

# Just as Hajj Unifies Us in One Place, So Too Must Ruling Governance Unify Us Within One Khilafah (Caliphate)

(Translated)

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What a magnificent sight it is to see millions of Muslims of all colors, genders, ages, and countries gathered in one place, wearing the same attire, answering the call of the One Lord (swt), performing ritual after ritual together. They have left their homes, families, and worldly interests to perform this great Shariah obligation. There is no distinction between rich and poor, for this place is a place of obedience, humility, and submission to the One and Only Allah (swt). All people are from Adam (as), and Adam (as) was created from dust. There is no difference between them in the origin of creation, nor in the innate nature with which Allah (swt) created mankind. Thus, in that awe-inspiring scene, the greatest manifestations of reverence for Allah (swt) are revealed. Their tongues utter with one voice, *لبيك اللهم لبيك، لبيك لا* (لبيك اللهم لبيك، لبيك لا شريك لك، إن الحمد والنعمة لك والملك، لا شريك لك) “Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, grace, and dominion belong to You. You have no partner.” Then you find that resonant voice piercing the horizons, proclaiming allegiance to Allah (swt) Who said, *﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾* “**And Hajj to the House is an obligation owed to Allah by all people who are able to undertake it**” [TMQ Surah Aali Imran: 97], and to His Messenger (saw) who said, *«خُذُوا عَنِّي مَنَاسِكَكُمْ»* “**Learn your rites from me,**” and to the believers, who are one Ummah, distinct from other people.

Indeed, the Hajj is a clear manifestation of the unity of Muslims. The actions and words are the same, the intention and purpose are the same, the places of the rituals are the same, their time is the same, and the attire is the same. All of this sprouted from a single seed that represents a fundamental pillar of Islam.

It is not surprising that Hajj is the fifth pillar of Islam, as it was among the last Islamic obligations to be established, being instituted in the ninth year of the Hijra, according to the most reliable narrations. Perhaps the wisdom behind this was to ensure that Makkah, as part of the Islamic state, would be subject to Shariah Law. In that year, the Prophet Muhammad (saw) appointed Abu Bakr (ra) as the leader of the Hajj pilgrimage, and sent him with Ali ibn Abi Talib (ra), who carried Surah At-Tawbah (Chapter 9 of the Quran) to recite to the people during the pilgrimage. He (saw) also announced a four-month grace period for the mushrikoon, except for those who had a treaty with the Prophet (saw) which remained in effect. Furthermore, he declared that no mushrik would perform Hajj after that day, nor would anyone circumambulate the Kaaba naked. All of this occurred in the ninth year of the Hijrah, which was described as the Year of Delegations, when delegations from the tribes of the Arabian Peninsula came to the Prophet (saw), declaring their Islam and their allegiance to the Islamic state. Thus, the unified Islamic state was established by eliminating all ideologies other than the unified ideology of Islam, and all entities other than the unified state itself. Allah (swt) said, *﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون﴾* “**Indeed, this, your Ummah, is one Ummah, and I am your Lord, so worship Me**” [TMQ Surah Al-Anbiyaa: 92].

After the Messenger of Allah (saw) appointed Abu Bakr (ra) to lead the Hajj in the ninth year of the Hijrah, he himself (saw) assumed responsibility for the Hajj in the tenth year of the Hijrah. This established a precedent and guidance for the ruler of the Muslims—or whomever he appoints—to assume responsibility for the Hajj, ensuring the safety of the pilgrims and attending to their needs according to the rulings of Hajj and other relevant Shariah Law. The Khulafaa’ (Caliphs) who succeeded him followed this practice. For example, Umar ibn al-Khattab (ra) performed the Hajj every year throughout his Khilafah (Caliphate). It was his custom to summon his governors to meet him annually during the Hajj season, thus keeping them separate from the people, preventing injustice, and allowing him to personally observe their circumstances. This also provided a designated time for the people to voice their

grievances, as has been narrated. Al-A'mash reported that Ali ibn Abi Talib (ra) appointed Ibn Abbas (ra) to lead the Hajj, and that Ibn Abbas (ra) delivered a sermon that day so powerful that, had the Turks and Romans heard it, they would have embraced Islam. The issue of Muslim unity is a vital issue, a matter of life and death. Just as it manifests itself every year during the Hajj season—albeit partially due to the nationalistic borders between Muslim lands and the multiplicity of rulers—it also appears in Salah (Shariah prayer), where Muslims respond to the call of a single muezzin. Similarly, it is evident in Siyyam (Shariah fasting), where the principle is that they all fast upon sighting the new Hilal crescent moon and break their fast together upon sighting it, performing this ritual together from dawn until dusk throughout the month of Ramadan. Likewise, it is evident in Zakat (obligatory charity), where the Prophet Muhammad (saw) used to send agents to collect it and distribute it to those entitled to it, a practice continued by the Khulafaa' after him until the later period of the Khilafah. So why is it that Muslims today respond to one call and not another? They respond to the call, ﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾ **“And proclaim to the people the Hajj”** [TMQ Surah Al-Hajj: 27], but they do not respond to the call of Allah (swt) and His Messenger (saw) to judge between them by all that Allah (swt) has revealed, ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ﴾ **“The only statement of the believers when they are called to Allah and His Messenger to judge between them is that they say, ‘We hear and we obey’”** [TMQ Surah An-Nur: 51], so they do not say, “We hear and we obey?” Why do they respond to, ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ **“When the call to prayer is made on Friday, hasten to the remembrance of Allah”** [TMQ Surah Al-Jumu'ah 9], but not to, ﴿لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ﴾ **“Do not take the Jews and Christians as allies”** [TMQ Surah Al-Ma'idah: 51]? They respond and their ulema call for obedience to those in authority but not to, ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **“If you disagree about something, refer it to Allah and the Messenger”** [TMQ Surah An-Nisa'a: 51]. They respond to, ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ **“Siyyam is prescribed for you”** [TMQ Surah Al-Baqarah: 183], but not to, ﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ **“And judge between them by what Allah has revealed”** [TMQ Surah Al-Ma'idah: 49]. The meaning of the unity of Muslims being a vital issue is that it is a matter of life or death. The Messenger of Allah (saw) said, ﴿مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَىٰ رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَائِكُمْ أَوْ يَفْرِقَ جَمَاعَتَكُمْ﴾ **“Whoever comes to you while you are united under one leader, seeking to sow discord among you or divide your community, kill him.”** It is not permissible for Muslims to remain divided into weak nationalistic entities that hinder the implementation of the Shariah Law of Allah (swt) and the establishment of His unifying ruling governance on earth. They obey Allah (swt) in Hajj, Salah, Siyyam, and some other Shariah rulings, but disobey Him (swt) in the rest of Islam. Their situation would be like those who divide the Quran into parts, or like those who believe in some parts of the Scripture and disbelieve in others. We seek refuge in Allah (swt) from the Muslims being like these or those.

O Muslims, Hajj has gathered you together on one plain in that awe-inspiring scene; The application of all the Shariah rulings of Islam should unify you in one Khilafah, and you are capable of that. You have lived for long centuries in this state under the Rayah banner of one Khaleefah, so how easy it is for you to restore that because of the presence of Hizb ut Tahrir (حزب التحرير Party of Liberation) among you, the pioneering guide who does not lie to his charge, striving for your revival and your unification under the project of the Khilafah. All you have to do is make a firm decision and strive with the Hizb and support it, for in that the greatest manifestation of your unity will be revealed, and in that is your glory in this world, your victory in the hereafter, and the greatest pleasure of Allah (swt).