

## Challenges for dawah career when engaging in the noble work of resuming the Islamic way of life and carrying Islam to all world by establishing the Khilafah on the method of the Prophet (saw)

When the first Revelation (Iqra') descended upon the Messenger of Allah (saw) for the first time, his wife Khadijah (ra) took him to see her uncle Waraqah Bin Nawfil to ask him about what the Messenger (saw) saw and heard. Waraqah said: 'Indeed this is the Naamoos (same Angel) that came down upon Musaa Bin 'Imraan. **If I should remain alive till the day when you will be turned out then I would support you strongly**'. The Messenger (saw) asked: 'O Uncle, will they drive me out?' He replied: 'Yes. Never did a man come with something similar to what you have brought but was met with hostility'. Additionally Allah (swt) narrated the stories of the Prophets to the Messenger of Allah (saw) to make evident to him that which his brothers from amongst the prophets were exposed to in terms of **repulsion, disbelief, denial and harm** and how those men of great determination stood up to this. This was in order to strengthen the heart of the Messenger (saw) and make it firm.

Allah (swt) said to him (saw): ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾ **“So persevere with patience like those Messengers who possessed firm determination”** (Surah Al-Ahqaaf, 46:35).

The Prophet (saw) was asked to be patient, and this is because people are people and the work for change means that they will face and be exposed to the same as those who engaged in this work before them in the past. **This will include being cast aside, being rejected, denied, repulsed and fought, imprisoned, and sometimes killed.** It is obligatory upon those working to fuel their determination and sharpen their wits so that they can counter their foe and defeat their enemies, whilst following the Messenger of Allah (saw) and relying upon Allah (swt). Indeed it is incumbent upon anyone desiring to revive the Ummah to take into account that which befell the Messenger of Allah (saw) and his Noble Companions (ra), the extent to which Allah (swt) put them on trial and tested them and how they stood up to this.

This is demonstrated in the examples of **Bilal Al-Habashi (ra) and Khabbab Bin Al-'Aratt (ra)**, who both endured severe beating and much suffering to the extent that one of them raised the issue of their suffering to the Messenger of Allah (saw) and he responded by saying: « وَاللَّهِ لَيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مَا بَيْنَ صَنْعَاءَ وَحَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ تَعَالَى وَالذَّنْبَ عَلَى غَنَمِهِ » **“I swear by Allaah, Allaah will accomplish this affair until a rider will travel between San'a and Hadramaut and he will not fear anyone except Allaah, Most High(nor will he fear the attack of) a wolf on his sheep, but you are making haste.”** These were lessons that the Messenger of Allah (saw) inculcated into his Sahaabah (rah) so that they could be raised to the level of responsibility and leadership.

As for his (saw)'s statement to the family of Yaasir «صبروا ال ياسر فان موعدكم الجنة» **“Persevere in patience O family of Yaasir for verily your appointed destination is Paradise”** (Ibn Hisham). Which was followed by the reply of Sumayyah in which she said: **“It is as if I can see it in front of me O Messenger of Allah”**. So this represents another lesson of a different kind, which relates to enduring the harm and persevering patiently in the face of hardships. The following relates to the different types of challenges that are faced when engaging in this work to resume the Islamic way of life and carry Islam to all world by establishing the Khilafah up on the method of the Prophet (saw).

### 1) The challenges resulting the hostility from the son, family and relatives:

There is a poem which says, the Zhulm (oppression) suffered at the hands of those who are close (in relation) is more severe many times over. This type of suffering is from the Sunnah of Allah (swt) in regards to His creation and He narrated upon His Messenger what had happened with the Anbiyaa' (Prophets) who preceded him. So there is the example of **Sayyidinaa Nuh (as)** who was put on trial and tested in respect to both his wife and son: ﴿ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَ امْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِن عِبَادِنَا صَالِحِينَ فَخَانَتَهُمَا﴾ **“Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them”** (Surah At-Tahreem, 66:10).

And He (swt) revealed the stories of the different nations and what they did to the prophets who had been sent to them including what was narrated about Bani Isra'eel, what they did and how they killed the prophets without any right or justification.

