

The Duty of the Islamic Ummah

Allah (swt) made *Al-Aql* i.e. reason the object of liability and He did not make it a source of legislation. Hence, *Al-Hassan* i.e. the pleasant is what Shari'ah made pleasant and *Al-Qabeeh* i.e. the repulsive is what Shari'ah made repulsive. Hence, reason has no right to judge any of the servant's actions as being pleasant or repulsive, for Allah (swt) has not left humankind prone to the contradiction and disparity of the mind.

Allah (swt) says: "*Allah has put forth a parable a man belonging to many partners at variance with each other and a man belonging entirely to one master: Are those two equal in comparison? Praise be to Allah, but most of them have no knowledge.*" [TMQ 39-29]

Allah (swt) also says: "*Is then one who walks headlong with his face grovelling better guided or one who walks evenly on a straight path?*" [TMQ 67-22]

Therefore, Allah (swt) sent the prophets and sent down with them the Book in truth.

Allah (swt) says: "*People were one single nation and Allah sent Messengers with glad tidings and warnings and with them He sent the Book in truth to judge between people in matters wherein they differed...*" [TMQ 2-213]

Then Allah (swt) sent the Seal of prophets and messengers, our master Mohammed (saw) with Guidance and the Deen of Truth in order to make it triumphant over all other religions.

Allah (swt) says: "*They took their priests and their anchorites to be their lords in derogation of Allah and they take as their lord Christ, the son of Mary, yet they were commanded to worship but one god: There is no god but He. Praise and glory to Him, far is He from having the partners they associate with Him* Vain would they extinguish Allah's Light with their mouths, but Allah will not allow but that His Light should be perfected even though the unbelievers may detest it* It is He Who sent His Messenger with Guidance and the Deen of Truth to proclaim it over all religion, even though the pagans may detest it.*" [TMQ 9-31,32,33]

Hence, the Messenger of Allah (saw) was a guide for all mankind and he was a mercy to mankind. Allah (swt) says: "*We have sent you not but as a mercy to mankind.*" [TMQ 21-107]

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Hizb-ut-Tahrir

7th Ramadan 1419 – 25th December 1998

The Islamic Ummah was responsible for carrying the Message to the whole world, in order to lead people out of the depths of darkness into Light. Allah (swt) says: *“Alif Lam Ra, a Book which We have revealed unto you in order that you might lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of the Exalted in power, the Worthy of all praise.”* [TMQ 14-1]

Therefore, the Islamic Ummah carried the Message and contacted the world on the basis of guardianship and responsibility until Islam reached beyond the deserts and the seas, and she brought a large section from among the world population out of the pits of injustice and ignorance and led them towards the justice and Light of Islam. It is with this universal responsibility that befell her shoulders that the Islamic Ummah became the best Ummah sent to mankind. Allah (swt) says: *“You are the best nation sent to mankind, you enjoin what is righteous and forbid what is evil.”* [TMQ 3-110]

Just like any other nation, the Islamic Ummah suffered a setback that held her back from pursuing her duty towards the world. She even became stripped of her will, dressed with the cloak of subjugation, humiliation and enslavement. Since the middle of the 12th century after Hijrah (18th century AD), the Islamic world has been rapidly waning below its worthy position and sinking horribly towards the abyss of decline due to the horrific weakness that has overtaken the minds in the perception of Islam.

Then in the 13th century (19th century AD), the Capitalist system, which is a system of Kufr, challenged the system of Islam in its thoughts and emotions, and soon after that the Muslims were intellectually defeated by this system. This intellectual defeat was followed by the calamitous political defeat reflected in the disappearance of the Islamic authority from the face of the Earth. However, Islam has never been and will never be defeated because Islam is alone the Truth. How could Islam, however, remain in the battlefield while its own people had been defeated and they could not perceive its position vis-a-vis the struggle. Due to the defeat of the Muslims, the Islamic Ummah and the rest of the world fell victim to the yoke of political and economic injustice, and she became with the rest of the world subjected to the enslavement of an oppressive force and whimpering under the nightmare of misery, exploitation and humiliation.

However, the Islamic Ummah must shoulder the burden of salvaging the world and leading it out of the depths of darkness, aberration and deception and into the light of guidance and the happiness of life. This is because she embraces the Islamic Aqeedah in its quality as a comprehensive idea about universe, man and life, a political Aqeedah adopted as a basis with no other basis before it, aimed at managing life's affairs, and in its quality as an intellectual basis upon which the

thoughts are built and from which the systems emanate, as an intellectual leadership that steers whoever embraces it towards carrying it to all people, and as a specific viewpoint about life that illustrates life as being the Halal and Haram. Though the Islamic Ummah has succumbed under the yoke of the oppressive force, it is not befitting for her to think only of herself, for egoism is far away from what she embraces in terms of doctrines and alien to what she carries within her essence and the pith of her mind in terms of values and thoughts. Hence, she must think about salvaging the world in addition to salvaging herself and she must undertake the task of liberating the world and not just herself, for she is part of this world and she has been created to guide mankind. Once she has embraced the Aqeedah of Islam, it has become incumbent upon her to salvage humanity from misery and deliver people from the shackles of injustice and despondence and from degradation and exploitation.

The Islamic Ummah embraces a basic idea about life, which is a political idea, and she also embraces a method to execute this idea in life, and if a nation were to acquire the sound idea coupled with its method, she would undoubtedly be capable of offering the goodness and capable of carrying the leadership of this idea. Therefore, not only is the Islamic Ummah capable of occasioning the sound revival, she is also capable of being a source of the goodness for others and capable of carrying this idea to people as an intellectual leadership and a viewpoint about life. Consequently, she is capable of solving the world's problem and salvaging it from the misery, enslavement and wretchedness into which it has plunged, by carrying the Islamic Da'awah to peoples and nations.

