficial point of view. Thus the teaching of the Islamic Deen has likewise come to be set upon the same course as the Western concepts of personal benefit and interest.

Education in the Islamic history has also been similarly stained due to ill-intention and misunderstanding, and blackened in the name of historical wisdom and scientific research. What rubs salt into the wound is the fact that some of the educated Muslims have taken up the teaching of history and the editing of historical works concerning the missionary method and syllabus. Consequently, all the educational syllabuses have been designed according to Western philosophy, and, through following its syllabuses, this has made most of the intellectuals Westernised. They digested the culture, loved it, and led their lives according to its concepts until most of them became averse to the Islamic culture and critical of it when and where it contradicted Western culture. Those Muslims became Westernised in their culture, a culture controlled by the Western viewpoint, they were faithful to that culture to the point whereby they idolised the foreigner and adopted his culture. Many of them assumed the Western character, they became hateful of Islam and Islamic culture, in the same way that the Westerner was, they believed that Islam and the Islamic culture was the cause of the decline of the Muslims, as they had been led to believe by them. Consequently, the missionary expeditions achieved great success when they managed to pull across to their side the intellectual Muslims who then fought with them against Islam and the Islamic culture.

The situation spread even further to include not only those educated in Europe and in foreign schools, but also to those carrying the Islamic culture as well. They were stunned and incensed with the colonial Western powers' actions in libelling their Deen, and so began their response to the libel. Their response was initiated without in fact realising whether such was either right or wrong in the first place. In their eagerness to defend Islam from the libel of the foreigners they did not check their reply; they were certain that Islam was being wrongly accused, but all the same they began the dangerous process of twisting the Islamic texts in order to make them comply with Western concepts. As a result their reply was very shaky and it was this, in effect, which proved very helpful to the missionary invasion rather than the reply itself. What is even worse is that the Western culture, which is contradictory to the Islamic culture, became part of their concepts which they readily accepted and unjustly and wrongly attributed to Islam. Most of them began by saying that the West had taken its culture from Islam and the Muslims, and then they started twisting the Islamic rules to suit that culture despite the flagrant contradiction between the Islamic and Western cultures. Therefore, once they had demonstrated to themselves that their Aqeeda and culture were consistent with the Western culture then they came to accept the Western culture in its entirety; this meant that they had accepted the Western culture and abandoned their Islamic culture, and this was precisely what the colonialist wanted and what the West was aiming for when it concentrated its missionary work and its colonial expeditions. By having their intellectuals educated in Western schools and colleges, and through their lack of understanding of Islam relative to those who had had an Islamic education, the Muslims by and large inherited the Western concepts about life. Their countries were thus swamped by the materialistic Western culture and life in society came to be solely run according to the Western culture and its concepts.

Most of the Muslims did not realise that the democratic ruling system and the economic capitalist system were both systems of disbelief. They were neither moved nor shocked when their disputes were settled by other than what Allah (SWT) had revealed despite the fact that they most certainly knew that Allah (SWT) says:

"Those who do not govern (judge) with whatever Allah has revealed, they are the disbelievers." - [TMQ; 5:44]

All this was because of the Western culture, based on the separation of religion from the state, which was predominant amongst their societies, and because the materialistic Western concepts were widespread. They felt that if they just believed in Allah (SWT) and observed the prayers then they would have accomplished their Islamic duties. Meanwhile they thought that they could conduct their lives affairs according to their own desires and with what they thought was best. This

did not trouble them in the slightest because they had been infected by the Western concept which states that one should: "Render unto Caesar what is Caesar's and unto Allah what is Allah's." Conversely, they were unaffected by the Islamic concepts which make Caesar and all he possesses firmly under the domain of Allah (SWT). Allah's commands and prohibitions encompass all things as well as the prayer; they encompass buying and selling, renting (indeed all business transactions), the Judicial and education systems; simply everything, but the Muslims were no longer affected by these concepts. If only they had read what Allah (SWT) says:

"And this (He commands): Judge between them by what Allah has revealed, and follow not their vain desires, but beware of them lest they beguile you from any of that (teaching) which Allah has sent down to you." - [TMQ; 5:49]

And His saying:

"When you deal with each other involving future obligations, in a fixed period of time reduce them to writing" [TMQ 2:282]

And by:

"If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen and land him in Hell - What an evil refuge" - [TMQ; 4:115]

And by Allah's saying:

"And it was not required that all the believers should leave their homes, but why did not some people from every habitation leave their homes in order to understand the way of religion and to warn their people when they return to them, so that they should refrain from un-Islamic conduct" - [TMQ; 9:122]

Certainly they were never affected by the concepts carried in the verses contained in the Qur'an even if they read them. Instead they read these verses as Qur'anic verses and that was that; whereas the Muslim really reads the Qur'an knowing that it is alive and that he should use the concepts in his life, attempting to implement them in it. They, however, read these verses in circumstances whereby Western concepts were predominant and accordingly they indulged in the spirituality of the verses. When it came to the concepts and the meanings of those verses they erected a mental block between their minds and them; all this was because the Western culture and concepts effectively controlled them, holding sway over them. This is as far as the majority of the people were concerned; those who held an Islamic or foreign education. As for the politicians the tribulation was far greater and the catastrophe far worse due to them.

Ever since the colonial powers had gathered these politicians, tempting them to stand against the Ottoman State by promises of big rewards, they had jumped on their bandwagon and conducted themselves according to what the Westerners had designed for them. In the days of the Ottoman State they sided with the Westerner and helped him against their State, this being expressly forbidden in Islam, yet still they somehow managed to do it and they felt proud of it. They boasted about their achievement during every occasion and anniver-

sary which they chose for themselves to celebrate. At that time, instead of fighting the ruling faction in order to redress the situation and shake up the State, they went along with its enemy, the unbelievers, against the State. The bitter irony was that the unbelievers eventually ended up swallowing their country. Then, instead of seeking the people's help against the unbelievers, they sought the help of the latter against their own people. They were affected by the unbelievers to the point whereby they lost their Islamic personality, their concepts became poisoned by certain political and philosophical opinions and this in turn poisoned their viewpoint about life and ultimately about Jihad itself (this being the ultimate purpose of the State). This spread to engulf the whole of the Islamic atmosphere of the State until all the concepts there were clearly affected and every aspect of life became shaky.

Negotiations replaced Jihad; the politicians believed and adopted the principle of: 'Take, then proclaim' - which is considered better for the colonialist than a huge army in the land - and seeking the help of the unbelieving colonialist became common practice and a standard rule. They relied on him without realising that any assistance they sought from the unbeliever was considered a grave sin and political suicide. They also resorted to working through the narrowness of sectarianism, and made of it their own political atmosphere, not realising that this very sectarianism makes political work fruitless because sectarianism - no matter how large the sector of society - cannot fulfil all the political and non-political duties that a true life needs. They did not stop at that either, but they made of their personal interests the focus of their attentions and of the foreign countries their general centre of attention; therefore they lost the natural centre of attention - which was their ideology - and by losing it they lost the chance of succeeding in their quest, no matter how hard they worked at it and however faithful they were.

Chapter 20: The Political Invasion Of The Islamic World

The real cause behind the invasion of Al-Andalous was the revenge which every Westerner yearned for ever since their humiliating defeat in the crusader wars. After the crushing blow they were dealt by the Muslims, and after they had been chased away from Muslim land, the Westerners carried a grudge against the Muslims, their hearts were filled with hatred and malice towards them. They would not actually dare repeat their venture in the East, for they knew that the Muslims would be able to repel any offensive there, they therefore thought that revenge would be easier to obtain in Al-Andalous to the West. In time, Europe directed its onslaught to Al-Andalous and savagely ripped it apart using guillotines and crematoriums on its inhabitants. It was more sav-

age than the savage beasts, being one of the most shameful of many shameful acts carried out by the West; nevertheless they were encouraged by the slackness of the Muslims in supporting Al-Andalous. The Muslims were strong enough at the time and in a position to assist that Wilaya (province) militarily against its Western foes. However, the Muslims slackened and left Al-Andalous an easy prey; this encouraged the West to think even further about revenge and had it not been for the might of the Muslims - especially the Ottoman State - the raids would have come thick and fast on the rest of the Muslim lands. It was the sheer might of the Muslims and the conquest of large parts of Europe by the invading Ottomans which caused great fright among the Westerners and pressed them to think twice about embarking on any rash venture against the Muslims lest they get defeated in another bout of war after the style of the crusades. The Western invasion therefore had to be delayed until the second half of the eighteenth century, only then had stagnation hit the Islamic world. Thus with the Muslims abandoning the conveyance of the Islamic message internationally and with the fervour of Islam having waned in their hearts and minds it was only then that their grandeur and might diminished in the eyes of their enemies. Following this the cultural and missionary invasions of the Islamic world then intensified, accompanied by the political invasion aimed at dividing up the Muslim land bit by bit, tearing apart the Islamic world until finally it was destroyed. This was indeed accomplished and they achieved a most brilliant feat.

