

The Summary of The Vital Issue for Muslims
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Covers pages 11 through 14

According to Hizb the Ummah is in bad shape and if things continue the outlook is bleak. Hizb argues Dar al-Islam does not exist even in Islamic states because Islam is not the philosophy which the Islamic rulers used to implement in life, society and state and the Khilafah does not exist. So, what is to be done?

The vital issue centers on accepting and implementing Mohammad's teachings. Allah taught that whatever the messenger allows or forbids Muslims are to follow. (1) The term whatsoever is *ma* and is general which means it includes everything to which the verb refers. So, in this case a Muslim is to avoid everything Mohammad forbade and to grasp everything Mohammad permits. The author also quotes Al-Mai'dah:49. (2) This verse stresses the duty a Muslim has to follow every (*ma*) rule which Mohammad has revealed. In contrast, Hizb quotes Al-Mai'dah: 44. (3) This verse reveals that a Muslim is not to follow a leader who governs by something other than what (*ma*) Mohammad revealed. Again, the *ma* is general and refers to every law the Kufri creates that violates Mohammad's teachings. The contrast between following everything Mohammad taught and refusing to follow everything legislated by the Kufri sets up a discussion of the vital issue.

Hizb believes the problem is that no government is governing according to the previous verses. Therefore, the vital issue is to restore Islam as the governing philosophy for life, state and society within the extant Islamic states today. According to Hizb this is a matter of life and death. To provide evidence the author quotes three ahadiths. Mohammad had promised that Caliphs or Amirs or Sultans would follow his prophethood governing Islam. The first ahadith reveals that there are three possible responses to an Amir who is not guiding the Ummah properly. (4) First, whoever dislikes him will be cured of sin. According to Hizb the meaning of this statement is that anyone who dislikes the Munkar (polytheism and all Islam rejects) must seek to change it by fighting against the Islamic leader. Second, whoever denies the Amir will be safe. This section means that if a Muslim cannot actively fight against the Munkar then he must deny it in his heart and if so, he is safe. Third, whoever agrees with the Amir who is imposing Munkar is not safe. The second ahadith is a person asking Mohammad if Muslims ought to declare war on them and Mohammad answers, "No as long as they establish amongst you the prayer." (5) Let us examine the third ahadith before we look at Hizb's interpretation of the second ahadith. The important part of the third ahadith is that Muslims are not to dispute the Amir's authority and the people unless they see "clear Kufri." (6) According to Tabarani's narration of this ahadith "clear Kufri" is "open Kufri." Hizb argues that establishing the prayer is equivalent to establishing the whole of Islam and therefore, whoever is establishing the prayer is governing by the whole of Islam. The "clear Kufri" refers to refers to a Muslim ruler who is openly ruling by non-Islamic legislation. This statement plainly shows that the Hizb author is referring to State entity being governed by Muslims since Kufrihood will be evident only in a non-Islamic state. So, Hizb argues (A) the Amir or Caliph is to rule according to the whole of Islam, (B) the first ahadith allows for faithful Muslims to fight against an Amir if necessary, (C) the fight is to establish the rules of Islam and remove the rules of the Kufri if an Amir is opening ruling by such standards and (D) the fight is to remove the Kufri-ruling Amir to reestablish the rule of Islam. (7) The author states;

It is obvious from these evidences that the importance of ruling with Islam and preventing the ruling with Kufri laws, is a vital issue from Muslims. (8)

So, at this point in the discussion the Hizb author chases the rabbit called Hizb ut-Tahrir. He states that severe agitation is good because it arouses the vigor and vitality within the Ummah although slowly. The

vigor leads to an intellectual discussion of the issues to find a solution. The first severe agitation was the loss of the Khalifate after World War 1 from which point the Ummah has been subject to the rule of Colonialists and their puppet rulers. The second agitation happened when “their agents (the rulers of Arab countries) [were able, BIP] to steal Palestine and establish on its land the state of Israel.” (9) Steal is an interesting word since the land was Israel’s before the Islamic hordes ripped it from their hands by force. But Hizb, like every Jihadi group, will not let true history stand in the way of creating their dialogue. The second agitation gave birth to Hizb ut-Tahrir. Hizb studied the events, the reality of Muslims and what the Islamic rulers are to implement within the Ummah. After doing so “they [Hizb, BIP] came with a clear, crystallized, particular thought, upon which they established Hizb ut-Tahrir.”

Hizb concluded “that the vital issue for the Islamic Ummah is the reestablishment of Islam in life, state and society, and the carrying of Islam as a message to the world through invitation and Jihad.”(10)

Next: The Islamic Way of Life.

- 1) “What Allah gave as booty (Fai’) to His Messenger (Muhammad) from the people of the townships, – it is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allah. Verily, Allah is Severe in punishment.” (Noble Qur’ an, Al-Hashr 7)
- 2) And so judge (you O Muhammad) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah’s Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah) (Noble Qur’ an, Al-Mai’dah 49)
- 3) Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allah’s Laws). (Noble Qur’ an, Al-Mai’dah:44)
- 4) Amirs 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). (Auf Bin Malik, The Methodology of Hizb ut-Tahrir for Change, page 12)
- 5) O Prophet of Allah shouldn’t we declare war against them? He said:”No as long as they establish amongst you the prayer.” (Ibid, 12)
- 6) The Prophet called us, so we gave him a pledge to listen and obey in our activity, and our dislike, in our hardship, and our ease and in the things which are dear to us, and not to dispute the authority with its people unless one sees clear kufr upon which one has proof from Allah.” (Narrated by Bukhari from Abada ibn As-Samet, Ibid, 12)
- 7) Hizb ut-Tahrir, The Methodology of Hizb ut-Tahrir For Change, (Hizb ut-Tahrir dated unknown accessed April 20, 2011) , 14
- 8) Hizb ut-Tahrir, The Methodology of Hizb ut-Tahrir For Change, 13
- 9) Hizb ut-Tahrir, The Methodology of Hizb ut-Tahrir For Change, 14
- 10) Hizb ut-Tahrir, The Methodology of Hizb ut-Tahrir For Change, 14