



Without a Unified, Rightly-Guided State, the Islamic Ummah will Remain Divided and Fragmented

(Translated)

The situation the Islamic Ummah is experiencing after the destruction of its state, the Khilafah (Caliphate), is filled with tragedies, poverty, wars, and Western domination. For the Ummah to rise from its downfall, it must return to its natural state, the day it was distinguished from other nations by the system of governance in Islam, as explained by the Prophet Muhammad (saw) when he established the state in Medina. This state produced a distinctive way of life with a unique character, as it brought together all people, each governed by the rulings of Islam and its authority. This authority united the Muslims into one entity, under one system and one banner. The disbelievers knew the source of this strength, which lay in the unity of the Muslims and the existence of their authority, so they proceeded to tear the Muslim Ummah apart. The 28th of Rajab became a painful anniversary, the date of the destruction of the Khilafah. Then they followed it with the Sykes-Picot Agreement, these national borders that contributed greatly to weakening the Muslim Ummah. They did not stop there, but rather they strive to tear apart what is already torn apart and fragment what is already fragmented.

The true bond that unites the sons of the Ummah again is Islam and nothing else. It is the solution that, if implemented in the Caliphate, will bring the Ummah together, unite it, and remove its distress. The unity of the Islamic Ummah will not be achieved except by returning to Islam as a system of governance and a way of life. Adherence to its rulings requires Muslims to be one state, just as they are one nation. Their Lord is one, their Prophet is one, their Deen is one, their Qur'an is one, their Qibla is one, and they should have one Caliph who rules them with Islam and carries it to the whole world through Dawah and jihad in the way of Allah.

Since the unity of the Ummah cannot exist except through a political entity founded on an ideology that encompasses a comprehensive system, and since the Ummah's ideology is Islam, the task becomes to return to its foundation, deriving from it its system and solutions, and restoring matters to their proper order. For it possesses all the elements of a refined and great nation: an ideology, a creed, and rulings whose source is divine revelation.

The ideological nation that possesses a universal thought and a universal method of the same nature is a nation that believes in its responsibilities towards other nations. It prepares itself for this role, formulates its interests on a global scale, and melts humanity into a single, rising, unified, strong, and cohesive nation—a nation that integrates all diverse peoples into its crucible, making them an integral part of a global nation in both form and substance.

From all that has been said, we realize that what the Muslim Ummah needs today is a single state and a single leader, under whose banner it fights, finds protection, and defends itself against the oppression of its enemies. This leader will unify its actions and policies by fully implementing Islam internally and carrying its message to the world through Dawah and jihad. The unity of the Muslim Ummah based on creed

and Shariah is insufficient; it does not replace political unity and a unified group under a single Caliph.

Working to establish this state is a Shariah duty and a practical necessity. It is the only path toward restoring the unity and strength of the Muslim Ummah after a century of decline that began with the weakening of the Khilafah (Caliphate) and deepened until we became the weakest and most vulnerable of nations. ﴿لِمِثْلِ هَذَا فَلْيَعْمَلِ﴾

﴿لِمِثْلِ هَذَا فَلْيَعْمَلِ﴾ **“For such ‘honour’ all should strive”** [As-Saffat: 61]

Without this unifying state, the Ummah will remain divided and fragmented, its strength squandered in conflict, its weakness and vulnerability perpetuated, and its domination and exploitation continues. But when the efforts of the sincere are directed toward restoring this righteous state, the Ummah will return to what Allah intended: a single, strong, rightly-guided, and vibrant Ummah.

The Prophet (saw) commanded that Muslims should have one state and one leader, He said: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ»، قالوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ، فَلَا أَوَّلَ، وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ» **“Bani Isra’eel were governed by the prophets, as often as one died another taking his place. There will be no prophet after me, but there will be numerous caliphs.”** He was asked what command he had to give and replied, **“Fulfil the oath of allegiance to each and give them their due for God will question them about what He asked them to guard.”**

Because of the great importance of this obligation, the Prophet (saw) ordered the killing of anyone who seeks to divide the political unity of the Muslims. He (saw) said: **“Whoever comes to you while you are united under one leader, seeking to sow discord among you or divide your group, kill him”** He (saw) also said: «فَمَنْ أَرَادَ أَنْ يَفْرِقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ، فَأَضْرِبُوهُ بِالسَّيْفِ كَانِمًا مَنْ كَانَ» **“Whoever seeks to divide this Ummah while it is united, strike him with the sword, whoever he may be”**. He (saw) also said: «إِذَا بُوِيعَ لِخُلَفَيْنِ فَأَقْتُلُوا الْآخَرَ مِنْهُمَا» **“If allegiance is pledged to two caliphs, kill the latter of them.”**

The command to kill a Muslim and shed his blood is evidence of a legitimate objective that must be achieved, and preserving this objective is far more important than the sanctity of that Muslim's blood. This indicates the necessity of the political unity of the Muslim Ummah under a single leader, behind whom the Muslims would form a unified group.

The Ummah as a whole has begun to return to Islam after decades of being lost and being trapped in a vicious cycle behind slogans they mistakenly believe to be Islamic. They have begun to find their way toward unity. However, working toward political unity and restoring the group has been, and remains, fraught with dangers and difficulties. Yet, victory comes with patience, and with hardship comes ease. Allah (swt) says: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O believers! If you stand up for Allah, He will help you and make your steps firm”** [TMQ Muhammad: 7].

Written to the Central Media Office of Hizb ut Tahrir by

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