

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to the Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook Page (Political)

Answer to Question

Vital Space in International Politics

To: Abdulrahman al-Ziuod

(Translated)

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

May Allah Almighty help you and carry out the goodness on your hands and ours, and May Allah honor us with the second Khilafah (Caliphate) and made us one of its witnesses and soldiers.

Subject: Vital Space in International Politics

The actor and major states define the scope of work that they give priority to the realization of their interests, which is called the "Vital Space", as well as the party defines a place of its work in one or several countries until it is firmly established in it and the Islamic State is established.

Question: "Should the coming Khaleefah (Caliph), with Allah's permission, set a vital space for the Islamic State that he gives it priority to spread Islam to the world through Dawah and Jihad?" May Allah reward you with good.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

May Allah bless you for your good prayers, and May Allah Almighty bless you with goodness.

What you have called the "vital space" in the sense to which you referred in your question is very important for any influential state on the international stage ... The Khilafah State is an ideological state, a universal state, not a local state; because its creed is a universal creed, as it is a doctrine for man, and its system is a universal system, as it is a system for man, the Almighty said: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾, **“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”** [Saba: 28]. Al-Bukhari narrated from Jaber ibn Abdullah, the Prophet (saw) said: «أَعْطَيْتُ خُمْسًا لَّمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي نَصِرْتُ بِالرُّغَبِ مَسِيرَةَ شَهْرٍ وَجَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا وَأَيْمًا رَجُلٍ مِّنْ أُمَّتِي أَدْرَكَتُهُ الصَّلَاةُ فَلْيُصَلِّ وَأَحَلَّتْ لِي الْغَنَائِمُ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَيُبْعَثُ إِلَى النَّاسِ كَافَّةً وَأَعْطَيْتُ الشَّفَاعَةَ...» **I have been given five things which were not given to anyone else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made a mosque and pure for me, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. -4. Every Prophet used to be sent to his nation only but I have been sent to all mankind. -5. I have been given the right of intercession (on the Day of Resurrection).”**

Although the Khilafah State looks at the whole world and makes the whole world the place of its policies and actions as shown in the hadith narrated by Ibn Majah in his Sunnah from Thawban (r.a) said the Messenger of Allah (saw) said: «رُؤِيتُ لِي الْأَرْضُ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَأَعْطَيْتُ» **“The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white – meaning gold and silver. And it was said to me: ‘Your dominion will extend as far as has been shown to you.’...”**

However, this does not mean that the plans laid down by the Khilafah State in foreign policy are equal for the states, nor does it mean that all countries and regions in the world will receive

the same amount of attention from the Khilafah State, but rather, the Khilafah State sets a vital space for it in accordance with the benefit of the Islamic Dawah and the existing political, economic and military facts, and seeks more to achieve its policies and in a more focused manner in the vital space that it has defined for itself... This vital space changes depending on the achievement of objectives, change of reality and the interests of Dawah, and so on.

Following the biography of the Prophet (saw) and his honored companions, may Allah be pleased with them, it is clear that the Prophet (saw) made the Arabian Peninsula the vital space of the state after he (saw) established it in Medina. And then soon after he achieved many victories in the Arabian Peninsula, he expanded the vital space of the state to include the periphery of Ash-Sham and Iraq. Then the caliphs came after him and expanded the vital space of the state after the first conquests to include Syria, Iraq, Persia, Egypt, North Africa, and others... Thus, the vital space of the Khilafah has changed and expanded according to the victories achieved by the state and the changing facts and circumstances.

Therefore, when the Second Khilafah State is established, with Allah's permission, it will restore the legacy of the first state of Islam, Allah willing. It will develop plans and draw appropriate strategies and set a vital space commensurate with the interest of Dawah, facts and data ... And will take the necessary means and styles to carry Islam and spread it in the world taking into account the vital space it has set for itself, and will review this vital space in accordance with the interest of the Dawah and the changes and data that develop, Allah willing. *The Islamic State* book refers in chapter: "The Foreign Policy of the Islamic State," to the state's consideration of existing data in its development of plans and methods to achieve its policies:

[Therefore, the political idea on which the State's relationship with other states is based on is the spreading of Islam among them and the carrying of the Message to them. The method that should be followed is Jihad. However, there are several ways and plans which the State initiates or adopts. It would for instance sign a good neighborly treaty with some enemies and fight others. The Messenger of Allah (saw) approved such measures ever since he (saw) arrived in Madinah. The State could declare war against all its enemies simultaneously. Abu Bakr did so when he sent the armies to Iraq and al-Sham at the same time. The State could agree to temporary truces, enabling it to create public opinion for a desired outcome. That is what the Messenger of Allah (saw) did when he (saw) signed the treaty of al-Hudaybiyah... The State could also sign economic treaties with some countries, while at the same time not have trade relations with others, taking into account the interest of the Da'wah for Islam. It could have diplomatic relations with some countries and not with others. This would be according to a carefully designed plan to take the Da'wah in a favorable direction. The State could resort to propaganda and advertising in order to spread the Da'wah, or it could use the method of divulging the enemies schemes and cold war tactics. The State's planning would be in accordance with the nature of the work to be undertaken and geared towards the benefit of the Islamic Da'wah... But all of this is for the purpose of spreading Islam by its fixed method, which is Jihad in the way of Allah.] End.

Thus, setting a vital space of the state is not far away from what is quoted here from the Islamic State book.

Please accept my regards.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer's Facebook page:

<https://web.facebook.com/AmeerhtAtabinKhalil/photos/pb.122848424578904.-2207520000.1567016297./1127782504085486/?type=3&theater>