During the rule of Catherina (1762-1796) Russia fought the Ottomans and defeated them, in the process a large area was sliced off their land. The Russians took the city of Azov and Al-Qaram Peninsula (the Crimea), as well as the whole of the Northern coast of the Black sea. They founded the city of Sevastopol as a military base in the Peninsula and built the commercial port of Odessa on the Black Sea in the South of the Ukraine. Russia became a major concern for the foreign policy of the Ottoman State by assuming sovereignty over the Roman emirates and considering herself the protector of Christianity within the Ottoman State. In 1884, Russia sliced from the Islamic State the whole of Turkistan, and then completed its occupation of the whole of Qafqas. However, Russia was not the only state to challenge the Ottomans, the rest of the Western powers did so too. On the 1st July 1798, Napoleon attacked Egypt and quickly occupied her; in February 1799, he attacked the southern port of Al-Sham and seized Gaza, Al-Ramlah and Yafa; he stood near the fort of Akka (famous in the crusades as Acre), but his onslaught faltered and so he returned to Egypt, then to France and his venture finally failed in 1801. However, despite the fact that his campaign proved unsuccessful and abortive, it deeply affected the Ottoman State and shook it violently. In its aftermath most of the countries of Europe queued up to attack the Islamic world and occupy parts of its land. The French occupied Algeria in 1830, and worked towards occupying Tunisia until they did so in 1881; they occupied Marrakesh in 1912. The Italians occupied Tripoli in 1911 and this marked the separation of North Africa, which was no longer under Islamic rule, from the Ottoman State. It came to be ruled by the disbelievers and was directly colonised by them.

The Westerners did not stop there but continued to complete and consolidate their occupation of the remaining extremities of the State. Britain occupied Aden in 1839 and expanded its mandate to include the Hajj and the other nine Protectorates which spread from the Southern Yemeni border to the East of the Peninsula. The British had long before that seized India, therefore stripping the Muslims from their authority over it in the process. They specifically concentrated their oppression on the Muslims - the Muslims had been the people in authority in India - the British thus seized that authority and colonised India; then they began a process aimed at weakening the Muslim stand in general. In 1882, Britain seized Egypt and in 1898 Sudan; Holland meanwhile occupied the East Indies; Afghanistan was put under Anglo-Russian pressure and so was Iran. The Western onslaught on the Islamic world intensified until it was felt that it was about to fall under Western hegemony altogether and that the crusaders' campaign had been resumed and was achieving success after success. Steps were taken to resist this Western invasion and to minimise its heavy pressure. Resistance movements broke out in several places, a revolution erupted in Algeria, the Muslims of China rose up in arms, as did the Madyyun in Sudan; the Sanusyya revolution also erupted. This actually proved that there was still some kind of vitality left within the Islamic world despite its decline and weakness, however, all these attempts failed completely and they never did manage to salvage the Islamic world. The West, in addition to its military invasion, set about dividing the Islamic world culturally and politically, then it went on to slice off parts of the Islamic world and worked tenaciously towards destroying the Ottoman State, for this was the Islamic State that represented the Muslims worldwide. With this purpose in mind the West established ethnic and nationalist groups; to begin with they incited the people of the Balkans to rebel, this took place back in 1804. Such rebellions as these were financed by the West and they eventually led in 1878 to the Balkans gaining their independence. The foreign powers also incited Greece to rebel in 1821 until this rebellion, thanks to their intervention, ended in Greece gaining its independence from the Ottoman State in 1830. It was at this stage then that the Balkans followed suit, until the shadow of the Ottoman State no longer engulfed Crete, Cyprus and most of the Mediterranean Islands which it had once governed over. Most of the inhabitants of these places were subsequently expelled from their homes and forced to flee due to the savagery of the unbelievers. They sought refuge in the Arab countries which were still Muslim land and remained part of the Islamic State; the Circassians, the Bushnaks, the Shashans and others are those heroes who refused to yield to the rule of the unbelievers and fled with their Deen to the safety of the Islamic household and Islamic rule. The Westerners went even further and began - secretly - encouraging and supporting separatist movements among the Muslims them-

selves within the State, i.e. between Arabs and Turks. They backed the nationalist movements and helped to establish Turkish and Arab political parties such as the 'Turkyya Al-Fatat Party', the 'Union and Progress Party', the 'Arab Independence Party', and the 'Covenant (Al-A'hd) Party' amongst others. This resulted in the State's body being violently shaken from within and it began crumbling due to these internal scissions, coupled with the foreign invasions. The unbelieving forces, represented by the West, found it very promising to direct their onslaught against the Islamic world, seizing the rest of its land and destroying the Islamic State by wiping it out of existence; this was at the start of the First World War which the Ottoman State was forced into and which ended in its defeat; the allies emerged as the victors and they divided the Islamic world between them as war booty. All that remained of the Islamic State was the Turkish land which became known as Turkey and which remained at the end of the war in 1918 at the mercy of the Western forces until 1921, when she in turn managed to gain her independence from them after giving the allies guarantees that she would abandon the Islamic system of government.

CHAPTER 21:

The Destruction Of The Islamic State

In the wake of the First World War, after a truce had been declared between the warring factions and once the allies had secured their sweeping victory, the Ottoman State was destroyed and fragmented into small statelets. The allies seized all the Arab lands: Egypt, Syria, Palestine, Eastern Jordan and Iraq stripping them away from the State so that all that remained in the hands of the Ottomans was Turkey, and even she had been invaded by the allies. English warships seized the Bosphorus and the British army occupied parts of the capital, Istanbul, all the Dardanelle fortresses and most of the strategic points throughout the whole of Turkey. The French meanwhile had also occupied parts of Istanbul and their Senegalese soldiers filled its streets. The Italian army occupied Bira and the railways, and the allied forces took over the running of the police, the national guard and the ports; they stripped all the fortresses of their weaponry and discharged part of the Turkish army. The 'Association of Union and Progress' was dissolved and both Jamal Pasha and Anwar Pasha fled the country; the rest of its members went under ground. A puppet government was then formed headed by Tawfeeq Pasha, to execute the orders of the occupying forces. The Khaleefah at the time was Waheed Ud-Deen, he forged the situation and deemed that he should deal with it in a wise manner; so he dissolved the parliament and assigned the Prime Minister's post to one of his most faithful friends, Farid, who backed him in his policy of maintaining cordial relations with the allies and in not resisting them lest they destroy the country, which it was more than especially vulnerable to now that the war had ended. He executed his plan and the situation remained as such for a while with the allies dominating and Turkey in a state of lull. This continued on until 1919, when things began to change and the position of the allies weakened. A series of crises hit Italy, France and Britain at home, these were serious enough to threaten

their internal stability, and soon differences too emerged between them. This was evident in Istanbul, where they fought over the booty, each of them wanting the lion's share of military positions and economic advantages. At this point Turkey was in a position to seize a last chance and save her existence. Now that a rift had occurred between the allies and their weaknesses were revealed a point was reached whereby each one of them began inciting the Turks against the other and in the process they gave the Turks assistance. The peace conference, which they had been planning, had not yet taken place and its conditions not laid down, therefore a glimmer of hope appeared on the horizon and people began to believe that they could organise a serious resistance movement. More than ten secret associations were established in Istanbul, their aim was to steal weapons and depots under the control of the enemy and send them to secret organisations within the country. Some officials were also involved in this work; Ismat a deputy in the War Ministry, Fawzi the Chief of Staff, Fathi the Interior Minister and Ra'uf Minister of the Navy were amongst those who helped these movements. Thus the task of secretly resisting the enemy was taken up by the many associations formed with that purpose in mind; the 'Association of Union and Progress' also became very active again. These movements were joined by some of the military until eventually they came to be unified under one movement headed by Mustapha Kamal. He established a movement to fight the allies and expel them from the country and he vowed to fight the Khaleefah's army if it stood in his way.

Mustapha Kamal's success in this quest was remarkable; having realised that central government and the authority in Istanbul were under the enemy's control he decided to establish a national government in Anadol. So he organised a national conference (rally) in Sywas, where the policies and the means to safeguard Turkey's Independence were discussed. The conference adopted few resolutions and an executive committee was formed, to be headed by Mustapha Kamal. The conference sent a warning to the Sultan demanding the removal of the Prime Minister Farid and the holding of free parliamentary elections. Under such pressure, the Sultan was forced to submit to the conferences' demands, and so he dismissed the Prime Minister and appointed Ali Redha as his successor, then he ordered new elections to be held. The delegates from the conference entered the elections as a group with a manifesto designed to salvage the country and they achieved a sweeping majority in the new parliament. After their success they moved on to Ankara and established their head quarters there where they held a meeting and proposed that the parliament should meet in Istanbul and their assembly should be dissolved since its members had now become official deputies. However Mustapha Kamal strongly opposed these two proposals saying: "The assembly should continue until the parliament's commitment and integrity

is made clear and until its policy becomes known; as for the move to the capital, this would be sheer madness, for if you did this you would be under the mercy of the enemy. The British still control the country and the authorities will undoubtedly meddle in your affairs and perhaps arrest you. The parliament should therefore convene here in Ankara so that it remains independent." Mustapha Kamal persisted and defended his opinion strongly, but failed to persuade the deputies to hold the parliament's sessions in Ankara. The deputies duly went to the capital and expressed their loyalty to the Khaleefah then they continued on with their work; this was in January 1920.