The Islamic Ummah has never been defeated by another nation throughout her entire history and she will never be defeated in her struggle with the peoples and nations, no matter how mighty the other peoples and nations were. Hence, she is capable of rescuing the world no matter how strong the countries that dominate it were. As for the crusades which lasted more than a century, the final victory was to the Muslims; yet the Islamic Ummah did not fight the West in her quality as such, though the European peoples as a whole were mobilised to fight the Islamic Ummah, because the war was in fact confined to the lands of Al-Sham and Egypt and those who fought were from among the people of Al-Sham and Egypt. As for the Islamic Ummah, she was scattered in several Wilayas that resembled states and the Khalifah of the Muslims did not have total control over them; thus the Islamic Ummah did not enter into a war with the crusaders, it was rather the Muslims from Al-Sham and Egypt only. The other Wilayas did not partake in the war, because the others Walis deemed Jihad as being a duty of sufficiency, in addition to the fact that they had been preoccupied by concentrating their authority. They had also deemed that Al-Sham and Egypt were capable of repelling the Kuffar from the Islamic lands. They were indeed capable of vanquishing the Kuffar and the victory

was in the end to the Muslims. The crusaders were chased from Egypt and Al-Sham and the Muslims regained control over those lands.

As for the First World War, it was not a crusade against the Islamic Ummah, though in its hidden motives towards the Islamic lands, it was fiercer and deeper and had a bigger impact. This is because Britain and her allies entered the First World War against Germany, while the Ottoman State entered the war beside Germany. It was a war between the states of Europe in which the Ottoman State took part. Hence, the Islamic Ummah did not deem it as a war against her, nor did she take part in the war in her quality as such. Therefore, the Muslims in India took part alongside the British and they made it a condition that they would not fight the Muslims. Also many of the Arab countries and many Arab men took part alongside the British, despite the fact that they were mostly Muslims. Yet, they took part under the influence of deception, and what made this deception easy is that the war did not seem as a war against the Islamic Ummah.

Therefore, the Islamic Ummah has never been defeated at all throughout her whole history in her quality as an Islamic Ummah. The banner of the glorious victory has always been hers by right and in all the times she entered a war in her quality as an Islamic Ummah. She has conquered most of the lands of the Old World that was known at the time and she established this vast Islamic world. Hence, if the Islamic Ummah were to rise as an Islamic Ummah, she would be more than capable of rescuing the world from the evil forces that control it, suppress it and make it experience all kinds of misery, humiliation and slavery.

Many may ask: *“The Islamic Ummah is like the rest of the world dominated by the hegemony of the unbelieving states, swallowing what the rest of the people swallow in terms of oppression, misery, humiliation and exploitation, and being subjected like the rest of the people to all kinds of dominion, political, economic, cultural and even military in some cases. Hence, it would be more appropriate to ask her to liberate herself from the dominion and influence, not to ask her to liberate others, and she is in greater need of liberation; and assuming she liberated herself or proceeded in her way towards liberation, challenging the unbelieving states would still be more than she is capable of, so how could she be capable of challenging those forces?”*

Many people may wonder and many may ask this question, but if this happened, it would be due to a lack of knowledge about the nature of the Muslims and due to a lack of perception of Islam’s might in struggle, in addition to being a fallacy or a delusion. As for the fact that it is a fallacy or a delusion, this is because the unbelieving West, the arch enemy, tends to preoccupy the Ummah with liberating

herself, even from itself, as part of its styles of deception, in order to divert her from carrying her Message to the world and to entangle her in the ropes of a vortex of thoughts and actions, seemingly geared towards liberation, but which would in fact lead to increasing her shackles not removing them, and to strengthening the dominance of the West over her not to ridding herself from its dominion and influence. Therefore, the Ummah’s engrossment in herself, rather than in carrying the Da’awah to the world in order to salvage it, is in fact a means to divert her from her Da’awah and one of the means aimed at consolidating the West’s dominion and stretching the period of its existence over the lands of Islam. Consequently, it would be wrong and perilous for the Ummah to be engrossed in attending to herself and not her Da’awah and to be preoccupied with her own affairs and diverted from working towards salvaging humanity.

As for the fact that it is a lack of knowledge and a lack of perception of the extent of Islam’s power, this is because the Islamic Aqeedah, which is the Aqeedah of Tawheed, i.e. monotheism, is what founded the Arabs under a new foundation and instilled in them a spirit that turned them into new creatures, when this Aqeedah stormed the doctrinal areas of their souls and connected with the innermost of their emotions, for were it sown in any people in its pure essence, simple and clear of any blemishes, the seed of Tawheed would induce in the souls of that people a formidable spiritual force that no one could estimate. This force would make one sacrifice his life for the sake of this Aqeedah, let alone endure the hardships no matter how great they were, and these are less than sacrificing one’s life. Hence, it came as no surprise to see the Arabs, once they had embraced Islam, vanquish the Persians and the Romans, because the seed of Tawheed had turned them into new creatures. Likewise, it should come as no surprise to see the Muslims capable of vanquishing the Americans, the British and the French if the seed of Tawheed were to be revived in their souls.

