



Hizb ut-Tahrir
Media office

Islamic Method to Establish the Khilafah

Why Khilafah?

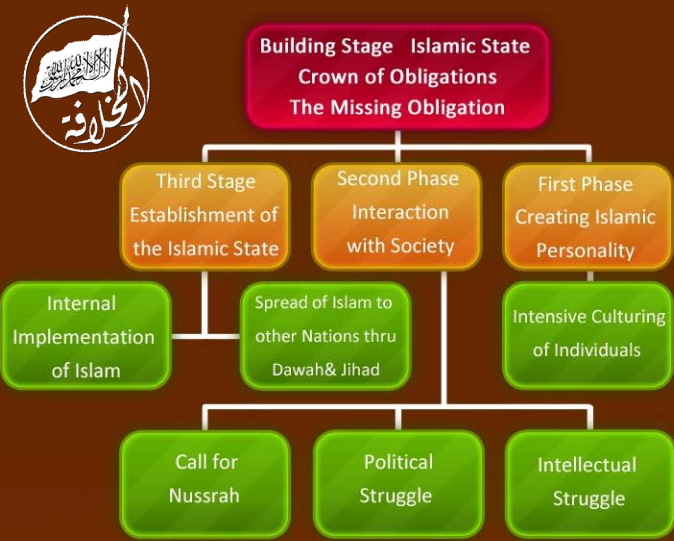
What are the stages to establish an Islamic State?

What is the difference between the Mecca situation and our current situation?

Does time affect the method of Dawah?



the Islamic State there naturally, without the need for a coup d'état, which may have been needed in different circumstances. Many fail to recognize that the triumph which resulted after the Hijrah came at the end of long struggle, one that will be necessary if we are to taste the same victory. Allah (swt) says, "Do they think they will be left to say: We believe without being tested? Surely We had tested those who came before them. Surely Allah will know who are faithful and who make a lie." [TMQ 29:2-3]



Whilst the message of Islam was reaching wider audiences the actual land (dar) which the Prophet (saw) needed to launch the system and from which he could carry it to mankind through dawah and jihad eluded him. He (saw) spent time approaching directly the heads of tribes and those in power

around the Arab peninsula, asking directly for the support to rule by Islam. Islam could never be limited to a belief system and a few individual religious rituals; those that believed in it had to rule by it. Allah (swt) says, "If anyone rules by other than what Allah has revealed, they are disbelievers." [TMQ 5:44] The Prophet (saw) proved that there could be no state without authority and there could be no authority without building the support from those that could deliver power.

Spread of Islam

For the Khilafah is a shield for the Ummah. Muhammad (saw) said, "The Imam is a shield behind which the Muslims fight, and behind whom the Muslims are protected." What of lands that have not as yet lived under the Khilafah, the dar al-harb? We should understand that the Khilafah is not a state which will work within the confines of international law like the present so-called Muslim regimes. The Khilafah is concerned with the spread of Islam all over the world. By Jihad, it will end the wars of man on man by the system of man all of which have led not only to loss of life, but also to loss of property in crime ridden societies, loss of dignity, exploitation of woman and man, loss of belief and loss of security.

By studying the life of the Messenger of Allah (saw) in Mecca until he had managed to establish the Islamic State in Medina, it is evident that he went through clearly defined stages, in each of which he used to perform specific actions. The method of its work, the stages of its action and the deeds which it has to perform during these stages in accordance with the deeds which the Messenger of Allah (saw) performed during the stages of his work.

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The responsibility for Muslims today is to once again seek the understanding of the Islamic way of life to be applied on earth. It is thus imperative that we sincerely learn about Islam and its comprehensive nature pertaining to all spheres of life. This knowledge will give confidence to Muslims that the only way for humanity is the system of the Creator: Islam. The Prophet (saw) and his companions engaged in a continuous intellectual and political struggle against the disbelievers of Arabia. He worked on several levels.

First: He called individuals around him to the Message of Islam, regardless of their wealth, status or tribal position.

Second: He would address society as a whole. Gathering them and airing his call publicly. He did this when he spoke to the tribes on Mount Safa, and when he ordered the Muslims to make a public procession around the Kaaba calling for an end to the evil beliefs and practices that they were used to, and showing the superiority of Islam over these.