The Sultan, backed by the British, tried to impose his will on the deputies but they resisted and showed their willingness to hold on to the country's rights. When pressure from the allies mounted on them they rallied public opinion for the national charter which they had agreed upon during the Sywas conference. The charter included the conditions according to which they were prepared to accept peace; most important of these conditions was that Turkey should become a free and independent state within specified borders. The allies, especially the British, rejoiced, for this was exactly what they had been aiming at, moreover they wanted it to come from the Turks themselves. It is worth mentioning here that all the countries, which the Ottoman State used to rule over in her quality as an Islamic State, had each had, in the wake of the First World War, a national charter drawn up for them by the allies and which proclaimed for them the independence of the part which the allies wanted to keep separate. Iraq therefore had a national charter comprising the independence of Iraq, as did Syria, Palestine, Egypt and so on. Thus it was only natural for the allies, especially the British, to rejoice at this Turkish national charter for it was exactly what they wanted - the dismembering of the Ottoman State and its division into statelets lest it return again as one strong State. Their dream of destroying the Muslims' State looked as though it would now be fulfilled.

Had it not been for the national charter, which the allies managed to set up everywhere, the situation would have taken a different turn. The reason for this was because the Ottoman State was a single entity which considered all its Wilayas a part of it, it had adopted a system of Unity and not Union and so there was no difference in the State's policy between Hijaz or Turkey, nor between the Sanjak (district) of Al-Quds and the Sanjak of Iskandarona - all of them were part of one single State. In addition to this the situation should have been further complicated by the conditions imposed on the defeated powers at the wars end. This was because the defeat of Turkey was similar to that of Germany, since they were allies in the war together, and the conditions of peace laid down on one country should have applied to the other. Thus if the people of Germany resisted the idea of having to part with as much as a hand span of their land, and fought against their country being dismembered, so should have been the case for the Ottoman State, and she too should never have been dismembered. The allies were aware of these realities and took them into account, however, when the Ottomans themselves requested their country to be dismembered, a request sought by Arabs and Turks alike, the allies leapt

at the chance and ardently encouraged such moves - especially in the State's Central Office (Turkey) where most of the rule within the State originated and where it was represented.

The allies therefore considered the national charter to be their final victory. The Turks were thus allowed the freedom of resentence once it had been published and the allies then began to pull out their troops from every corner of the land. British and French troops were removed from the country, concomitantly the Turks began gathering strength. A resistance movement was formed which eventually turned into a revolution against the Sultan, thus forcing him to send in an army to crush the movement. This it managed to do until all the people stood by the Sultan except those in Ankara where the stronghold of the revolution was. Eventually Ankara itself was on the brink of defeat. In the face of the Khaleefah's army the surrounding villages fell one after the other and then joined it. Mustapha Kamal and those with him were placed in a very critical situation, but Mustapha Kamal was determined to fight on and so he incited the nationalists. They responded and gathered strength; rumours were spread in the Turkish provinces and villages that the British army was about to occupy the capital, arrest the nationalists and shut down the house of parliament by force. Rumours about the Sultan and his government supporting the occupation were also spread.

them and kept his cards close to his chest. Instead he began to incite public opinion against the Khaleefah, Waheed Ud-Deen, accusing him of collaborating with the British and the Greeks. People were enraged against the Khaleefah and amidst the public euphoria behind him Mustapha Kamal called for a meeting of the National Assembly to outline his plan regarding the Sultan and the government. He had known all along that he was capable of convincing the deputies to remove Waheed Ud-Deen and dissolve the Sultanate, but he could not be so daring as to risk a direct attack on the Khilafah since this would have triggered the peoples Islamic sentiment and feelings. He did not therefore dissolve the Khilafah and avoided tackling the issue head on, instead he slyly suggested separating the Sultanate from the Khilafah, thus the Sultanate could be dissolved and Waheed Ud-Deen removed. As soon as the deputies heard this they became speechless and dejected, they quickly realised the dangerous implications of the proposal which they had been asked to endorse and they moved to first debate the issue at hand. Mustapha Kamal was exceedingly apprehensive and fearful of such a debate, so he asked instead for a motion (vote) regarding the proposal to take place. He received the backing of eighty of the deputies, they were from among his personal supporters, however the assembly refused to grant him his wish and alternately referred the proposal to the legal committee to look into. When the committee convened the next day, Mustapha Kamal turned up at the meeting and watched the course of events closely. The committee, comprising of scholars and law-

yers, debated the issue for a few hours and soon realised that the proposal violated the Sharia'a texts, since in Islam there is nothing called religious authority and temporal authority - 'Saltana' and Khilafah - are one and the same. The concept of separating the Deen from the State does not exist in Islam and had never existed throughout its history, but there was an Islamic System and the State was part of the System, indeed it was the State that implemented the System. Inevitably the legal committee could not find any justification for such a separation nor could it find a reason for conducting a debate on the issue because the Islamic texts are clear-cut and decisive (not open to interpretation) about it. Unsurprisingly, the committee rejected the proposal. However, Mustapha Kamal was determined to separate the Deen from the State by separating the Sultanate from the Khilafah, which was the fulfilment of the aims of the allies - the destruction of the remains of the Islamic State at the hands of its own people. He was spurred on by the colonialist culture, he aped the Westerners in their separation of the temporal power from the spiritual one, just as the church had come to be separated from the state in the West. When Mustapha Kamal realised that the debate of the committee was taking a course different to his, he lost his temper and leapt off his seat, he stood on a chair fuming with rage and interrupted the debate of the committee by shouting: "Your excellencies! The Ottoman Sultan has seized the authority of the people by force, and it is by force that the people have decided to regain it. The Sultanate must be separated from the Khilafah and dissolved, this shall take place whether you agree or not, all there is to it is that some of your heads will fall in the process." He spoke like a dictator, then the meeting of the committee broke up. The national assembly was immediately called for so as to meet to discuss the proposal.

Throughout the debate, Mustapha Kamal realised that the majority of the deputies were against the proposal, so he gathered his supporters around him and called for a vote on the proposal by raising hands once. The deputies objected to this and said: "If it is absolutely necessary to vote, let this take place by calling out the name of each deputy." Mustapha Kamal rejected this and shouted out menacingly: "I am confident that the assembly will endorse the proposal by general consensus and it will be sufficient to take votes by raising hands only." The proposal was put to the vote and only a few hands were raised, however the result was declared as though the assembly had accepted the proposal by a clear majority. The deputies were stunned by this and some of them leapt from their seats protesting and shouting: "This is not true, we did not agree!" So the supporters of Al-Ghazi shouted back at them and restrained them, insults were exchanged then the President of the assembly declared the result of the vote once more stating that the assembly had approved by a clear majority the dissolution of the Sultanate. Then the meeting broke up. Mustapha Kamal left the conference centre surrounded by his supporters. When Waheed Ud-Deen, the Khaleefah, received news of this he fled the country and soon after his nephew, Abdul Majeed, was nominated as the Khaleefah of the Muslims, albeit stripped of any and all authority. The country, however, remained without a lawful ruler.

If the Sultanate was separated from the Khilafah, who then was the legal ruler? Mustapha Kamal had all along been very anxious to separate the Sultanate from the Khilafah, and he did so without revealing the structure of government which Turkey was to adopt. With the dissolution of the Sultanate it had become necessary to decide the format of the new government; would Mustapha Kamal form the government and become the President of a constitutional state whilst keeping the Khaleefah as the authoritative figure? If so then would not the decision to dissolve the Sultanate have been ineffectual in the first place?

Mustapha Kamal refused to form a government and did not reveal his intentions. Backed up by his power and authority, through which he had control over the people, he went on to form a party which he called the 'People's Party'. His intention was to gain the public opinion in his favour, because, despite his power, the sweeping majority in the assembly were still against him even after the declaration of the separation of the Sultanate from the Khilafah. This led him to consider disclosing the shape of the new government which he had decided to form - declaring Turkey to be a republic with himself as its President. He started by initiating a smear campaign against the assembly and this produced an embarrassing political crisis, thus leading to the resignation of the government in office. The government tendered its resignation to the national assembly and this created a power vacuum. Amidst the deepening crisis, some of the deputies suggested to the assembly that it should appoint Mustapha Kamal as the head of the government in order to solve the crisis. At first he pretended that he held no ambitions for the job, then he agreed and went up to the stand to address the assembly. In his speech he said to the deputies: " You have sent for me to come to the rescue at the critical hour, however, the critical situation is of your own doing, therefore this state of affairs is not a passing incident, but a fundamental error of judgment in the system of our government. The national assembly has at the moment two functions, legislative and executive, each deputy wants to take part in every ministerial decision and stick his nose into every government department and every decision made by a minister. Your excellencies, no minister can become familiar with his job and responsibility, and accept a post in such circumstances. You have to realise that a government founded on this basis is impossible to establish; and if it were established, you would not call it a government, but a shambles; and we have to appreciate this state of affairs. Therefore, I have decided to turn Turkey into a republic, with an elected President." Once he had finished his speech it was soon realised that he had already prepared a decree, making Turkey a republic and electing Mustapha Kamal as the first President of the Turkish republic; he therefore turned himself into the lawful ruler of the country.