This suffering is part of the Sunnah of Allah and He (swt) says: ﴿فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ﴾ **“But you will never find in the way (Sunnah) of Allah any change, and you will never find in the way (Sunnah) of Allah any alteration”** (Surah Al-Faatir 35:43).

And we also have our Messenger and our best example (saw) to see the extent of the trials that his own people chose to him and put him through. There was his Uncle Abu Lahab and his wife, Quraish and their positions of hostility against him and all of the Arabs unified against him as if they were shooting an arrow from a single bow. And by taking a glance at his Noble Sahaabah (ra) and the suffering and hostility they encountered from their children, fathers, mothers and relatives, you will see the best of examples of this reality. So there was **Abu Bakr (ra) who was put on trial by his father and son, Abu 'Ubaidah (ra) who was tested with his son, Sa'd Ibn Abi Waqqaas (ra) was tested with his mother** and there was a large group from amongst them who had to perform Hijrah to Al-Habashah (Ethiopia) fleeing with their Deen. They did not have a helper or supporter from their families or relatives other than Allah (swt) and Allah is Sufficient as a Wakeel.

This then is the very same that befalls the Kutlah and its Shabab in terms of suffering and what is needed of patient perseverance when being confronted by their family and relatives and the positions that they must adopt in relation to this matter. So the individual or party bloc (Kutlah) cannot expect to gain the support and assistance except after enduring the tests and standing firm in the face of them.

## **2) The challenges and patience in respect to the people in society:**

It is a natural and obvious matter to expect the people to be hostile to and stand in the way of any new idea that aims at changing the model and style of life that they are living and have adopted. They will naturally oppose anything which targets a complete change in the relationships that connect them together and upon the basis of which their society has been formed and their interests and systems have been built, in addition to that which their feelings and sensations have unified upon. And we have in the Messenger of Allah (saw) the best example of this reality as **it wasn't his invitation to the oneness of Allah and his worship that stirred the anger of the Quraish and the Arabs**. This is because there were others before him who used to do this like the Jamaa'ah Al-Hanafiyah (the monotheistic group) who included the likes of Waraqah Bin Naufil and Al-Qas Bin Saa'idah Al-Iyaadi, Luqman bin Basheer who used to address the people in the market of 'Ukaazh and say: 'Qas swears by Allah, there is no sin in him, to Allah belongs a Deen that is better than the Deen that you are following'. **Despite this the Arabs were not hostile towards him nor did they stand against him and this is because he did not stand in opposition to and challenge**

**the relationships that existed between them, nor did he stand against their interests or their model of living.**

However when they heard the Messenger of Allah (saw) saying **Laa Ilaaha Illallah** and when they heard what came to him from the verses of the Qur'aan, they realized the consequences of that and **it became clear to them that he wanted to change their viewpoint towards life, to demolish their present entity and to build a new entity upon a new basis and upon a new viewpoint for life.** This would lead to the end of their interests, their leadership and would make the sovereignty in ruling belong to Allah and not to them. As such their revolt, hostility and their efforts to finish off the Da'wah was based upon this realization. **The confrontation was between the Messenger of Allah (saw) and his Companions (ra) on one side and the Quraish and the Arabs on the other.** The weak were tortured like Bilal, 'Amaar, Yasir, Sumayyah and 'Abdullah Ibn Mas'ood amongst many others (ra) whilst those who were able to make Hijrah like Ja'far, 'Uthmaan and Abdullah Bin Jahsh amongst others (ra) did so. And how beautiful is the description that the Lord of the worlds has given to this reality of suffering and the rewards of patient perseverance when He (swt) says: ﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنْ لَدُونِهِ﴾ **“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful”** (Surah Al-Anfaal, 8:26).

The situation was such that it reached the point where the individual feared for his life and the Kutlah feared for its survival fearing that people would hijack it and remove it from existence. The Quraish allied with one another to boycott them and imprisoned the Messenger of Allah (saw), those who with him and those who supported him in the outskirts of Makkah. They were struck by everything that was conceivable and were opposed and stood against with every imaginable style.