Indeed, if Islam were to attain in any man the status of Aqeedah and if its seed were to be sown in the human soul, it would transform man into an individual mightier than might, nobler than nobility and more distinguished than the knights, the wise men and the intellectuals. The best indication for this is reflected in how the Islamic Aqeedah transformed the Arabs and non-Arabs from being peoples and tribes into a magnificent Ummah occupying the pinnacles and acceding to the summit of the world. Furthermore, the experience of the Crusades revealed what the Muslims’ nature contain in terms of the extraordinary force that suddenly descends upon the Muslim and turns him from a slave into a master, from a defeated person into a victorious one and takes him from the lowest level of decline into the highest point of glory and sublimity. Nouredine Zanki and Salahudine Al-Ayyoubi are none but like Khalid Ibnul Waleed and Saad Ibnu Abi Waqqas, despite the disparities between the early stages of Islam and the

Crusades in terms of time and the various events. This is because the originality of the Muslims is deeper than time and it had always been authentic in both events. The nature of the Muslims is that of the noble and original, and the noble will always remain noble no matter how hungry he went and no matter how much oppression and injustice he endured. This Islam, that effects the disposition in this manner, establishes originality in the generation that embraces it and carries it and implants this originality deep into the generations no matter how much time lapses and no matter how much decline occurs. The extent of Islam's influence exceeds all imagination, thus, not only is the Islamic Ummah requested to liberate herself, but to also to carry the Islamic Da'awah to the world in order to spread Guidance in it and salvage it from what surrounds it in terms of hegemony, humiliation and exploitation, injustice, Kufr and aberration. Therefore, it is imperative to demand from the Islamic Ummah to salvage people, not just to liberate herself, for she is responsible over people and responsible for spreading Guidance amongst humankind.

As for how she should liberate herself and salvage people, this ought to be achieved through the effective actions, not the written speeches, and through the great deeds not the composed thoughts. It ought to be witnessed by people as existent, not merely to tell them how it should be. People should perceive it from the language of Islam that is expressed in deeds and from the Guidance of Islam that beams upon people light and brightness. Hence, the question is not about the manner but rather the question is about the vision, about the perception and illustration and about witnessing reality, which will be greater than fiction.

What people should perceive, especially the Muslims, is that the Islamic Ummah is mightier than all the evil forces put together, and this is for two reasons:

1. The Islamic Ummah possesses a comprehensive idea about universe, man and life that no one else possesses. It is a dynamic and mighty idea and at the same time, it offers the true illustration about the world, people, states and societies. It also offers the sound method to defeat the states of Kufr whichever they are. Therefore, it is not strange for the forces of he who possesses this comprehensive idea to be impregnable.
2. The Islamic Ummah possesses in terms of material forces what nobody else possesses. These forces are magnificent and mighty, no other force could match them, and they belong to her and are under her disposal. Hence, victory is guaranteed for her regardless of the type of struggle she enters and no matter how mighty are the forces she is facing.

The issue is one and the same, that is the issue of the Islamic Ummah. When the

Islamic Ummah moves, the liberation will take place, and when she storms forward, the salvation will occur. When the Islamic Ummah roars; the arrogant sink to the ground. The point at issue is that the Islamic Ummah has to move, then storm forward and then roar. Then happiness and tranquillity will come and so will peace of mind and stability. Progress and affluence will touch everyone. The crux of the matter is that the Islamic Ummah should move in this world.

The Islamic Ummah believes, by way of conclusive assent that conforms with reality and based on an evidence, in a decisive Iman about the existence of Allah (swt), and that He is a Truth whose existence is tangible. Hence, she understands the meaning of life and perceives the duty of life. She also believes that Mohammed (saw) is the Prophet and the Messenger of Allah to all mankind; thus she perceives her duty towards herself and her duty towards humankind. The Islamic Ummah has believed in the Book of Allah (swt) and recognised it and she believed in the Sunnah and the Sirah of Mohammed (saw) and recognised them; thus she perceives the meaning of politics and war, and she knows how to fight the forces of Kufr and how to topple the thrones of tyranny. She knows the story of Badr and she perceives the battle, which is engraved in her heart. Hence, no wonder that she forsakes trade and wealth and fights the forces of arrogance and Kufr, even if they were many times greater than her own force, when she reads Allah (swt)'s saying: *"For the present, Allah has lightened your task for He knows that there is a weak spot in you, but even if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand...."* [TMQ 8-66].

Then she would realise that it has been made incumbent upon her to fight her enemies if their forces were double hers and that this is the least of what has been decreed upon her; thus she would not hesitate in attacking the forces of evil and the states of Kufr when these are no more than the double of her force. She also knows the battle of Al-Ahzab and how the forces of Kufr gathered against the Muslims, from among various tribes, in order to wipe out Islam from existence. Hence, it is no wonder for the Islamic Ummah to stand alone in the face of the whole world and to resort to politics in addition to war and to resort to shrewdness and ruse in addition to preparation for war and force.

When the Islamic Ummah reads Allah (swt)'s saying, addressing the Messenger of Allah (saw): *"Then fight in Allah's cause, you are held responsible only for yourself..."* [TMQ 4-84] she realises that in a defensive position, she must fight her enemy no matter how mighty its force is and no matter how weak she is, until the enemy is repelled or she is exterminated.

When the Islamic Ummah reads “*Umrat-ul-Hudaybyyah*” and how the Messenger of Allah (saw) heard of the negotiations between Khaybar and Quraysh which were aimed at establishing an alliance between them, in order to attack Mohammed (saw) in Madinah and wipe out the Islamic Ummah from the face of the earth. When he (saw) heard of this he decided to go for Umrah in order to establish a truce and sign a treaty with Quraysh. Once he (saw) signed that treaty with Quraysh and neutralised her, he went back to the Jews of Khaybar, fought them and eradicated them from existence as an entity. When the Islamic Ummah reads this, she would know what to do if the states were to gather against her to destroy her, and she would know how to strike her enemies in order to foil their alliance and protect herself from their evil and then destroy them. When the Islamic Ummah also reads the saying of Allah (swt): “*If you fear treachery from any group throw back their covenant to them so as to be on equal terms...*” [TMQ 8-58], she realises that she does not accept to be held hostage by the treaties and agreements, and that although she is commanded to honour the treaties, she reserves the right to reject them whenever she senses evil or treachery.

She realises also that Makkah was conquered through war and peace together, and she knows what the Messenger of Allah (saw) did when he entered Makkah and said: “*Bring me the Ansar.*” When they came, he said to them: “*Quraysh has mobilised her mob so cut them down.*” Then he pressed the palm of his hand over the other. Hence, the Islamic Ummah realises that if the Islamic armed forces entered a country and its residents capitulated, then she sensed that that country was thinking about a war, she should wipe that country out and pursue this until she destroys that force altogether.