However, things did not run as smoothly for Mustapha Kamal as he had wished, for one thing the Turkish people are Muslim and what Mustapha Kamal did contradicts Islam. A feeling that Mustapha Kamal intended to destroy Islam spread, this feeling was fuelled by Kamal's own personal actions; in his private life he held Islam in contempt, violating all the Divine Sharia'a rules, mocking everything that Muslims hold in high esteem and sanctity. People soon realised that the new rulers of Ankara were disbelieving devils and they began to gather around the Khaleefah Abdul Majeed. They attempted to hand him back the authority and make him the effective ruler so that he could get rid of those apostates. Mustapha Kamal sensed the growing danger and realised that the majority of the people despised him, accusing him of being a Zendik, disbeliever and a heretic. He thought long and hard about the matter and as a result intensified his smear campaign against the Khaleefah and the Khilafah, inciting the fervour of the national assembly, until it adopted and enacted a law stating that any opposition to the republic and any siding with the Sultan would be considered an act of treachery which carried the death penalty. Mustapha Kamal then began to talk about the disadvantages of the Khilafah at every meeting, especially the general assembly. He started to prepare the ground to abolish the Khilafah. Some of the deputies countered this threat by speaking out about the diplomatic advantages of the Khilafah, they were met in turn by a fierce attack from Mustapha Kamal. He said to the national assembly: "Was it not because of the Khilafah, Islam and the religious men that the Turkish villagers fought and died for five centuries? It is high time Turkey looked after her own interests and ignored the Indians and the Arabs; Turkey should rid itself of leading the Muslims."

Mustapha Kamal pursued his smear campaign against the Khilafah, highlighting its disadvantages to the Turkish people, he also smeared the Khaleefah himself by portraying him and his supporters as the real traitors and as British puppets. Mustapha Kamal did not stop there but went on to sponsor a terror campaign against those who championed the Khilafah. His reaction towards one of the deputies who openly declared the obligation of holding onto the Khilafah and safeguarding the Deen was to hire someone to kill him the very night that he was meant to speak. So one of his followers assassinated him that night whilst he was on his way back home from the national assembly. Another deputy delivered an Islamic speech, so Mustapha Kamal summoned him and threatened him with hanging if he opened his mouth again. Mustapha Kamal spread terror everywhere. In time he sent to the Governor of Istanbul ordering him to scale down the protocol and ceremonial display that surrounds the Khaleefah's cortege during the Friday prayers. He also cut down the Khaleefah's salary to the minimum and exhorted his followers to desert him. When some of Mustapha Kamal's moderate supporters witnessed this their Islamic feelings began to run high again and they feared the annulment of the Khilafah. They proposed to Mustapha Kamal the idea of appointing himself as Khaleefah over the Muslims. He flatly refused. Then he was visited by two delegations, one from Egypt and the other from India, they asked him to appoint himself as Khaleefah of the Muslims, they pleaded with him repeatedly but to no avail. Mustapha Kamal had by now prepared

the way to deal his final blow and destroy the Khilafah.

Hatred and contempt for foreigners, the enemy and their supposed ally the Khaleefah was spread by him amongst the people, the armed forces and the national assembly. Inciting the feeling of hatred towards foreigners was merely a ploy intended to accuse the Khaleefah of being their ally. When public opinion had shifted towards him and with feelings against the Khaleefah running high, Mustapha Kamal presented to the national assembly on March 3rd 1924 a motion stating the annulment of the Khilafah and the removal and expulsion of the Khaleefah, thereby formally separating the Deen from the State. Some of the words which he said when he presented the motion to the deputies were as follows: "At what cost should the threatened republic be safeguarded and be established on a strong scientific basis? The Khaleefah and the legacies of 'Aal Uthman' must go, the ancient religious courts and their laws must be replaced by modern courts and modern laws, the schools of the clergy must give way to secular government schools." He then went on to attack the Deen and what he called religious men. Displaying real dictatorial authority, he adopted that motion himself and secured the National Assembly's approval without any debate taking place, then he sent an order to the Governor of Istanbul stating that the Khaleefah, Abdul Majeed, should leave Turkey before dawn the following day. The Governor himself, went with a group of policemen and soldiers to the Khaleefah's Palace at midnight. They forced him to get into a cart and escorted him to the border not allowing him to take more than one suitcase containing some clothing and a little money.

This is how Mustapha Kamal abolished the Islamic State and the Islamic System, and in its place established a capitalist state and a capitalist system. By destroying the Islamic State, he fulfilled the dream of the disbelievers which they had nurtured ever since the crusades.

CHAPTER 22:

Preventing The Re-establishment Of The Islamic State

In the wake of the First World War, the allies occupied all the lands of the Islamic State. Their main aim was to destroy the State for good and then ensure that it would never again rise up. Once they had destroyed the Islamic State, they set about making sure that the Islamic State could not be established in any part of its lands. They designed several plans and used several methods to make certain that the Islamic State would never return to existence, and they are still working towards that objective.

Following a carefully designed plan, the disbelieving colonial powers set about strengthening their grip on the Muslim land from the very first

day that they occupied the Islamic world. In 1918, they occupied the countries which were still under the rule of the Ottoman State and established military rule within them until 1922. They concentrated their stranglehold over them through mandatory rule or self autonomy, then came 1924. In that year, many steps were taken by the enemy, especially Britain, in order to quell any moves - whether directly or indirectly - aimed at reviving the Islamic State. In that year, Mustapha Kamal abolished the Khilafah System in the Ottoman State due to direct pressure from the colonial disbelievers and turned Turkey into a 'democratic' republic. He thus destroyed the spectre of the Khilafah and with it the last vestige of hope for the Islamic State to stage a comeback. In that year, Al-Hussayn Ibn Ali was expelled from Hijaz and imprisoned in Cyprus as he had an eye on the Khilafah; in that very year the British, through their collaborators, intervened to make sure that the Khilafah conference held in Cairo was called off and doomed to failure; and again in that same year, the British worked hard to dissolve the Khilafah associations established in India, making sure that the movements' ambitions were aborted and its tendency was transformed into a nationalist and sectarian one. Still in the same year, and following pressure from the colonial disbelievers, literature written by some of Al-Azhar's scholars calling for the separation of the Deen from the State, claiming that Islam does not contain any fundamentals for government or ruling, and portraying Islam as a priestly (Kahanuty) religion with no basics or teachings about ruling and the State was published. Yet again in that same year and the following one, some Byzantine sponsored debates and arguments over two topics took centre stage in the Arab countries: Which of the two leagues would be better, the Arab league or the Islamic league? Newspapers and magazines focussed their attention on this issue, despite the fact that both leagues had a damaging effect and that their very existence presented an obstacle in the face of any attempt to re-establish the Islamic State. Nevertheless the colonial disbelievers managed to bring about this debate in order to direct attention away from the real issue which was the Islamic State. These moves therefore managed to distance the people's minds in the Muslim lands away from the concept of the Khilafah and the Islamic State.

Prior to their occupation the colonial powers began spreading nationalistic slogans amongst the Turkish youth by claiming that Turkey had been burdened with the running of the affairs of non-Turkish people and that it was high time she left those people to their own fate. Political parties too worked towards spreading Turkish nationalism and called for Turkey's independence from the non-Turkish countries. The disbelievers spread the same concepts among Arab youths and encouraged Arab nationalism. They described Turkey as being an occupying force and called on the Arabs to rid themselves of their occupation by the Turks, and likewise political parties calling for Arab unity and Arab independence were formed; they soon filled the vacuum which was once filled by Islamic concepts. Consequently, the Turks gained their independence on the basis of nationalism, and the Arabs began working towards achieving autonomy on a nationalist sectarian basis. The concepts of nationalism and sectarianism spread rapidly throughout the nation, and the Muslims prided themselves on these concepts. The colonial forces did not stop at that,

but went still further by spreading erroneous concepts about the Islamic ruling system and Islam, portraying the Khilafah as being a papal and priestly rule. This reached the point whereby the Muslims were embarrassed to mention the word Khaleefah, or to proclaim the concept of the Khilafah. At this time there arose a popular conception amongst the Muslims, this was that any proclamation of the word Khilafah was backward and smacked of rigidity, it should not be uttered by any educated person nor should any intellectual talk about it.