The Kutlah or Hizb (political group) works to change the society, the standing permanent relationships that exist amongst the people, the system that regulates these relationships and the people's viewpoint in life. It then works to build a society upon new thoughts and sentiments, to make the relationships proceed in accordance to new laws and to establish a system that regulates the relationships upon new bases and principles. It seeks to take care of the people's interests by a new model and establish a new specific viewpoint in life that explains the meaning and purpose of their existence in life. It naturally follows that any Kutlah or Hizb that is undertaking all of these matters must realize and take into account that being cast out, boycotted, having their necks and sources of income cut represents some of what they will be afflicted with and suffer from whilst engaging in their struggle and work to generate its thought within the reality of life.

### **3) The challenges from the regime and the ruler:**

The objective is to establish Islam within the reality of life which means making the rulings of Islam the regulator of the people's behaviour and conduct, in addition to making the Islamic rules the basis of what regulates the relationships that exist within the society. It also means making the sovereignty belong to the Shar'a (Divine Islamic legislation) and to carry Islam to the world until the proof and argument has been established upon humankind and the people have been taken out of the darkness and brought into the light. This is what bringing Islam into the reality of life means and what it means to build an Ummah, change what the society is upon and to establish a State that takes over the responsibility to apply and implement Islam internally and to carry it as an invitation to the world.

The work aims to build an Ummah and to change the thoughts and sentiments that the society is established upon. This work means that the corruption of the standing relationships is made evident and clear to the people, whether these are relationships that exist between the individuals amongst themselves or relationships that exist between the people and the executive body and authority, or the corruption of the relationships between the executive body and the other institutions and departments. If this work was undertaken and even if it was only undertaken by utilizing the power of thought alone where the straight line is presented in front of the crooked line, this work would still unsettle and provoke those who have been placed in the positions of authority and are responsible for the implementation of the system. It will provoke their anger and push them towards attempting to finish off this Da'wah using many different styles to achieve this, the least and lightest of which is imprisonment. This is because they comprehend and realize that the existence and presence of this thought within the Ummah would mean for them the disappearance of their ruling authority and the end to their interests.

This type of suffering is also from the Sunnah of Allah (swt) in regards to his creation and He narrated upon His Messenger what had happened with the previous qawm (generations) who preceded him. So there are many examples in Quran where rulers planned to stop this dawah by killing, torturing, repelling, harming the prophets and those believed in the message. And these are the ones whom Allaah Azza wajal talks about in the Qur'an and gave them name Al-Mala' (rulers/eminant among them). In one verse after another Allaah Azza wajal talks about Al-Mala'.

Allaah Azza wa Jal says that the leaders of the people of Noah have said, ﴿قَالَ الْمَلَأُ مِنْ قَوْمِهِ﴾ **Said the eminent among his people, "Indeed, we see you in clear error."** (Surah Al-A'raf 7:60)

Allaah Azza wa Jal says about Aad, the leaders of 'Aad said ﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾ **Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars".** (Surah Al-A'raf: 7:66)

Allaah Azza wa Jal talks about the leaders of Sho'aib ﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ﴾ **Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"** (Surah Al-A'raf 7:88)

Allaah Azza wajal says about the people of Fir'awn ﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ﴾ **And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."** (Surah Al-A'raf 7:127). ﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَمِنَ النَّاصِحِينَ﴾ **And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."** (Surah Al-Qasas 28:20)

This is what the current rulers are doing today. They are plotting to kill this religion. Allaah Azza wa Jal is telling us that the leaders of the Kufir are plotting against us and Allaah

Azza waja! says they are plotting so much ﴿بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ﴾ **“Rather, plotting of night and day”** (Surah As-Saba 34:33)

And there plotting is so great. Allaah Azza wa Jal says about it ﴿وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾ **“Their plotting is sufficient to move the mountains from their places.”** (Surah Ibrahim 14:46)

Today the regime, government and the rulers act in the same way of previous nations. They imprison Muslims, torture them, kill them and drive them from their home. They will not keep quiet with our dawah. We have seen how many of our shababs were imprisoned just because of doing dawah. Unfortunately, today even rulers of Muslim nations arrest shababs for doing this dawah. Every sinister method of interrogation is being used against them.

