


asked of him (to make Muhammad (saw) stop his Dawah), and said to him, “Your people came to me and said so and so, so save me and yourselves, and burden me not with that which I cannot bear”, the Messenger (saw) said, **“Oh uncle, by Allah, if they put the sun in my right hand and the moon in my left hand so that I leave this matter, I will not leave it until Allah makes it prevail or I die for it.”** When he established the state, and performed Jihad, he defined his issue to also be the triumph of Islam. He took towards it the measure of life and death. It was reported that when the Messenger (saw) was in Asafan, not far away from Makkah, on his way to Umrah, during the incident of Hudaibiyah, a man from BaniKa’ab met him. The Messenger (saw) asked him if he had any news of Quraish. The man answered, **“Quraish heard of your journey so they went out to meet you wearing the skin of tigers (becoming furious). They are camping in Theetuwa pledging to Allah that you will never enter Makkah. Their horsemen are led by Khalid ibn Al Walid are at Kira’a Al-Ghameem.”** The Messenger (saw) said, **“Woe to Qur’aish! They are destroyed by war. What do they have to lose if they let the matter between me and the other Arabs? If they (the Arabs) kill me, then that is what they wanted, and if Allah makes me prevail over them, they will enter into Islam unhurt. And if they do not, they will fight while strong. What does Quraish think? By Allah, (swt) will continue my Jihad for that which Allah sent me with until Allah makes it prevail or this neck is detached.”** This is taken to mean death. He (saw) then continued on his trip until he reached Hudaibiyah.

In both cases ie the case of carrying the Dawah with the intellectual struggle, and the case of carrying the Dawah by the sword and Jihad, the Messenger (saw) defined the issue as making Islam prevail and he made it a vital issue. In both cases he took the measure required by Islam namely that of life and death. Due to this, he (saw) said in the first case **“Until Allah makes it prevail or I die for it”**, and in the second case, he (saw) said, **“Until Allah makes it prevail or my neck be detached.”** Had the Messenger (saw) not taken the measure of life and death towards it, Islam would not have considered that case as a vital issue and not succeeded, either in conveying the Dawah by the intellectual struggle nor by Jihad and the sword. Similarly today, where the systems of Kufr are controlling the Muslims, the Kuffar and the hypocrites dominate them, if Muslims do not consider this issue a vital one and do not take the measure of life and death regarding it, it is not possible for their struggle to bear fruits, or for them to move even one step forward.

Therefore, we call upon every Muslim in the midst of this Kufr that is dominating the lands of Islam to work to establish the Khilafah as the method to change his land to Dar-ul-Islam, unify it with the other Islamic lands and carry the Dawah to the world so that Islam prevails. We call upon every Muslim to repeat with true Iman and enlightened awareness the saying of the Messenger (saw), **“By Allah, if they put the sun in my right hand and the moon in my left hand so as to leave this matter, I will not leave it until Allah makes it prevail or I die for it.”** And his (saw) saying, **“By Allah I will continue doing my Jihad for the matter which Allah has sent me with until Allah makes it prevail or this neck becomes detached.”** □

[Source: Political Thoughts by Hizb ut-Tahrir]





Every Muslim today feels the situation of the Muslims. It needs no explanation or elaboration. These countries are ruled by systems of Kufr. They are definitely Dar-ul-Kufr. They are divided into more than fifty entities, in the form of states, emirates, sultanates or sheikhdoms. They are all too weak to stand in the face of the Kuffar. That is why the case in each Muslim country is to change it to Darul-Islam and unify it with the other Islamic countries. This is the vital issue. As a matter of fact, it is at the heart of all the vital issues. So this issue should be dealt with as a matter of life and death. This vital issue, ie the changing of every Islamic land to Dar ul-Islam and unifying it with the other Islamic lands, is a goal that we must strive to achieve. The method used to achieve this goal is the establishment of the Khilafah as a ruling system through which the country is changed to Dar-ul-Islam and then unified with the other Islamic lands.

It must be clear however, that the challenge which Muslims face now is not merely to appoint a Khaleefah, so as to say that this is fard Kifayah upon Muslims, due to what is reported by Ibn Umar that the Prophet (saw) said, **“and whosoever dies without having an Imam of the Muslim community (Jama’ah) over him, he will die the death of Jahiliyyah.”** Some would then say that this is not a vital issue. This is an invalid argument because the challenge that faces the Muslims today is the establishment of the Khilafah. In other words, Muslims now must establish the Khilafah system as a ruling system. This is different from appointing a Khaleefah, even though establishing the system of Khilafah includes the appointment of a Khaleefah. Establishing the

Khilafah is definitely the vital issue, for, in addition to it being the method to change our lands from lands of Kufr to one of Islam, its establishment removes Kufr systems ie the clear and open Kufr. This is a vital issue due to the saying of Allah’s Messenger (saw), **“Unless you see clear Kufr”,** it was said, **‘Should we not fight them?’** He (saw) replied, **‘No, as long as they establish salat amongst you.’** Therefore, the method to achieve the vital issue is also itself a vital issue, because it is the method of achieving a vital issue. Also, legal evidence from the Sunnah shows that it is a vital issue. Therefore, the measures taken toward it must be viewed as a matter of life or death. Since Kufr ruled the Muslims, and the Kuffar, hypocrites and apostates ran their affairs, they have been trying to liberate themselves from Kufr, its masters and helpers. But they have missed the point that what they are struggling for is a vital issue that has one measure only, that of life and death. Due to this lack of comprehension, the Muslims, in their capacity as a community or Ummah, have not been prepared to endure harm, imprisonment and torture, let alone poverty, destruction and death in its pursuit. All of these cannot be detached from the struggle for the vital issues. As a result, these attempts have been doomed to fail and the Ummah has not been able to move one step forward towards the case it has been struggling for.

Muslims, since the first moment, did not need much thinking and contemplation to conclude that their issue is a vital issue. This is still clear now. It is impossible intellectually and eventually for the Kuffar to allow Islam to return to political life - the ruling position - as long as they have the least power to strike full upon those who are working for it. The apostates and

the hypocrites are no less criminals than the Kuffar. They will do whatever is within their ability to engage in war against the believers who want to strip them of the ruling to establish the rules of Allah (swt) and protect Allah’s sanctities.

Due to the fact that Muslims did not comprehend the nature of the battle, or the rule of Allah (swt) regarding it, they attempted to liberate themselves in a manner that is not at the level of a vital issue, but as an ordinary case. Hence, the measures they took were less than that of life and death. The truth of the matter is that the issue which is vital by nature, such as abolishing the system of Kufr and establishing the system of Islam, whether comprehended as such or not, is impossible to achieve by anyone regardless of his strength and effort unless he considers it in his actions and concepts and adopted towards it the measures naturally required by it, namely the measures of life and death. Therefore, Muslims, as individuals and groups, must struggle, and they must regard their actions in the struggle against Kufr as a matter of life and death, because the nature of their issue requires this, and because the shar’a represented in the Book and the Sunnah decided this level of actions.

However, Allah’s Messenger (saw) taught us how to define our issues and to take the measure of life and death in every vital issue. When Allah (swt) sent him (saw) with Islam started to convey the message via an intellectual struggle, he (saw) defined the issue as making Islam prevail, and he took towards it the measures of life and death. It was reported that when the Messenger’s uncle Abu Talib told Muhammad (saw) what Quraish had