On the other hand, when the Islamic Ummah reads Allah (swt)’s saying: “*As long as these stand true to you, stand true to them...*” [TMQ 9-7], she realises that the straightness of the enemy is a condition for the straightness of the Muslims and that the Muslim is alert and shrewd; he does not overlook the movements of his enemy even if he surrenders to him and even if he entered into a covenant with him.

The Islamic Ummah knows that Makkah was conquered in the 8th year and that the Messenger of Allah (saw) allowed the atheists to perform their pilgrimage. He also allowed them to go around the House naked and he was compelled to enter into a treaty with them. The Islamic Ummah realises also that this caused harm to the Muslims and that it had been agreed to due to the overwhelming force of the atheists at the time and the weakness of the fighters. She also knows that in the 9th year, the “*Surah of War*” was revealed to the Messenger of Allah (saw), so he ordered it to be placed without a “*Basmalah*”, i.e. without Bismillah-ir-Rahman-ir-Raheem, and then he ordered Ali (ra) to join Abu Bakr, the Amir of Hajj, and

convey Surah Al-Tawbah to people. He also ordered him to declare the three celebrated orders, namely that by the end of that year, no atheist would be allowed to perform Hajj, no one naked would be allowed to circle the House and whoever was under a covenant, he would be spared until the end of the covenant; also, that after four months, the atheists would have to either embrace Islam or be fought until their are wiped out. Hence, it was either Islam or war. While the Islamic Ummah is aware of all of this, she realises that she made certain concessions because of compelling factors, and that she must not keep silent over them, but rather nullify them with utmost speed, once she has prepared the force to crush anyone who stands in her way. She also realises that no other entity should be allowed to coexist within her domain and no other force should remain in any part of the lands that fall under her control, a force that may be free to hold an alien concept about life, and no other voice within the Ummah should be raised but the voice of Islam. When she reads Allah (swt)’saying: “*Might belongs to Allah, His Messenger and the believers...*” [TMQ 63-8], she realises that there is no might but to Islam in the lands of Islam.

When the Islamic Ummah reads this and other texts from the Book, the Sunnah and the prophetic Sirah, she undoubtedly realises that politics and war are not only part of her knowledge, nor only part of her studies and experiments, nor only borne out of her necessities, but rather are thoughts from her beliefs and rules from her Shari’ah, embedded in her soul, running in her blood and part of her own make-up. Hence, when she studies the policies of the major powers, she studies them as a reality in order to deal with them according to the thoughts and the rules of Shari’ah, and in order to resist them with what is required in terms of politics and war; she will know how to proceed and which path to tread.

The Islamic Ummah realises that no sooner had she delivered herself from the conventional military colonialism, led by Britain and France, and no sooner had she got rid of the eras of mandates and custodianships, than all of this was replaced by the American dominance over the Islamic world, with shrewder and more deceptive styles. The Islamic Ummah knows that America did not content herself with what she had achieved in terms of political hegemony and economic dominion, nor did she stop at pillaging the riches of the Islamic peoples and sucking their blood, she has also been endeavouring to invade the mind of every single Muslim, so that the Muslims would not be able to envisage the reality of the problems in their society but from the angle of human rights, pluralism, democracy, freedoms, market economy, globalisation and other Capitalist concepts. Furthermore, she embarked upon distorting the concepts and rules of Islam under the banner of promoting centrism, moderation and tolerance and rejecting intransigence, extremism and fanaticism, and whatever comes with this in terms of implementing the Kufur systems and enacting the appropriate legislation

and laws for this implementation, in addition to linking the current states in the Islamic world to various treaties, agreements and ties in order to maintain her under the influence and hegemony of the Kuffar.

America does not also content herself with attaining these goals, thanks to the international status and influence she enjoys in the Islamic world, especially in the wake of the Second Gulf War, which led to the concentration of America's hegemony over the whole of the Islamic world, for in addition to this she makes use of all the Western unbelieving states, as well as the United Nations, its charter, the institutions and organisations affiliated to it. She also makes use of the world media in order to distort the image of Islam and make the whole world hostile towards those adherent to it, by labelling them as extremists, fundamentalists, violent and terrorists. She also makes use of her agents and those around them from among the mercenaries, the hypocrites, the self-seeking, the opportunists and those who assist them from among those smitten by the culture of the unbelieving West, and those seduced by its way of life, and even those who pretend to be concerned for Islam, be it the government scholars or those who are presented to people as being Islamic intellectuals, or belonging to some of the Islamic movements.

When the Islamic Ummah witnesses and perceives all this, she realises that in her quality as an Ummah, she is the target of that colonialism, and those invasions, dominion and hegemony. She realises that her exploitation, invasion and subjugation, as well as the spread of hegemony over all her lands, could not be brought about unless her lands were dismembered into several puppet states, unless her ranks were segregated into several peoples, unless the secret of her might is drawn off by eliminating her Deen from life, and even removing it from the hearts of her children.

Therefore, the purpose behind the colonisation, invasion and dominion of the Islamic Ummah, as well as the spread of influence over all her lands, is not the material aspect, though this is what is occurring, nor is it the pillaging of the Islamic lands riches, though this is what is happening. The main reason and the fundamental motive, after the military and intellectual had been achieved, is to prevent the Islamic Ummah from resuming the carrying of her Message to the world, and the fear of the Ummah succeeding in smashing the forces of evil and wreck the strongholds of oppression. This is the basis and this is the fundament, and the outlook of the issue as a whole. Hence, the point at issue is not mere colonisation, but rather the total destruction of this Ummah and her total eradication from existence in her quality as an Islamic Ummah, so that she does not resume the carrying of her Message to the world.

