

And so Ibn Khaldun (rh), the authority on history, demography, cultural change and society in the Islamic era, who laid the basis of much that is known today in the Western world, writes in Muqadimmah (“Introduction”), Chapter 3, Section 25, “The Meaning of Caliphate and Imamate,” وأحكام السياسة إنما تطلع على مصالح الدنيا فقط يعلمون ظاهرا من حياة الدنيا ومقصود الشارع بالناس صلاح آخرتهم فوجب بمقتضى الشرائع حمل الكافة على الأحكام الشرعية في أحوال دنياهم وآخرتهم وكان هذا الحكم لأهل worldly interests, working for the life of this world (Dunya). However, the intention of the Lawgiver (Shariah) for humankind is their welfare in the Afterlife (Aakhirah). Therefore, it is obligatory, as required by the Islamic laws, to cause the masses to act in accordance with the Islamic Shariah rulings, regarding their worldly life and their Afterlife. This ruling authority is for the People of Shariah, the Prophets (as) and then by those who took their place, the Caliphs. Thus the meaning of the Khilafah is clarified for you.”

Indeed, the Prophet (saw) said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ. قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُؤَا بَيْعَةَ الْأَوَّلِ فَلِأَوَّلٍ، أَعْطَوْهُمْ حَقَّهُمْ؛ فَبِإِذْنِ اللَّهِ سَأَلْتُهُمْ عَمَّا اسْتَرَعَاهُمْ» **“Banu Isra’il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). Allah (Himself) will question them about the subjects whom He had entrusted to them.”** [Muslim]

In order to fully establish the Islamic laws, the Ummah must rid itself of partisanship (‘asabiyyah) and instead bond on the basis of Islam. Islam’s group feeling and collective tendency establishes a single Jama’ah of the Muslims, when brotherhood is established on Islam. However, when Muslims are bonded on other than Islam it leads to rivalry, rancor and enmity within Muslims. It was ‘asabiyyah that the Arabs succumbed to when they revolted against the Ottoman Caliphate and it was ‘asabiyyah that led to the uprising of the Young Turks and the abolition of the Caliphate. In Pakistan, at 74 years, partisanship has increased to the point of sub-nationalist movements, based on ethnic groupings and languages.

In order to complete their obligation towards Allah (swt), setting their affairs of Dunya in accordance to what pleases Him (swt), the Muslims of today must discard ‘asabiyyah and commit themselves to Deen. Truly, it is only Islam that can unify the hearts of all.

In the words of Ibn Khaldun, in Chapter 3, Section 4 of Muqadimmah: وجمع القلوب وتألّفها إنما يكون بمعونة من الله في إقامة دينه قال تعالى لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بِئِنَّ قُلُوبِهِمْ وَسره أن القلوب إذا تداعت إلى أهواء الباطل والميل إلى الدنيا حصل التنافس وفتشا الخلاف وإذا انصرفت إلى الحق ورفضت الدنيا والباطل وأقبلت على الله اتحدت **“Only by Allah (swt) in establishing His Deen do hearts come together and become unified. Allah (swt) said, لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بِئِنَّ قُلُوبِهِمْ»** **“Had you spent all the riches in the earth, you could not have unified their hearts.”** [Surah al-Anfaal 8:63]. The secret of this is that when hearts succumb to false desires and are inclined toward the world, mutual jealousy and widespread differences arise. When they are turned toward the truth and reject the world and whatever is false, and advance toward Allah (swt), they become one in their outlook. Jealousy disappears. Mutual co-operation and support flourish...”

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