It was amidst this highly nationalistic and sectarian feeling, which had gathered momentum within society, that the disbelievers dismembered the Islamic State, parcelling it up into little statelets, and encouraging the local communities to strengthen these divisions. The Ottoman State was divided into several states, these being: Turkey, Egypt, Iraq, Syria, Lebanon, Palestine, East Jordan, Hijaz, Najd and Yemen. Politicians in these statelets, both the collaborators and those with good intentions, began to hold conferences in every country, demanding their independence, i.e. independence for the country that the disbelievers had founded to the exclusion of the other statelets. On this basis the State of Turkey was founded, as were the states of Iraq, Egypt, Syria etcetera. Then a national homeland for the Jews was founded in Palestine, which was then subsequently turned into an independent entity. This was used by the disbelievers as a bridgehead to divert the attention of the Muslims away from the colonial disbelievers, i.e. the Western countries such as Britain, the United States and France, and to form one of the obstacles which stood in the face of the return of the Islamic State. This geographical situation and the general scene were both designed to make sure that the Muslims would therefore never be able to liberate themselves. The disbelievers set about implementing the capitalist system in their economies and the democratic system in their governments. They also introduced Western laws in their administrative and Judicial systems. They spread their culture and their concepts about life, and earnestly attempted to establish their view point about life so that their way of life became the one that the Muslims adopted and followed. They have in fact succeeded immensely in this quest. They turned Egypt into a Sultanate, then a parliamentary monarchy was established; in Iraq a parliamentary monarchy system was established; Syria and the Lebanon became republics and in East Jordan an Emirate was established; while Palestine was put under mandatory rule which ended in the establishment of a parliamentary democratic system for the Jews!

The remainder of Palestine was joined to East Jordan and turned into a parliamentary monarchy; in Hijaz and in Yemen dictatorial monarchies were established, and in Turkey a presidential republic was formed; while in Afghanistan a hereditary monarchy was established. The colonial disbelievers encouraged Iran to maintain the Imperial system while India remained a colony, un-

til eventually it was divided into two states. The colonial disbelievers therefore managed to impose their system on Muslim land and by so doing the concept of re-establishing the Islamic rule waned gradually in people's minds. Furthermore, each local community was encouraged to hold on to the system that the disbelievers had established for it and they worked towards achieving total independence from all the other countries of the Muslim world; thus an Iraqi became a foreigner in Egypt. The rulers of each statelet became more keen to safeguard the capitalist democratic system than the founders of the system itself. They became surrogates, watching over and guarding the system and constitution that the colonial powers had set up for them.

The colonial disbelieving powers set to work implementing Western laws directly on Muslim land, previously they had attempted to implement them through their collaborators in the Muslim countries. The disbelievers initiated their attempts to introduce Western laws in the first half of the 19th century. They began encouraging people in Egypt to adopt French civil laws so as to replace the Sharia'a, they succeeded in doing so and Egypt began implementing the French Judicial system in 1883. The old French Judicial system was translated and enacted, it became the newly adopted system in Egypt replacing the Sharia'a in the law courts. A similar move began within the Ottoman State in 1856 with the aim of introducing Western laws there, however, this move was not as easy as in Egypt because the Khilafah itself was based in the Ottoman State. Due to the disbelievers' persistence though, and the response of their collaborators, they succeeded in introducing the French penal code and new non-Islamic legal and commercial laws by securing 'Fatawa' which stated that these did not contradict Islam. The concept of legislation then took root and with that the Journal of Sharia'a laws fabricated a law splitting the tribunals (courts) into two; a Sharia'a court, using Sharia'a rules; and a civil court, using Western laws - some scholars had issued Fatawa stating that these did not contradict Islam and as well some 'Sharia'a' laws that had been shaped in imitation of Western laws were formulated and used. This was concerning the law. As for the constitution, moves aimed at drafting a new constitution for the State, using the French constitution as its source, were made in conjunction with the movement for new legislation. These moves nearly succeeded in 1878 save for the fierce resistance of the Muslims who stood up to them and stopped them in their tracks. However, the colonial disbelievers' persistence coupled with the success of their collaborators, and those who were seduced by their culture, enabled the movement for the drafting of a constitution to emerge once more and succeed this time in its task. The constitution was put into practice in 1908; with its adoption and the implementation of the new legislation all the land occupied by the Muslims, with the exception of the Arabian peninsula and Afghanistan, came to be directly governed by Western laws. Thus the Sharia'a laws were abandoned and this meant that Kufr rule was enforced and the rule of Islam discarded.

What helped the rule of Kufr to strengthen its grip over the Muslims was the fact that the colonialists had based their strategy on the education policy, which they had designed, and the educational programmes adopted and implemented by them. These are still in force today

throughout all the countries of the Muslim world, and as a result we have this huge army of teachers, most of whom ensure the safety of these educational programmes. So many of them also take up influential posts, thus carrying out and perpetuating the wishes of the unbelievers. The education policy was founded on two principles; the first principle was to separate the Deen from temporal life, which would naturally lead to the separation of the Deen from the State. This measure was also designed to ensure that the young Muslims would fight off the re-establishment of the Islamic State because the Islamic State would contradict the basis upon which they had been educated. The second principle was to make the personality of the colonial disbeliever the main source of emulation for the young Muslims. This would then readily facilitate their minds being filled with his culture and information. Such a move entailed giving respect to the 'Kafir', it entailed glorifying him, attempting to take after him and befriending him, despite the fact that he was a colonial disbeliever. It also entailed holding the Muslim in contempt and disdain so that he was kept away from. The feelings of disgust displayed towards him thus prevented anyone taking or learning anything from him and naturally compelled them to fight the re-establishment of the Islamic State, for it would be considered a reactionary state.

The colonialists felt that the school syllabus, which they had designed and which they, together with their agents whom they employed, closely monitored, were not enough. So they established besides them missionary schools and these were merely based on their colonialist principles. In addition, cultural centres, that had as their task the spreading of misguided political orientations, were also established. Consequently, the intellectual situation in these various schools and cultural colleges led to the Ummah being fed the kind of culture that led her away from thinking about re-establishing the Islamic State and prevented her from working towards that cause.

Besides all this, the new political programmes which were adopted were all based on the principle of separating the 'Deen' from temporal life. This concept became widespread amongst the intellectuals and they became resigned to the fact that the Deen should be separated from the State. For the rest of the people though it was manifested as a separation of the Deen from politics. As a result, some of the intellectuals claimed that the cause behind the decline of the Muslims was their attachment to the Deen and they claimed that the only path to their renaissance would be through nationalism. They therefore started to work towards it. Others claimed that the cause behind the Muslims' decline was the absence of morals. On the first count, political parties (in name only) were established calling and working for nationalism and claiming that the work on an Islamic basis would merely be a colonialist ploy, that it would be reactionary and rigid to think on this basis and that this would lead to them lagging behind and to their decline. On the second

count, several groups were formed on the basis of morals, preaching and spiritual guidance. These began to work towards moral excellence, undertaking not to get involved in politics. It was, in matter of fact, the presence of these parties and organisations that proved to be the effective obstacle barring the way to the efforts made to re-establish the Islamic State. This was because the associations that sprang up all over the Islamic world distorted the minds of the Muslims and because they themselves abandoned politics, which in order to re-establish the Islamic State, according to the Sharia'a, should have been their main if not only duty. Instead they only concentrated on improving the morals of the Muslims, this, in any case, would have been the inevitable outcome of the implementation of the rules of Islam, and a natural outcome of the return of Islamic rule. In addition, these parties were also established on a colonialist basis that contradicts Islam and because of this they inadvertently prevented the re-establishment of the Islamic State.

Alongside the newly adopted political programmes new laws were drafted to safeguard them and ensure their execution. Some laws were enacted to bar the establishment of Islamic political parties and movements, these considered the Muslims to be no more than a sect among other sects, though they were the legitimate citizens of the land. These laws included certain clauses which imposed a democratic system and tendency on the political parties and movements. They also specified that they should not restrict their membership to any particular sect or ethnic group; this meant that it became against the law to establish any Islamic groups or parties in Muslim countries lest the Islamic State should be re-born. Muslims had no right to establish any party or movement except charity organisations or similar. They were restricted from indulging in political work on the basis of Islam; some of the laws that were introduced considered establishing Islamic political parties a serious crime that deserved punishment. The political programmes propagated in the Muslim world, with the help of the adopted laws, were therefore centred around preventing the re-establishment of the Islamic State.

The colonialists did not stop there either but went on to occupy the Muslims with trivial matters with the aim of distracting them from thinking about the Islamic State, so they encouraged Islamic conferences which served as a diversion from the real work, i.e. the Islamic call and the resumption of the Islamic way of life under the umbrella of the Islamic State. Such conferences as these served as an effective way for the Muslims to rid themselves of their frustrations. Decisions would be made at these conferences, they were published in the newspapers, announced from the radio stations and then never executed.

Writers and lecturers were also encouraged to highlight the threat that the Islamic State posed. They promoted the concept that Islam does not contain a ruling system. Books and essays written by some hired Muslims were published carrying these colonialist concepts in order to lead the Muslims astray, divert them from their Deen and away from working towards the resumption of the Islamic way of life according to the rules of that Deen.

Since destroying the Islamic State the colonialists have persevered in their bid to place obstacles in the face of

the re-establishment of the Islamic State. They have concentrated their efforts to prevent its founding again after first having abolished it from the face of the earth.