The dominion of the unbelieving West over the Islamic Ummah and the spread of its influence over her lands have passed and they are now in their last stages, and the bullet that has been fired in order to kill her has started to lose its effect and vigour, while the enemy thinks that the prey, i.e. the Islamic Ummah is in her last throes, whereas in fact she is still alive and her knowledge and force have increased. Hence, her surge forward has become easier than before her success has become more attainable than ever before, while the need of the world for her and for her Da'awah has reached the level of starvation. Therefore, it is high time the Islamic Ummah moved, stormed forward and roared in order to salvage this miserable world.

The invasion by the enemies of the Islamic Ummah started in the 11th century after Hijrah (17th century), while the Ummah was at the pinnacle of her might and the prime of her glory; at a time when the fact that the Islamic army was invincible was a truism. However, the invasion was at first intellectual, directed at individuals from among the Islamic Ummah and her society, and when the industrial revolution started in Europe, the enemies seized it as a golden opportunity and adopted it as means for the intellectual invasion and a tool for the political invasion, and then they used it as a weapon for the military invasion. When they sensed their inability to destroy the Khilafah who united the Islamic Ummah, they resorted to the styles of dismembering her limbs, thus they began occupying the Islamic lands bit by bit so that they could kill off the Khilafah of the Muslims.

History relates about Napoleon that when he invaded and occupied Egypt, he summoned his army officers and his general staff in a large hall, where he laid a huge carpet and he placed in the middle of the carpet a cap. He then said to his officers: "*Who can bring me the cap?*" One of the officers walked towards the cap to bring it to Napoleon. Napoleon said to him: "*Do not walk on the carpet.*" Another officer attempted to retrieve the cap with a long stick, so Napoleon said to him: "*Bring it with your hand.*" Then many officers attempted to retrieve the cap according to the method that Napoleon wanted but they all failed. He then said to them: "*We ought to fold the carpet and retrieve the cap.*" He then turned to them and said: "*This cap is like the Khilafah and this carpet is like the Islamic lands. Hence, it would be impossible to take the cap by hand unless we fold the carpet and it would impossible to remove the Khilafah unless we take the Islamic lands bit by bit just like the folding of the carpet. Then we can easily remove the Khilafah. We have just taken Egypt, then we will take Al-Sham and so on, until we remove the Khilafah.*"

The Western countries started to dismember the Islamic lands bit by bit until the First World War took place, and after they emerged as victors from that war, they

succeeded in removing the Khilafah and dissecting the Islamic Ummah by dividing the lands of Islam into colonies, then into states, and by separating the ranks of the Muslims into peoples and nationalities. Hence, they succeeded in capturing the Islamic Ummah and destroying her, and they are currently endeavouring to carry out the coup de grâce so that she breathes her last.

These periods that the Islamic Ummah has experienced have reached their last, for the enemy came forth with its military might and we had no physical energy with which to resist it; and its intellectual defects and its corrupt viewpoint have become conspicuous to all people. The agents of the enemy have withered and became exposed, and their pretence and deception no longer fool anyone, even their followers and beneficiaries. The influence of the enemy has become veiled with thin cloaks that hardly cover it, thus not only is the opportunity ripe to remove this enemy from the Islamic lands and rid the Islamic Ummah of its nightmare, it is also ripe to carry the Islamic Da'awah to the world. It is a long term opportunity that will not end in a matter of months or years, it will rather extend for several years, and it is becoming riper by the day, because the exposure of the enemies is becoming more evident, their pretence is collapsing and the removal of their grip is becoming increasingly inevitable.

Therefore, the Islamic Ummah will undoubtedly move, storm forward and roar, for she has become aware of all that has occurred and all that is occurring in terms of conspiracies and oppression. This makes us assured of a mighty victory.

All the countries of the world are enemies of the Islamic Ummah, because they are states of Kufr, and because they are always lying in wait for Islam and the Muslims, in order to harm them, divide them and disunite them. Islam has taught us that there can only be two households, the household of Islam and the household of Kufr, and that the Muslims deem the people of the Kufr household as belligerent people. Hence, they are in a state of war with them, either from a juristic viewpoint, i.e. the Shari'ah rule makes them belligerent people, or from a factual viewpoint, i.e. when the state of war is actually declared between them and the Islamic Ummah. The Messenger of Allah (saw) said: *"I have been ordered to fight people until they profess that there is no god but Allah and that Mohammed is the Messenger of Allah. If they say it, their lives and their properties will become inviolable to me except for what is by right."* The word 'people' in the Hadith is a generic noun that refers to all the unbelieving people at all times. However, the Messenger of Allah (saw) used to fight until the Kufr household was transformed into an Islamic household; once this was achieved, he (saw) would stop fighting and he would not coerce people into embracing Islam, because Allah (swt) says: *"There is no compulsion in the Deen.."* [TMQ 2-256], and because the Messenger of Allah (saw) said: *"No person should be distressed in his Deen"*, and

because we have been ordered not to interfere with the doctrines and worships of other people. Hence, all the unbelieving states are belligerent states since they are a Kufr household.

However, the major powers that have imposed their dominion over the Islamic lands are the fiercest enemies and the most dangerous for the Islamic lands. America is the power that dominates the world today and subjects it to all types of oppression and misery. Hence, the Islamic Ummah is commissioned with the task of salvaging the world from these states and standing up to them. She is ordered to enter into a political struggle as an instruction of conveying Islam and spreading its Da'awah. She is also ordered to prepare the appropriate force to enter with any of these states into an actual war if this were a requisite to carry the Da'awah or liberate the Islamic lands and defend them. Consequently, the Muslims are in a constant state of Jihad, and Jihad is ongoing until the Hour comes. It is an obligation just like the Salat and it will remain an obligation upon every Muslim until the sufficiency is fulfilled by the expulsion of the enemy, the liberation of the land and the spread of the Da'awah where it should be spread.