At this situation we should be patient (sabr) and accept the Qada of Allah that results because of this dawah. Prophet (saw) says I am amazed with the situation of believers «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِمُؤْمِنٍ» **“Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him, and if he is harmed, then he shows patience and thus there is good for him.”** (Sahih Muslim)

This is the inevitable reality facing any Kutlah that is working to confront the system and regime and there is no other way or alternative method that can possibly lead to the building of the Ummah, correct the society, change the system and establish the thought in real life. This is because the society is established upon the permanent relationships that exist between the people and the criticism of any relationship is inevitably a criticism of the standing regime and system. Criticizing the Nidhaam (system/regime) is part of the work that is attempting to remove it. However, the work to remove the regime in the view of the ruler is a crime whilst the one undertaking the action in the view of the law is a criminal who deserves to be punished. The work that aims at changing the societal relationships necessitates that the corruption of these relationships be exposed, in addition to the corruption of the regime and system. For this reason, suffering and patience is an obligatory matter and due to this the recompense is great and the reward is plentiful. The Messenger of Allah (saw) said «سيد الشهداء حمزة ورجل قام إلى حاكم ظالم فقتله» **“The best of martyrs is Hamzah (ra) and a man who stands up to an oppressive ruler and is killed for that.”**

Is there any better recompense and more plentiful rewards than being in the company or ranks of the master of martyrs, Hamzah Ibn Abdul Mutallib (ra), the lion of Allah and the paternal uncle of the Messenger (saw). So how can we reconcile between two opposing and contradictory matters (the work of the Da'wah and personal safety and wellbeing)? The work means manifesting the Haqq (truth) and taking down the Baatil (falsehood) which means exposing the corruption of the current relationships existing between the people and exposing the system and regime/rulers that is responsible for applying these relationships. And this is considered a crime that leads to imprisonment or death for the one who has perpetrated it. On the other hand, self-preservation and safety necessitates abandoning and leaving this work. So how can we reconcile between this work and personal safety and wellbeing? Undertaking the work means prison and persecution whilst abandoning the work means sinfulness and earning the anger of the Lord of the servants.

Allah (swt) has commanded us with this work: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”** (Surah Aali 'Imran 3:104)

And he (saw) said: «لتأمرن بالمعروف ولتنهون عن المنكر أو ليسلطن الله عليكم شراركم فيدعو خياركم فلا يستجاب لهم» **“You must enjoin the good and forbid the bad or Allah will make your evil ones dominate over you and then your best will make Du’aa and they will not be answered”** (Al-Bazaar and At-Tabaraani in Al-Awsat).

And some salaf said: “The one who is silent over the Haqq (truth) is a Shaitaan Akhras (mute)”

In truth the work necessitates suffering, perseverance and enjoining upon patience and it is this decision that will define the meaning of the person’s life. The position he takes can either mean the greatest loss for him; if he decides to leave the work or it can mean the supreme success for him if he engages in the work and enjoins upon the truth and patience.

We as Muslims believe that on the day of judgement, Allah (swt) accounts us for our actions. Responsibility to establish Islam in the reality of life and making Islam dominant is placed on our shoulders. The ummah will not know about Khilafah unless we study it and teach it to the ummah. Some of us may do it but not with enough seriousness and dedication that we only went on people and talked to people once or twice a week.

Prophet (saw) said «فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرُ فِيهِنَّ مِثْلُ الْقَبِيضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ» قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: وَرَأَيْتِي غَيْرُ عُنْبَةَ قَيْلٍ: يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رَجُلًا مِنَّا أَوْ مِنْهُمْ. قَالَ: «بَلْ أَجْرُ خَمْسِينَ رَجُلًا مِنْكُمْ» **“Ahead of you lie the days of steadfastness, as if one were to grip the burning coal, the one that lives through them will attain the recompense of fifty men who undertake the likes of your actions.”** Abdullah Bin al-Mubarak said: "The threshold was even raised when it was said: Oh Messenger of Allah, the recompense of fifty men like us or like them?" He (saw) said: **“The recompense of fifty men of your likes.”** [Reported by at-Tirmidhi from Abu Tha'laba al-Khashni]

Allah (swt) says

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

**“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.”** (Surah Al-Anfal 8:24)

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