CHAPTER 23

Establishing the Islamic state is a duty upon all Muslims

The structure of the Islamic state is based on seven pillars which are: The Khaleefah, the assistants, the walis, the judges, the administrative system, the armed forces and the council of Shura. The structure of the state would be complete if these seven elements were in place; if any of these elements were absent, the structure would be incomplete, the state would however remain Islamic, and any defect or shortage would not upset its status as long as it is not the Khaleefah, for he is the foundation of the state. As for the principles of the ruling system in the Islamic state, these are four:

- 1- The appointment of one Khaleefah.
- 2- The authority belongs to the Ummah.
- 3- The sovereignty belongs to the Sharia'a.
- 4- Only the Khaleefah reserves the right to adopt the Sharia'a rules, i.e. to enact them as laws. If any of these principles were missing, the ruling system would become non-Islamic, therefore these four principles must be enforced, and the basis of the Islamic state is the Khaleefah and his deputy or his advisor; the Islamic state is a Khaleefah implementing Islam and the Khilafah or the Imama is to have full disposal of Muslims' affairs, it is not part of the doctrines (aqa'id) but part of the Sharia'a rules, for it is part of the branches related to the servants' actions.

The appointment of the Khaleefah is an obligation upon the Muslims, they are forbidden from spending two nights without giving a Bay'a. If the Muslims did not appoint a Khaleefah within three days they would all be sinful until they appoint a Khaleefah. The sin would not fall until they exhaust all their efforts to appoint a Khaleefah, and continue to endeavour to appoint him. The obligation of appointing a Khaleefah has been confirmed by the Sunnah and the general consensus of the Sahaba; as for the Sunnah the Messenger of Allah (saw) said: He who died not knowing the Iman of his time has died a death of Jahilyya (days of ignorance). Ahmed and Al-Tabarani extracted from the hadith of Mu'awya the following: The Messenger of Allah (SAW) said: Whoso dies while there was no Bay'a on his neck dies a death of Jahilyya. And Muslim reported in his Sahih on the authority of Ibnu Omar that he said: I heard the Messenger of Allah (SAW) say: Whoso takes off his hand from allegiance to Allah will meet Him on the day of Resurrection without having any proof for him, and whoso dies while there was no Bay'a (pledge of allegiance) on his neck dies a death of Jahilyya. Hisham reported on the authority of Urwa, on

that of Abu Salih, on that of Abu Hurayra that the Messenger of Allah (SAW) said: Leaders will take charge of you after me, where the pious one will lead with his piety and the impious with his impiety, so listen to them and obey them in everything which conforms with the truth. If they acted rightly it is to your credit, and if they acted wrongly it is counted for you and against them. As for the general consensus, the Sahaba made the appointment of a Khaleefah their top priority in the wake of the Messenger of Allah (SAW) departure, this according to what has been narrated in the two Sahihs about the events of the hall of Bany Sa'ida and also in the wake of the death of each Khaleefah. The general consensus of the Sahaba concerning the obligation of appointing a Khaleefah has been transmitted by way of continuous report (khabar mutawatir), and the Sahaba consented that it was the most important of all obligations; this is considered to be a conclusive evidence; it has also been confirmed by means of tawatur that the Ummah should at no time remain without a Khaleefah. It is obligatory on the whole Ummah to appoint a Khaleefah; i.e. to establish him in office to govern her affairs. The command is addressed to the entire Ummah, this took effect since his departure (SAW) and will continue to the Day of judgement.

The extent of the conclusive compulsion to establish the Khilafah, and the extent of awareness about this compulsion among the Sahaba is clearly reflected in the actions they performed at the time. They delayed the burial of the Messenger of Allah (SAW) until a Khaleefah had been given the Bay'a (pledge of allegiance), to head the state, it also reflected itself clearly in Omar Ibnul-Khattab's action, in the wake of his stabbing and when the agony of death neared, the Muslims asked him to nominate a successor but he at first refused, and when they persisted he nominated six candidates from which a Khaleefah were to be elected; he also set a deadline of three days for the six to reach an agreement; he also gave instructions stating that in case the six did not come to an agreement within three days the opposer should be killed. Indeed he ordered the killing of the opposer despite the fact that the six were all the people of shura and senior Sahaba, those were Ali, Othman, Abdul-Rahman Ibnu Auf, Al-Zubayr Ibnul-Awwam, Talha Ibnu Ubaydullah and Sa'ad Ibnu Aby Waqqas. And if one of those Sahabas could have been killed, had they not been able to reach an agreement on electing a Khaleefah, this would serve as clear evidence that appointing a Khaleefah is compulsory.

Besides, numeral Sharia'a duties depend on the presence of the Khaleefah, such as the implementation of rules, the execution of the penal code, guarding the frontiers, training and equipping the armed forces, settling disputes and keeping law and order, in addition to looking after other matters and transactions that take place between individuals; therefore appointing a Khaleefah is compulsory.

Seeking the Khilafah post and competing for it is not undesirable, the Sahaba did compete for the post in the hall (Saqeefa) and the Shura people also competed for the post and nobody at all condemned or disowned their action, on the contrary, the general consensus of the Sahaba regarding the competing for the post of Khilafah has become established, confirming that it is lawful and acceptable.

Muslims are forbidden from appointing more than one Khaleefah, for Muslim reported on the authority of Abu Sa'id Al-Khudry that the Messenger of Allah (SAW) said: "If a Bay'a (pledge of allegiance) has been taken for two Khaleefahs, kill the latter of them." And in another hadith, he (SAW) is reported to have said: "Whoso pledged allegiance to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can and if another comes to dispute with him, you must strike the neck of that man." In another narrative, the wording was as follows: "... Kill him with the sword whoever he may be." The command to kill the other one would come into effect if he did not comply and retreat. If a group of people who meet all the requirements necessary for the Khilafah post were given the Bay'a, then it would be the one with the majority of voices who would become the Khaleefah; and whoever opposes the majority would be considered a rebel, this would apply if the nominees were gathered together in person, but if the Khilafah had been contracted to one man who fulfills the Khilafah requirements, and then the majority of Muslims gave their Bay'a to another, then the first man should be the Khaleefah, and the second man should be turned down.

The requirements for the Khilafah post are as follows: Islam, manhood, maturity, sanity and justness, i.e. the candidate should be Muslim, male, mature, sane and just. As for the condition of being a Muslim, this is because Allah (SWT) says: [-]. As for the condition of manhood, it is derived from the hadith of the Messenger of Allah (SAW): "How could a folk be successful if they are headed by a woman? "The conditions of maturity and sanity must be met because the insane and the minor have need tutors or guardians to look after their welfare, therefore if one cannot run his own affairs, he evidently is unable to run other people's. As for the justness, this must be fulfilled because the duties of the Khaleefah is to implement the rules of the deen, and if he could not implement them on himself, he would not be trusted to implement them on others, for one cannot give what he does not possess. Justness has been made a condition the Khaleefah must fulfill, for if he were "fasiq" (rebel) he would be unfit for the Khilafah post, and he would not remain in office, for the justness is a condition laid down in the contract and it must be observed throughout. These are the set conditions for the Khilafah post, as for the other conditions which the scholars have mentioned such as bravery, knowledge and being from Quraysh or a descendant of Fatima among others, these are not necessary conditions for the contracting of the Khilafah, and none of the evidences put forward to back such claims have proved to be reliable, therefore they cannot be considered as conditions, and every Muslim male, mature, sane and just is fit to be given the Bay'a by the Muslims to be the Khaleefah, and no other conditions should be laid down.

Therefore, establishing the Islamic state is a duty upon all the Muslims, for this has been confirmed

by the Sunnah and the general consensus of the Sahaba, and because the Muslims are submitted to the influence of kufr in their land and the rules of kufr are implemented on them, and their household which in the past had been an Islamic household, has become a kufr household, i.e. their fellowship has become non-Islamic even if their land is Islamic, it is obligatory upon them to live in an Islamic household and to have an Islamic fellowship, they cannot achieve this unless they establish an Islamic State. The Muslims would remain sinful until they work towards establishing the Islamic state, they would then give their Bay'a to a Khaleefah who would implement Islam and carry its Message to the World.

CHAPTER 24:

Obstacles Facing the Establishment of the Islamic State

Establishing the Islamic state is by no means an easy straightforward task, because resuming the Islamic way of life is not a simple matter. There are several colossal obstacles facing the establishment of the Islamic state which need to be removed and dismantled, and there are several major difficulties standing in the way of resuming the Islamic way of life which need to be overcome, this is so because the issue is not merely the rise of any state, nor the founding of a state calling itself Islamic, but the issue is the rise of an Islamic state that implements Islam as a system emanating from the Islamic aqeeda, a state that implements Islam as Sharia'a rules for they are the rule of Allah, thus the Islamic way of life would be resumed at home and the Islamic Message would be exported to all the people abroad.

This Islamic state should be founded on the Islamic emotions, fashioned by the Islamic aqeeda and the Islamic concepts and rules, and on the Islamic mentality, nurtured by the Islamic thought and rationally shaped by the Islamic ideology and method, so that it would first and foremost rise with the Islamic personality as its foundation, as well as the rules and systems which emanate from the Islamic aqeeda (doctrine), so that the incentives of this life originate from the inner soul, producing therefore the Islamic mentality and the Islamic disposition and temperament which would ensure the implementation of the systems and rules voluntarily with passion, zeal and peace of mind equally by both the ruler and the subjects.