Therefore, Jihad is the quality that should become second nature to the Islamic Ummah because it is the method of carrying the Da'awah to the world. The question that may be asked here is: will the struggle be with all these states at once, which is not a wise policy, or will the struggle be with some of them while the others will be covenanted, lest all the forces gather against us?

The answer to this is that the struggle with the Kuffar takes two aspects, the first is the intellectual struggle, which is known as the political conflict, and the second is the bloody struggle, which is the actual war, which is Jihad. As for the intellectual struggle, i.e. the political conflict, this must be with all these states at once and no truce will be concluded with any state with regard to this conflict, because the nature of the contradiction between the ideology of Islam and the Capitalist ideology necessitates this confrontation, and because these states utilise the political actions as a method for dominion and the spread of influence. Hence, the nature of the international reality stipulates a constant political conflict with everyone.

As for the bloody struggle, which is the actual war, this will be determined by the circumstances and the situations. It is the last situation that the Ummah will resort to if all the other situations become difficult or impracticable. The Messenger of Allah (saw) did conclude a host of truces with certain states in order to fight other states, as he did in Al-Hudaybyyah and the battle of Khaybar. He (saw) concluded a host of truces with the various tribes in order to concentrate in fighting Quraysh, and when he succeeded in neutralising Quraysh, he entered into an actual war with

the Roman state. Hence, to conclude a truce with one state and to wage war against another state is permitted and it is possible to tread that path because the Messenger of Allah (saw) did it, and because the circumstances and the size of the powers could compel the Islamic Ummah to conclude a truce, whether this were when initiating a war or when two states or more attack the Islamic lands. The Messenger of Allah (saw) rose to fight all the Arab tribes at once in the Battle of Al-Ahzab when they attacked and besieged him in Madinah. However, when the siege became lengthy and he (saw) became worried about the Muslims being exterminated by these tribes' gathered forces, who were determined to destroy him and his state, he thought about concluding a truce with some of those hostile tribes, by giving them some assets provided they went back. However, the two Saads, i.e. Saad Ibnu Ubadah and Saad Ibnu Mu'ath said to the Messenger of Allah (saw): *"Now, after Allah (swt) has honoured us with Islam, are we to give our property? We certainly will not."* Upon this the Messenger of Allah (saw) changed his mind about the truce and said to those with whom he was about to sign it: *"Go away, we have nothing for you but the sword."*

The Messenger of Allah (saw) pursued his war against all the tribes until Allah (swt) granted him that glorious victory. Hence, fighting one state and concluding a truce with another is permitted. Fighting all the gathered states at once, no matter how powerful they were, is also permitted. This is determined by the situation and the conditions. What is known as the *'cold war'* takes the same Shari'ah rule as the actual war, because it leads to actual war and because it is not waged unless the material power were sufficient to achieve victory in case the state with which we are engaged in a cold war entered into an actual war against us. Hence, we do not enter into the actual war and what is known as the *'cold war'* unless our force is half of our enemy's. We are permitted to stand up against all the states if they gathered against us in one single alliance and we are allowed to confront some of them and conclude a truce with the others, regardless of whether they gathered to protect themselves against us or to threaten us, as was the case between the Communist bloc and the Capitalist bloc up until the beginning of the sixties, or to enter as one bloc into an actual war against us, as was the case between the Allies against Germany in the Second World War. Therefore, our stance towards these states will be determined according to the situations and conditions.

The issue that has imposed itself upon the Islamic Ummah today is the liberation of the whole Islamic Ummah from the dominance and the influence of the superpowers. However, it would be wrong to fight them for the sake of liberation, but rather for the sake of carrying the Da'awah to the world and salvaging it from its predicament. Liberation will be a means and not an objective and a tool rather than an intention, because our mission is to carry the Islamic Da'awah to the world. Liberation is an evident matter, for in origin, we ought to be an Ummah that

carries the Da'awah, not an Ummah under a dominion. Also, in order for the fighting to be deemed as Jihad, it must be for the sake of exalting Allah's Word, and the Word of Allah is carrying the Da'awah of Islam. Hence, even the Jihad of liberation must be for the sake of exalting Allah's Word. When we fight in order to liberate Palestine, we do not fight for the orange trees of Yaffa, nor do we fight for our homelands' return to us; we rather fight in order to exalt the Word of Allah, and this cannot be generated except through liberation, thus the fighting is for the sake of exalting the Word of Allah (swt), not for the sake of liberation, though the reality of the situation requires it and makes it incumbent. Hence, when we fight in order to liberate Senegal, Nigeria and Sudan, and in order to turn them from a Kufr household into an Islamic household, we do not stop at the border of Zambia and wait there until we liberate Algeria, nor do we stop at the border of Congo and wait until we liberated Indonesia, we will rather proceed in Jihad to carry the Da'awah according to the requirements of situations and conditions with what we have in terms of power. We will fight in order to turn every Kufr household into an Islamic household, whether its citizens were Muslims, such as Pakistan, or Kuffar, such as India. This is why the struggle with these states must be for the sake of carrying the Islamic Da'awah, not for the sake of liberation, for although the issue that has imposed itself upon the Muslims is liberation, the struggle must be for the sake of carrying the Islamic Da'awah, and although this cannot be generated except through liberation, as far as the Islamic lands are concerned, it would be wrong for the work towards liberation to be for the sake of anything else but the exalting of Allah's Word.