Third: He would call people of power and influence, seeking to have their material support, and demanding complete obedience to Allah (swt) and His Messenger (saw) when he approached the tribes around Mecca or other tribal leaders. Finally by the grace of Allah (swt), he was successful with the tribes of Aws and Khazraj of Medina, who initially provided the security for the first Islamic State.

Through this, Muhammad (saw) prepared the way for the establishment of a state, whose governing was based solely on the commands and prohibitions of Allah (swt). Indeed this followed in the first year of Hijrah (622 CE), when Prophet Muhammad (saw) and the Sahabah (ra) established the first Islamic State in Medina. They managed to transform the public opinion in Medina towards accepting Islam as a system and a way of life and society. **“Then We set you upon a way (Shari’ah) by which your purpose will be fulfilled: so follow this way and not the whims of those who have no knowledge.” [TMQ 45:18]**

The Prophet’s (saw) Method of Establishing Islam

Our methodology for revival should follow the example of the Prophet (saw); no other example exists for the establishment of the Islamic State, and furthermore this is of the actions which are **fard** as Allah (swt) commands: **“So judge between them by whatever Allah has revealed and follow not their vain desires, diverting you from the truth that has come to you.” [TMQ 5:42]**

In summary the Prophet (saw) undertook several key steps to establish the first Islamic State:

1. He (saw) formed a political group (Sahabah).
2. His Sahabah were well-cultured and developed in a strong Islamic personality.
3. They actively interacted with society, not militarily but intellectually and politically to overthrow the existing corrupt system through building a strong public opinion for Islam.
4. He (saw) approached the tribes and influential people seeking support to actually transfer power from the existing system.

Any serious attempts at revival must be based upon this methodology.

Changing a Corrupt Society to Islam

To change a people requires an intellectual elevation; people act based upon the beliefs they carry. To change a society requires a change in their beliefs, relations and the system governing

them. The Prophet (saw) and his companions targeted this specifically, but to achieve the victory would require a supreme effort against great difficulty. The loss of many early Muslims through torture and oppression bears testimony to their difficulties.

To prepare them for the struggle, the Prophet (saw) cultured his companions deeply; known as the cultural or first stage. They used to study late into the night not only the belief but also a unique way of learning and thinking. To refer solely to Islam for all matters and to develop a deeply creative political mentality. That the Prophet (saw) could develop so many great companions with such strong statesmanlike qualities was a great tribute to their commitment and approach to Islam. After a period in which the culture was well ingrained within the Muslims of the group and the personality was totally Islamic, the command came that they should approach the dawah in a most public and challenging manner. This was critical in order to confront the corrupt systems and thoughts dominating the society of the time, the same kufr thoughts dominating the world today. Allah (swt) says, **“Therefore, proclaim that which you are commanded, and turn away from the polytheists. Verily, We are sufficient unto you against those that scoff.” [TMQ 15:94-95]**

Interaction with Society

The Prophet’s (saw) open challenge to the kufr system was waged for nearly 10 years until an Islamic State was established in Medina. The location of the State was not known to the Prophet (saw), nor was the time of its establishment, there was only a complete submission towards this goal and a clear cut method which was followed to achieve the victory that Allah (swt) had promised.

The open stage was characterised by certain key points:

1. The Muslims worked hard to propagate the call of Islam publicly: the address to the tribes of Quraysh at Mount Safa was one example and the demonstration of the Prophet’s group in encircling the Ka’aba which came after Allah’s command to **“go and proclaim openly”** was another.
2. The call was controversial and challenging. The nature of change in society requires that opposing thoughts must be broken down and thoroughly refuted in order for the Islamic thought and way of life to come forward. The nature of the ayat that were revealed during the Mecca period pointed the way and challenged the shallow unthinking minds of Quraysh. In short the whole way of life was pointedly attacked, and furthermore the Muslims of today are mistaken if they think that change will come without there being a rigorous intellectual attack upon Capitalism, Communism, or any other false ideology. Not only was their belief in idols attacked, but the Prophet (saw) launched an intellectual onslaught on every aspect of their way of life: Always the challenge linked the people back to the aqeedah, imploring them to adopt Islam and reject the corruption around them.

Seeking Support to Establish the State

The Prophet (saw) did not only call to Islam and attack the corrupt systems and beliefs around him, but he also actively worked to establish the State by approaching those with the authority to rule, those who were in positions of authority or could hand him authority - this is known as *nussrah* (support) and is a critical issue for the Islamic movement today. While the Prophet (saw) was preparing society with his open call, the actual influential people in Medina facilitated the birth of