

The Authority Belongs to the Ummah

The principle that the authority belongs to the Ummah comes from the Shari'ah rule that states that the appointment of the Khaleefah is the right of the Ummah and that the Khaleefah can only take up his post and exercise his authority by taking a Bay'ah. The Prophet (saw) said, "...a man who gives a Bay'ah to an Imam only for his own dunia, if he gave what he wanted him, he fulfilled to him otherwise he would not..." Ubadah Ibn us-Samit, he said: "We gave Bay'ah to the Messenger of Allah (saw) to hear and to obey in ease and hardship." The Muslims are the ones who give the Khaleefah the Bay'ah, i.e. they appoint him as a ruler over them. The Khulafaa' Ar-Rashidoon took their Bay'ah from the Ummah; they only became Khulafaa' once the Ummah gave the Bay'ah to them.

Since the Khaleefah took the bay'ah from the Muslims, it then becomes compulsory for them to obey him with many hadiths supporting this. The Prophet (saw) said, "Whoever gave Bay'ah to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can." He said, "Whoever takes off his hand from obedience, he will meet Allah on the Resurrection Day without having any proof to show for himself..."

Muslims Must Unite Under One State

The Islamic Ummah is one Ummah. Allah (swt) has blessed us with the Prophethood of Muhammad along with the universal everlasting message of Islam.

The Islamic Aqeedah unites all of its adherents as brothers. Allah (swt) said, "The Believers are but, Brothers." It is an obligation to be united under one entity and one state that of the Khilafah. The Prophet (saw) said, "If the Oath of Allegiance (Bay'ah) has been taken for two Khulafaa', kill the latter of them." It is forbidden for the Muslims to be divided and separated under different states. The Prophet (saw) said, "Whoever comes to you while your affair has been united over one man, intending to divide your power or dissolve your unity, kill him."

It is a Duty upon every Muslim to Work for the Establishment of the Khilafah

Since the Islamic State was destroyed in 1924, the application of the Islamic Laws in society and the State has been eradicated. Since it is haram to have more than three days pass without a bay'ah to a Khaleefah, as it is also haram for them to rule with other than Islam, for Muslims to remain silent while the systems of Kufr are applied upon them; it then becomes a sin upon everyone, deserving of Allah's (swt) punishment except for those who work towards resuming an Islamic State reinstating the Laws of Allah (swt). This sin will not be lifted until the complete Laws of Allah are applied throughout the State.



"And they say, 'We hear and we obey'"

﴿وَقَالُوا سَمِعْنَا وَأَطَعْنَا﴾

Adherence to the Islamic Laws

(Ahkam Shariah)

التقيد بالحكم الشرعي



Adherence to the Islamic Laws (*Ahkam Shariah*)

A Muslim is required to perform all actions according to the Shari'ah rules. Therefore, any action not specified by Allah (swt) cannot be a Shari'ah rule. Allah (swt) says, **"But no, by your Lord, they will not believe (in truth) until they make you the judge in all disputes between them."** [TMQ 4:65]. The Prophet (saw) said, "Whosoever does an action which is not according to our order (i.e. Islam), it is rejected." He (swt) also says, **"Whatever the Messenger gives you take it. And whatever he forbids you abstain from it."** [TMQ 59:7].

Adherence to the Ahkam Sharii' is an essential part of the Islamic Aqeedah. Allah (swt) says, **"But no, by your Lord, they will not believe (in truth) until they make you the judge in all disputes between them."** [TMQ 4:65].

Islam: Aqeedah and System

Islam is an Aqeedah and a Shariah. The Islamic Aqeedah is the basis of Islam. The Islamic Aqeedah is Iman in Allah (swt), His angels, His books, His messengers, the Day of Judgment, and Iman in al-Qada' wal Qadar (Divine Fate and Destiny), their good and bad being from Allah (swt).

The Shari'ah rule is defined as the speech of Allah regarding human actions, problems, and relationships in this life. It also includes acts of worship as commanded by Allah (swt), the morals and ethics to be embodied, the halal foodstuffs, and the Islamic dress attire.

Islam also includes the systems to solve humanity's problems related to the ruling system, rulers, and internal state policies. It also encompasses the relations between the Islamic State and other foreign nations and their people. Islam also includes an extensive economic system ranging from distributing resources, its acquirement and investments. Organizes the relationship between men and women. Islam includes many more systems to solve other remaining issues.

Sovereignty is for Allah (swt)

In Islam, sovereignty is for Allah (swt). Sovereignty means the one who exercises and controls the will. If an individual exercised and controlled his own will, he would be sovereign over himself. This applies to the Ummah as well, it would be considered sovereign over itself. The will of the individual is not controlled by himself as he pleases but by the commands and prohibitions of Allah (swt). Similarly, the Ummah is not controlled by its own free will, acting as it pleases, but

is rather subjected to the commands and prohibitions of Allah (swt). He (swt) said, **"Legislation is not but for Allah."** [TMQ 12:40] Also, **"Surely they will not believe until they make you the judge in what they disagree."** [TMQ 4:65] **"O you who believe! Obey Allah, obey the Messenger and the rulers from amongst you, and if you disagree on a matter then return it (for judgment) to Allah and the Messenger if you truly believe in Allah and the Last Day."** [TMQ 4:59] Referring it to Allah and the Messenger means to the rules of Shariah. Therefore, that which regulates the Ummah and the individual, and conducts the will of the Ummah and the individual is what the Messenger of Allah (saw) has brought. So the Ummah and the individuals submit to the Shariah. Thus, the sovereignty is for the Shariah.



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