One may ask, how can the Islamic Ummah acquire the adequate force to rid herself of the Kuffar's dominion while they are at the peak of their might? In answer to this we say that the political actions and the readiness for martyrdom, coupled with the preparation of the force that deters the enemy in case it thought about resorting to military force, are sufficient to enter into a struggle with the enemy. These two matters: political actions and readiness for martyrdom, and the preparation of adequate force in order to deter the enemy, are sufficient for the liberation, i.e. sufficient for carrying the Da'awah and succeeding in the liberation. Hence, all that the Islamic Ummah should do is to master the political actions and prepare the force for Jihad. Therefore, the matter has become easier than before, for the Islamic Ummah does not require a material force equal to that of the enemy. She does not require a force that matches the forces of the superpowers as a whole, nor does she require a force that matches the weakest force from amongst them, because the political actions and the caution from a potential limited military intervention are sufficient for the liberation. Therefore, anyone who does not shoulder the burden of liberation and carrying the Da'awah will have no excuse, and there will be no room and no pretext for anyone to lag behind and refrain from work.

The struggle against the enemy states in order to liberate the Islamic lands must be with all of them and no truce should be concluded with any of these states, nor any assistance from any of them should be accepted, even if it were against another state, because this will not be feasible, it will rather lead to consolidating the foothold of Kufr, not to liberating the land from the enemies. Therefore, the Islamic Ummah must struggle with these enemy states at once, without any truce and without seeking any assistance, and even without any wooing or conciliation. The issue is to expel the unbelieving states from the Islamic lands, not to enter into a conflict with a state and then seek the help of its rival against it. For the enemy must not be fought with the help of another enemy and the colonialist must not be expelled with the help of another colonialist, and the difference between them is like the difference in blindness between a blue iris and a black iris, whereas in fact it is all blindness.

Political actions are the actions undertaken in order to manage people's affairs, whether these were performed by individuals, or parties and blocs or performed by a state or states. Political actions existed since the rise of human groups on earth. Tribes used to perform political actions and the chieftains used to perform political actions. People will continue to perform political actions as long as there are groups whose affairs are being looked after. Hence, undertaking political actions does not require expertise in politics, nor a mastery in the art of ruling; every single individual and every group and every state is capable of performing political actions. However, the political actions that must given utmost care and attention by any people that aspires to liberation are those related to the foreign states, especially the actions related to strife against the colonial powers and to protection against covetous states. Therefore, the Islamic Ummah must lend the political actions related to foreign states a great deal of attention, a preference in all actions and a top priority in the list of actions.

If we reviewed the political actions in the past and at present, we would find them all over the pages of history. History as a whole is but political actions and the world at present is gripped by political actions. We would also find that it was the political actions that secured victory for the various states and elevated the statuses of nations and peoples. The political actions have on many occasions acted as adequate substitute for the huge armies when it came to conquests. When the Messenger of Allah (saw) used to approach the tribes, when he (saw) took the Second Pledge of Al- Aqabah, when he dispatched Abdullah Ibnu Jahsh to monitor the news of Quraysh, when he rose to intercept the caravan of Quraysh, which led to the battle of Badr, when he dispatched Naim to demoralise the tribes and sow doubts and reservations amidst them during the battle of Al-Ahzab, when he set off to perform the Umrah and camped in Al-Hudaybyyah, when he appointed Saad as judge in the issue of Bany Quraydhah, when he sent the envoys to the various

tribes and when he sent the messages to the kings, when Al-Abbas brought Abu Sufyan when he (saw) was on his way to Makkah, when he signed the treaties and received the various delegations from the Arabic peninsula, when he challenged the Christians who came to him to conduct an "*Ibtihal*" (exchanging curses), when he (saw) ordered the expulsion of Bani Nadheer and when he appointed the ruler of Yemen from Persia after he embraced Islam, all of these actions and the like are political actions. This was also the trend of Al-Khulafaa' Al-Rashideen as well as the other Khulafaa', whose actions with regard to the foreign states were mostly political. The Messenger of Allah (saw) used to order the Amir of the army when appointing him to invite people to embrace Islam; if they refused, to impose the Jizyah upon them; and if they refused, to seek proper guidance from Allah and fight them. War is the last resort, and politics is part of the most important duties of the Ummah and one of her highest exigencies. Therefore, it is no wonder for the political actions to be the most important actions of liberation and the most important actions of carrying the Da'awah. Had it not been for the political actions, the spread of Islam would not have been achieved, nor would the carrying of its Da'awah have been possible in this age. However, undertaking the political actions in this age compels the Ummah to acquire the knowledge about the nature of the relations between the various states, to pursue these relations and to perceive their secrets and their aims. The Islamic Ummah must also distinguish between what is a manoeuvre and what is not such and to distinguish between the action and its aims and to be always posted with regard to the latest status of the relations. This necessitates culturing of the Ummah with the political culture and enabling her to pursue and perceive the foreign policy constantly and realistically, while making the carrying of the Islamic Da'awah the arbiter and the conductor of this policy.

For instance, it is not sufficient for the Islamic Ummah to realise that the international situation has changed and that the international relations are currently supervised by one single state, namely the United States of America, whereas in the past, these relations were supervised and conducted by two states, namely the Soviet Union and the United States; the Ummah should also realise that America, who has been dominating the world in a conspicuous and prominent manner, ever since the collapse of the Soviet Union, is the initiator of any solution related to the international issues, and that it is America who determines the framework of this solution and the place of this solution, be it within the corridors of the United Nations, or its executive apparatus, the Security Council, or outside it. The Ummah should also realise that no other state from among the influential states, such as Britain and France, would dare challenge America seriously and that when America allows the so called major powers to partake in solving certain international issues or crisis, their participation is nominal and aimed at lending some legitimacy to her policies, which are designed to serve her aims and interests.

For instance, it is not sufficient for people to realise that Britain has descended below the status of a superpower, that she no longer has any presence when it comes to overseeing international affairs and that she has lost her ability to influence the international situation. People should also realise that Britain has lost most of what she had in terms of influence in the world and its various regions, and that she is now trailing behind America and follows her opinion in the international issues even if she were not happy about it; she even seeks America's help in solving her domestic problems, as is the case with regard to the issue of Northern Ireland.

