

Summary of Resuming the Islamic Way of Life
By Bo Perrin

Covers pages 15 through 23.

The author begins by asking, “What is meant by resuming the Islamic way of life?” There are two issues. The first Muslims must return to acting according to all the rules of Islam and secondly, to transform the land of Muslims into the true Dar al-Islam. (15)

For Hizb neither of the two goals can be achieved without the Caliphate, the Caliph and the Ummah giving to him their Bai’a (pledge). The historical basis for this conclusion is Mohammad’s Sunna at Madinah. Madinah is the greatest importance in Islam especially in sects which follow closely Hasan Al-Banna and Seyyid Qutb’s teachings. Madinah is the center for the Islamic state and mosque and provides the function and role of the Islamic state. Nevertheless, Muslims should not undertake to resume the Islamic way of life individually but only collectively hence, the need for the Caliphate. The Hizb author believes that reestablishing the Islamic way of life is a political activity and Hizb generally believes that political activities are a collective responsibility. Therefore, a party structure is needed to resume the Islamic way of life and Hizb offers their structure as the proper one.

So, the claim is that Muslims need the proper party to resume the Islamic way of life. The Hizb author substantiates his claim by providing examples why non-political organizations cannot provide the leadership fully to resume the Islamic way of life.

Welfare activities: Welfare activities are Islamic but they are individual. Individual welfare activities can fill the gap between the destruction of the Caliphate in the Ottoman Empire and the reestablishment of the Caliphate but welfare activities are a state responsibility. The greatest problem the author sees is providing the welfare the people need will distract Muslims from the true goal which is not welfare but the reestablishment of the Caliphate.

Da’wah organizations: The Hizb author commends the organizations that call Muslims to worship and the Sunna but argues that such activity has no relationship to the vital issue of reestablishing the Caliphate. The author argues that focusing on Da’wah and Sunna turns Muslims away from removing the Kufr rules and establishing the Caliphate.

Publishing organizations: The Hizb author makes an interesting observation about all the books on Islamic culture. He states that despite all the books which have been written about Islamic culture, Islamic culture is stagnant. He believes the solution is to convey those thoughts politically by working with the thoughts and establishing them in reality. He critiques a couple of the major Islamic Universities claiming that they teach Islam as a theoretic way of life and not practically. Therefore, the students who exit these universities do not fully understand how to apply the Haram and Halaal to real life. Obviously, the author does not believe that these organizations can be used to reestablish the Caliphate.

Societies that enjoin Ma’rouf and Deny Munkar: Ma’rouf refers to what is right and Munkar what is wrong. Yet, the Hizb author does not believe that merely commanding ma’rouf and forbidding munkar will reestablish the Caliphate. The author draws a distinction between merely denying munkar and removing munkar. Forbidding munkar is limited to words but removing munkar takes more than words. This means the use of the hand which in Islamic always means physical violence. He bases his conclusion on an ahadith in which Mohammad commands the use of the hand if possible to remove what is munkar. (1) Nevertheless, the author goes into great detail about to whom this ahadith applies. This ahadith applies to the individual but not to the Caliph unless the Caliph commands a sin. (2) So, the

Muslim's duty is to follow the Caliph no matter what he says or does unless he commands Ma'siyah. Then the Muslim has a duty to not listen and obey. When a Caliph is not following Shar' ia the people of the Umma have been given a responsibility to speak out against him. The author bases his conclusion on an ahadith narrated by Umm Salamah in which Mohammed describes how a Muslim can be saved even if the Caliph is evil. (3) So, even if the Caliph is teaching munkar, the Muslim is not allowed to overthrow him but if the Muslim denies the munkar in his heart then he will be saved. In fact, a Muslim speaking to a Caliph to chastize him is the "best jihad." (4) But if a Caliph shows kufr then a Muslim can use arms against him to remove him from power. The author contrasts two sets of ahadiths to prove his point. According to an ahadith narrated by Umm Salamah Mohammad taught that if the ruler or people have established prayer they are not to be attacked. (5) The author interprets the establishing of prayer to mean that the rules of Islam have been established. Yet, if the people see open Kufr in the Caliph they must fight if necessary according to an ahadith by Ubadah ibn As-Samet. (6) Even if the Caliph is showing clear Kufr the people are not obligated to overthrow him if they do not have the power to do so. The author limits the use of removing the Caliph by force to only nations of Dar al-Islam because the ahadith which states "Unless you see open Kufr" refers to when the Ummah sees something in the Caliph they did not see previously.

So, Muslims living in non-Islamic lands in which Shar' ia has not be imposed can overthrow a Caliph showing clear Kufr by Nusrah or seeking help from Muslims in Islamic lands. Again, the author claims the basis for this conclusion is the Madinah period of Mohammad's life. When Mohammad migrated (kicked out of Mecca) to Medinah he created a treaty between the Christians, Jews and Muslims setting up the first Islamic state. Supposedly, Mohammad sought help from the Jews and Christians to establish his state and this becomes an authoritative example for Muslims to seek help from other Muslims to overthrow a Caliph who shows open kufr.

Organizations calling for good morals: Any organization that calls for good morals is doing Allah's work but the call for good morals is a call to the individual and is not a call to the general rules relating to the community life. Yet, while this call will not reestablish the Caliphate, the call to good morals is a very significant part of reestablishing the Caliphate. Society consists of individuals and the individuals need to be reformed if the Caliphate is to be properly reestablished. So merely calling for good morals will not solve the vital issue of the establishment of the Caliphate nor it is the method to achieve it.

The author concludes that none of these organizations will solve the vital issue as a method that can be used to reestablish the Caliphate. The only way to reestablish the Caliphate is through Da'wah and jihad. Da'wah and jihad are political entities which demand a political organization. Therefore, the author claims that it is the Ummah's duty to establish a political organization upon Islamic thought through which they can use Da'wah and jihad to reestablish the Caliphate. Of course, the author presents Hizb as the organization through which the Ummah can be accomplished.

Next: Hizb ut-Tahrir

- 1) "Whoever sees a munkar let him change it by his hand. If he could not, let it be by his tongue. If he could not let it be by his heart, and this is the weakest of Iman." (Abu Said al Khudari by Muslim)
- 2) "Listening and obedience is a duty upon the Muslims in what he likes and dislikes unless he is commanded with disobedience." (The Methodology of Hizb ut-Tahrir for Change, 19)
- 3) "Amires will be imposed upon you, you will not recognize what they do, and you will deny some of what they do. So whoever disliked (that) he will relieve himself of the sin, and whoever denied (that) he will be saved, but the one who accepted and followed (will not be saved). (The Methodology of Hizb ut-Tahrir for Change, 20)
- 4) "The best jihad is th word of truth which is said to an unjust ruler." (Ibid, 20)

5) “O Prophet of Allah, don’t we raise the arms against them.? Noas long as they established the prayer amongst you.” (The Methodology of Hizb ut-Tahrir for Change, 21)

6) “And we should not despise the authority of its people unless one sees clear kufr upon which one has proof from Allah.” (The Methodolgy of Hizb ut-Tahrir for Change, 21)