This state must be Islamic at both the level of the Ummah and that of the people in authority who undertake the running of the Ummah's affairs, Islamic in all its aspects of life, securing the resumption of the Islamic way of life in a manner that would enable her to carry its Message to the whole World; this in turn would enable the non-Muslims to witness the light of Islam within its state so that they enter in the Deen of Allah in flocks.

This is why the difficulties which stand in the way of resuming the Islamic way of life, or stand in the face of the establishment of the Islamic state are numerous; they should be diagnosed, and endeavours should be made in order to overcome them.

The most serious of these difficulties would be:

- 1- The presence of the non-Islamic concepts and their invasion of the Islamic World: This is so because the Islamic World, -while undergoing a period of decline, with the thought being low, the knowledge scarce and the rationality very weak due to its general state of decline-, was invaded while in that state, by the non-Islamic concepts which contradict the Islamic concepts, and which are based on an erroneous understanding of life and before and after life. These concepts found a fertile ground, free of any resistance and became deeply rooted, thus the mentality of the Muslims, especially the educated ones, was infested with these concepts. Therefore, a mentality hugely influenced by imitation emerged, lacking the sense of innovation, not prepared to accept the Islamic ideology politically and unable to realise the essence of this ideology, especially the political side of it. Therefore, the Islamic call must be a call to Islam and a call to the resumption of Islamic way of life; the non-Muslims would be called to Islam by demonstrating the Islamic concepts to them, and the Muslims would be called to work towards the resuming of the Islamic way of life by explaining Islam to them. This would entail divulging the shortcomings of the non-Islamic concepts and their dangerous consequences, thus the da'awa should take its political course and endeavours should be made to provide the Ummah with an Islamic culture where the political side would be apparent. This is how this obstacle would be overcome.
- 2- The presence of the educational systems which the colonial powers had set up, and of the method by which these educational systems are implemented in schools and universities, knowing that those who eventually take up positions in government, the administration, the judiciary, the teaching profession, medicine and other professions graduate from those institutions, having adopted a distinctive mentality that works in harmony with the plan which the colonialist had laid down; this is clearly reflected in the ruling system as we see it today whereby the colonial employees were replaced by Muslim ones, whose task is to safeguard the laws, the culture, the policies and the systems which the colonial powers had established, and to defend them as the colonialist did or even with greater vigour. The way to overcome this obstacle would be to divulge these actions to those rulers, civil servants and all other people so that the ugly face of colonialism comes to the surface, and so that they cease protecting those policies and systems, allowing therefore the da'awa to find its way to those Muslims.
- 3- Giving some of the educational matters, such as sociology, psychology and pedagogy too much respect and considering them to be universal sciences. Most people recognise these educational subjects as being scientific, and the facts that these studies establish had come by way of experiments, and they therefore treat them with high respect, and they consider the findings of such studies as being indisputable thus they turned to them to solve their life's affairs and they taught them at our schools and universities as sciences, they also implemented them in various aspects of life and referred to them to solve their problems. Therefore, whatever the psychiatrists, sociologists and pedagogists say is taken as a guide and reference ahead of the Qur'an and hadith; as a consequence, we carry nowadays erroneous concepts and viewpoints, because we give a lot of respect and admiration for such educational subjects, and because we refer to them to solve our life's problems. Thus it has become extremely difficult for people to accept anything that contradicts them, knowing that they generally lead to separate the deen from temporal life, and stand in the way of establishing the Islamic state. The truth of the matter is that those facts cannot be scientific, for they are drawn from observation and inference, and they are not based on experiments. To implement them on people cannot be referred to as experiments, but merely repetitive observations carried out on different persons, in different situations and circumstances, therefore, they are merely observations and inferences and nothing like the experiments carried out in the laboratories where something is tested or put to the test. Therefore they are classified as educational studies and not as science, and besides, the findings are always doubtful with a considerable room for error; furthermore, these educational subjects are based on a false fundamental, for they are based on viewing the individual as such and the society also as such, i.e. they are based on the individualistic viewpoint, therefore their vision moves from the individual to the family to the group and then to society, on the basis that society is formed by a group of individuals; this would lead to the understanding that societies are split, and that what is valid for one society is not necessarily valid for another. In fact society is formed by the human, the concepts, the sensations and the systems, and what is valid for the human in terms of concepts and solutions in one place should be valid for him everywhere. These concepts and solutions would transform the several societies into one single society for which the concepts, sensations and systems would be valid. Therefore it is the wrong conception of society that led to the wrong theories in pedagogy, and in sociology, for they are based on that misconception, and for it is based on psychology which in turn is false for two reasons: First because it considers the brain as being divided into segments with each of these segments having a distinct function or aptitude, and claiming that some brains have certain aptitudes that other

brains may not have. The truth of the matter is that the brain is one unit, and the disparity of concepts and their difference come as a result of the disparity of things that are perceptible through the senses and of the previous informations and their variability. There is no aptitude in one brain that is not found in another, but all the brains contain the ability to think in every matter whenever the tangible reality, the senses and the previous information were made available to the brain; the brains however differ in the ability to assess and link and in the ability and in the power of the senses, just like the difference in the eyesight. Therefore, it would be possible to feed any person any type of data, and he will have the ability to digest such data; therefore the claims which psychologists make about aptitudes are groundless. Besides, psychology considers the instincts as being numerous, some of which have been discovered and others are yet to be discovered, and some theorists went on to establish false theories based on this concept about the instincts. In reality, if we observed the human reaction, one can perceive through his senses that the human being has a vital energy that has two aspects, one that needs to be satisfied inevitably, otherwise the human would perish, and the other needs to be satisfied, otherwise the human, although he would survive, would become agitated and troubled. The first one represents the organic needs such as hunger, thirst and the call of nature, and the second represents the instincts which are the instinct of spirituality, the instinct of species and the instinct of survival. These instincts reflect the feeling of weakness, the feeling of the preservation of species, and the feeling of survival, and there are no other instincts but these three. Anything other than these three instincts would be merely aspects of these instincts as for example fear, supremacy and ownership which are aspects of the instinct of survival. Sanctification and worship are aspects of the spiritual instinct, and the parenthood and the brotherhood are aspects of the instinct of species. Therefore, psychology's vision of instincts is false, and its claim about the brain is also false, this in turn led to the falsehood of the theories on which it is based, and led also to the falsehood of pedagogy which has all along been influenced by psychology.

Therefore, sociology, pedagogy and psychology are educational matters which contradict the Islamic ideology and which are in general false. Therefore, to keep on holding them in high esteem and referring to them to solve our problems would constitute an obstacle in the face of work

towards establishing the Islamic state, we ought to therefore demonstrate that they are merely educational matters and not sciences, and that they are controversial and not established facts, and also that they are based on false fundamentals, therefore they should not run our lives but Islam should.

- 4- Society in the Islamic world leads a non-Islamic way of life, and lives according to a pattern that contradicts Islam, this is so because the government structure and the ruling system on which the structure and society are based, as well as the principles on which society as a whole stands, and the emotional trend that Muslims follow, and the intellectual shape on which their way of thinking evolves, all this is based on concepts about life that are alien to the Islamic concepts. As long as these basics are not changed and as long as these erroneous concepts are not corrected, it would be difficult to change people's way of life in society, and it would be difficult to change the government's structure, the society's basics and the emotional and rational trends which control the Muslims.
- 5- The wide gap between the Muslims and the Islamic rule, especially in the areas of ruling and financial policies. This makes the Muslims' vision of the Islamic way of life remote, and makes the unbelievers' illustration of the Islamic way of life negative, due to the fact that Islam had witnessed a period during which Islam was not properly implemented on them by the rulers, they also spent about thirty years being ruled by their enemy with a system that contradicted Islam in every department, specifically in the ruling and financial policies. Therefore it is imperative for people to rise from this wretched state of affairs on which they live, and to illustrate the life that they should lead, the life that they should change their reality and bring it in line with it. It is imperative that people should realise that this transformation to the Islamic way of life must be comprehensive and not partial, and that the implementation of Islam must be simultaneous and comprehensive i.e. in one stroke, not gradual, nor partial or patched up, this would bring them closer to visualising life's reality, to the times when Islam was mighty.
- 6- The presence in Muslim countries of governments founded on a democratic basis, implementing the whole of the capitalist system on the people, having strong political ties with western countries and founded on sectarianism and division. This makes the task of resuming the Islamic way of life hard to achieve, for this cannot be brought about unless it were comprehensive, for Islam does not allow the Muslim land to be divided into statelets, but commands the unity of the land under one single state. This entails the universality of the da'awa, the efforts and the implementation; this would be met by the resistance of the representatives of these regimes even if they were Muslims. The campaign should therefore be conducted in every province, even if it meant enduring difficulties and hardship as a result of opposition from the regimes in Muslim countries.