Hence, general knowledge about the major issues is not sufficient. It is rather very important to acquaint oneself with the secrets and the details of such issues, part of which is to perceive that in dealing with the international issues and crises, the United States' style is to confine the enmity and the negotiation between herself and her agents, whereas before, she used to resort to tackling such matters with the Soviet Union before its demise. It is imperative to realise this in order for the judgement upon the manner of conducting the international relations to be sound, and in order for the stand of the Islamic Ummah towards the international situation to be correct.

Furthermore, the Islamic Ummah must realise the true nature of the various issues, thus she must realise that what is referred to as the war in the Balkans which is aimed at purging the Muslims from that area is in fact a host of political actions in which the military actions are utilised as a tool in order to hamper the European drive towards unity and the Muslims are merely the tool and the holocaust of this political manoeuvre. Another example of this is the slogan of dual containment against Iran and Iraq that America is propagating in the Gulf, whereas in fact the containment is not directed at Iran nor Iraq, but rather at the Gulf states on the one hand and Israel on the other hand. Another example of this is America's endeavour to maintain Nato under the banner of "*Partnership for Peace*" after the purpose of its existence had gone in the wake of the Soviet Union's collapse, whereas in fact, America aims at curtailing Europe, restricting her movements and using Nato as a pretext to interfere in the European affairs, especially since her leadership of Nato and the consequent dependence of Europe's security upon the American protection is all concealed under the same banner of "*Partnership for Peace*", thus exhausting the European states by raising such a banner. Furthermore, America endeavours to conceal her real aims and package her actions with aims that conform with international conventions on the one hand and the charter of the United Nations on the other hand, this by making the fight against terrorism, or any other pretence, such as the preventing the spread of nuclear weapons, or weapons of mass destruction in general, as one of the aims of Nato.

The Islamic Ummah should also realise that what is sometimes noted in terms of European activity, British or French in particular, towards the Peace Process in the Middle-East, does not mean that the states of Europe are pursuing a policy that clashes with America's policy, nor does it mean that they have a plan, other than the American plan. They are rather proceeding within the American plan in order to satisfy their political aspirations and because of what they have in terms of interests in the region; thus they endeavour to trail behind America so that they may gain some of the booty.

The Islamic Ummah should also realise that the Israeli-Turkish military co-operation is not a hostile axis towards the policies of America in the region, for it is America who proposed to the two parties such a co-operation during the Labour Party's term of office and when Israel was proceeding in the Madrid Process according to Washington's wishes; thus Israel was rewarded with this co-operation by America.

She should also realise that the banner of "*Exporting the Revolution*" hoisted by Khomeini was intended to frighten the Emirs of the Gulf and drive them towards throwing themselves completely into the embrace of America under the pretext of protecting them from the threat of the Iranian revolution. Likewise, the aim behind inciting Iraq to annex Kuwait, without harming the ruling family, was that the reinstatement of this family in power serve as a lesson to the other puppet Gulf states, thus throwing themselves into the embrace of Washington; and this is effectively what happened. The Islamic Ummah should also realise that when Saddam Hussein bombarded Tel Aviv with missiles, it was in fact an American message to Israel, aimed at the Israeli people and the Israeli government, that to continue with their dependence on the military superiority is a myth and that the safe borders are not established on a geographical basis.

It is also not sufficient to acquaint oneself with the local issues on the surface only, it is rather important to perceive what is behind them. It is not sufficient to realise that the Conservatives are the effective rulers of Britain and that they used to resort to bringing the Labour Party into government whenever necessary and remove them whenever they wished; it should rather be perceived that the success of the Labour Party in their current term is genuine and not a fulfilment of the Conservatives' wishes, and that the American infiltration within the ranks of the Labour Party - whose leader fought the electoral campaign with the American style - had a hand in that success.

It is also imperative to distinguish between the peripheral issues and the main issues and to distinguish also between the sheer economic issues and the sheer monetary issues, and between the economic-political issues and the monetary-

political issues, be it with regard to the motives or the aims or with regard to the political actions and the monetary actions themselves. The Ummah should for instance perceive that the shocks which the markets of the East Asian states had suffered, the weakening of their financial capabilities, the slump in their currencies, the political unrest which is devastating them and then the sharp drop in the oil prices at the end of this year 1998, all of this is not deemed part of the sheer economic issues, but rather part of an operation aimed at arranging the world stage according to the New World Order through which the United States would incorporate her unilateral leadership of the world so that the next century becomes an American century and nothing else.

In conclusion, the Islamic Ummah must be cultured with the political culture and she must be supplied with the sound knowledge in carrying the Islamic Da'awah. This necessitates from her the perception of the essence and the hidden secrets of the plans, styles and means of the major powers. It also requires from her to be always alert and cautious in order to perceive what the unbelieving West is scheming and concocting against this Ummah in order to destroy her irrevocably and prevent her from resuming her carrying of her Message to the world.

What has happened and what is currently happening in the Islamic world is not a host of issues and problems that are detached from one another, though they may seem to be as such with regard to its current and short term aims, because in their long terms aims, they represent a fierce campaign that is targeting the Islamic Ummah in her quality as such and the consequences of this campaign are going to bring calamity upon all the Muslims everywhere. This battle concerns every Muslim and it will determine the fate of all the Muslims wherever they may be. There is no room in this battle for taking a neutral stand, and the Muslim has no choice but to incline towards his Deen and his Aqeedah, otherwise the threat of extinction will continue to loom over this Ummah.

The Muslims are capable of ridding themselves of what they are experiencing in terms of humiliation and wretchedness. The Kuffar and their surrogates from among the preachers of aberration realise this fact thus they spread amongst the Muslims the atmosphere of fear and horror.

Allah (swt) says: "*Do not fear them, but fear Me if you were really believers.....*" [TMQ 3-175].