7- The presence of a strong public opinion in favour of nationalism, patriotism and socialism, and the rise of political movements based on nationalist, patriotic and socialist ideas. This came about due to the fact that the seizure by the west of Muslim land, its resuming of power and its implementing of the capitalist system on the land has triggered the tendency of self defence, this helped the sentiment of nationalism to defend the land to emerge, and touched on the raw nerve of racialism and tribalism in self defence and in defence of the family and tribe and led people to work and compete towards gaining the rule on that basis. This led to the rise of some political movements that carried the banner of nationalism to repel the enemy from the land, and others that carried the banner of patriotism in order to confine the rule within the family. Then the rottenness and shortcomings of the capitalist system became flagrant, and the call for socialism spread; as a result, groups carrying the banner of socialism were established in order to patch up the capitalist system; these movements did not have any clear vision of the life's system, their vision was extemporary and this led astray from the principle and from Islam as being a universal ideology .

CHAPTER 25: How the Islamic State Would Arise

Verily the strength of the Islamic ideology coupled with its methodology would be sufficient to establish an Islamic state and to resume the Islamic way of life, provided that this ideology were deeply rooted in the hearts and deeply embedded in the souls, and provided it materialised itself in the Muslims and became a living Islam working in all walks of life. However, despite all this, some colossal tasks had to be achieved before the rise of the state, and phenomenal efforts must be made in order to resume the Islamic way of life. Therefore, desire and optimism would not be sufficient for the state to rise, nor would hope and enthusiasm be enough to secure the resumption of the Islamic way of life. The mother of all duties would be to duly assess these colossal obstacles which stand in the way of Islam in order to make their removal possible.

It is also most important to warn the Muslims about the heavy load that awaits those who rise to this objective, and to bring to people's attention, especially the learned ones, the serious consequences of any opinion that is voiced concerning this hugely serious issue, so that the words and the actions move together with awareness, desire, resoluteness and courage. Those who tread the path in order to resume the Islamic way of life should be aware that they would be carv-

ing their way into the hard stone, but with great resolve and dedication they could be able to break the stone; they should at the same time be aware that they would be treating a delicate matter, but their gentleness would help them treat it perfectly. They should be aware that they would clash with major problems, but they would overcome them; they could not deviate from the path, for it is the path that the Messenger of Allah (SAW) had treaded, and if the path is treaded correctly, the results would be inevitable and victory would be certain without any shade of a doubt. It is this path that the Muslims should carefully tread today, provided that the example of the Messenger of Allah (SAW) is carefully followed, and his steps are carefully and correctly copied, so that anyone who treads the path does not stumble, for every error in the analogy and every deviation from the path would cause a stumble and a sterility in the work. Therefore, holding conferences on the Khilafah would not lead to the establishing of the Islamic state, nor would a federation of countries ruling Muslim peoples be a method to establish the Islamic state, nor the holding of congresses of Muslim peoples would help resuming the Islamic way of life; none of this nor anything similar to it would be considered to be the right path, this would merely be rethorics aimed at soothing the Muslims' anger, this would contain their feelings and neutralise their zeal, and consequently lead them astray from the real task, in addition to the fact that it contradicts the Islamic method. The only way to establish the Islamic state is to carry the Islamic Message and to work towards the resumption of the Islamic way of life, this necessitates taking the Islamic countries as one unit because the Muslims are but one Ummah, which represents a human group linked by one aqeeda from which emanates her system. Therefore, any task carried out in any Muslim country should have its effect in all the other countries, touching on the sensations and the concepts; therefore it is imperative that all Muslim countries be considered as one and that the da'awa is carried to all these countries, so that it affects their respective societies, because the one society that represents a nation would be like water in the pot, if a fire were leat under it, the water would heat and reach boiling point, then the boil would be trasformed into steam the would push and generate power and energy. So would be the case with society, if the Islamic principle were introduced to it, its temperature would rise and create a heat then a boil, then the boil would cause society to move and work. This is why the da'awa should be targetted to the Islamic world so that work towards resuming the Islamic way of life could be initiated, this would be done by means of publications of books and letters, and by means of communication and all other means of publicity, especially communication, for it is one of the most successful methods of da'awa. However, the initiation of da'awa in this open manner is merely a fuel for the society in order to turn the freeze that it suffers from into energy; it cannot reach the boiling point unless the practical da'awa is confined in its political orientation in one single country from which the work would begin, then the da'awa would be launched from there to mushroom all other parts of the Islamic world. This country or several countries would be taken as a starting point where the Islamic state would be established, then work would begin to expand and establish the greater Islamic state which would carry the Is-

Islamic message to the whole world. This would be just like what the Messenger of Allah (SAW) did: He (SAW) conveyed his da'awa to all the people, and the steps of conveyance had reached the practical phase. He (SAW) invited the people of Makkah and all the Arabs in the Haj season, his da'awa was spreading all over the Arabic peninsula, as if he (SAW) was lighting a fire under the society in the peninsula, a fire that was aimed at releasing the energy in the Arabs as a whole. The Messenger of Allah (SAW) used to call the Arabs to Islam by directly contacting them, and by inviting them to Islam during the Haj season, and by visiting the tribes in their homes and call them to Islam. The da'awa used to reach all the Arabs as a result of the clashes that used to take place between the Messenger of Allah (SAW) and Quraysh; the echoes of those impacts used to reach the Arabs and trigger their curiosity and desire to learn more about the da'awa. However, although the da'awa was targeted at all the Arabs, the scope of the da'awa was confined to Makkah, then it stretched to Madina until the Islamic state was founded in Hijaz. Only then, did the heat of the da'awa, and the victory of the Messenger of Allah (SAW) caused the boil then the action, so they all believed and the Islamic state grew until it engulfed the whole of the Arabic peninsula, then it carried its Message to the world.

Therefore, we ought to adopt the carrying of the da'awa and the work towards resuming the Islamic way of life as our method to establish the Islamic state. We ought to also consider all the Muslim countries as one single society and as a target for the da'awa. We must however concentrate our scope of work in one province or specific provinces where we undertake to educate people with Islam so that it springs to life within themselves and so that they live by it and for it, and we ought to create a public opinion by Islam and for Islam so that a response is generated between the carriers of the da'awa and society, a response that would be fruitful, effective and moving, able to transform the da'awa into an interaction and output, an interaction that would be translated into a struggle aimed at establishing the Islamic state that emanates from the Ummah in that part of the Islamic world. Then the da'awa will have developed from being an idea in the mind to an existence in society, and from a popular movement to a state, it will have by then concluded its stages and moved from the starting point to the launching point, then to the point of support, where it will have been rooted in the state that fulfills all elements of the state and the power of the da'awa. Then the practical task which Sharia'a commands the state and the Muslims who live outside its authority to fulfill will have begun. The duty of the state would be to rule comprehensively by what Allah (SWT) has revealed, then to make the merging of the other provinces with it or its merger with the other provinces part of its home policies. It would therefore initiate the conveying of the da'awa and the call for the resumption of the Islamic way of life all

over the other provinces. Then it would lift the imaginary political borders which the colonialists had drawn between them and made the rulers of those provinces the watchdogs of those borders. Therefore, the state must remove and cancel these borders even if the other province chose not to follow suit; visas would be cancelled, so would the customs checkpoints, and its doors would be wide open to the citizens of the other provinces, this would make the citizens of the other Islamic provinces feel that this state is indeed an Islamic state, and it would make them witness the implementation and the execution of the Islamic rule. As for the duty of the Muslims, they should work towards turning their household where Islam is not implemented and which is considered a kufr (disbelief) household into an Islamic household, this by aiming at merging their household with the Islamic state by means of da'awa and publicity, this would ensure that the whole of the society in the Islamic world had reached the boiling point, that would drive it towards the right action which would ensure in turn the unification of all the Muslims under one state. Therefore, the greater Islamic state would be established, thus the Islamic state that represents a universal intellectual leadership will have come back into existence, it will have by then gained its stature and its weight which would enable her to convey its Message and work towards saving the world from the evils it had plunged into.

If the Muslim Ummah had in the past lived in a country that did not stretch beyond the Arabic peninsula, and was at the time numbering few millions, and despite that, when she embraced Islam and carried its Message, it represented a world superpower before the two major camps at the time, and she struck them both at the same time and conquered their land, and spread Islam almost over the whole of the inhabited parts of the world at that time, so what do we say about the Ummah today who numbers nowadays around one billion, spread over countries that are geographically linked together, if she were one single country, stretching from Marrakesh to Indonesia, and occupying the best part of the world in terms of resources and strategic points, carrying one single ideology, which is the only right ideology in the world? She would undoubtedly form a front that would be stronger than the two present camps put together in every domain.

It is therefore the duty of every Muslim, to work from this moment in order to establish the greater Islamic state that would convey the Message of Islam to the world. His work should start by carrying the Islamic da'awa and aiming at resuming the Islamic way of life in all the Muslim countries, concentrating his practical scope in one country or some selected ones in order to achieve the point of support, so that the serious task can resume. This high objective which the Muslim should aim at, by treading this practical and clear path which he must follow, should be worth enduring in its cause all types of hardship, and should be worth sparing no effort; he should rely on Allah's help, seeking no reward for that except to gain the pleasure of Allah (SWT)

Al hamdu lillahi Rabbil A'alameen.

