

OUR FAILURE IS OUR LOSS 1

Muharram/Safar 1430

THE THORNY ISSUE OF EARTHLY GOVERNANCE

Friday is a joyous day in which the believer, if he or she is able, has time to enjoy the benefits of the weekly congregational prayer in the masjid. Customarily, after completion of the Fajr prayer, he or she will make ghusl, put on their best clothes and head to the closest or maybe just the favourite masjid to take in spiritual fruit for the week. So many things will tax the mind of the believer, whether it is world events, family commitments, employment woes or any other number of trials. After going through all of these pains and pressures, it just feels good to look into the face of another smiling believer and have respite. Often, despite racial, linguistic and social differences, one can still find a place in the jumu`ah, the congregational prayer on Friday that summons the faithful to come out in mass. After making a light prayer, the Muslim then takes a seat in anticipation of the khutbah, this all important preaching that occurs when the Imam either stands up or rises to the raised platform called the minbar.

There is silence while for that split second of time, the Speech of Allah is quoted, the believers warned, admonished, advised, encouraged and commanded and forbidden. All seems right with the world until a final moment. At some point in the khutbah or speech, the recent general elections or presidential results are brought to the fore of the discussion, as if all time and space was pushed out of the way for the sake of politics. "Brothers and sisters, you need to get involved. We know that _____ candidate is best for us. You've got to get out there and vote. We've spoken to some of the scholars and they mention to us that it is compulsory. Yes, it's compulsory to do so. Get involved. Don't bury your head in the sand!" These and similar remarks just remind the believer that even in the masjid, the earthly life insinuates its' creepy influence on the mind of believers who have come for nothing but the Glory of Allah.

Afterward, the Muslim is then treated to chanting hooligans outside, passing out certificates, wretched scraps of paper and other pseudo-religious paraphernalia, their eyes daring back and forth furtively. One would think they were passing out cocaine or pornography at an elementary school rather than these putrid rantings they have typed with their own hands or those prepared for them by their wretched leadership class. So every year (or so many years), the Muslims are subjected to political drives, policy lessons and lobbying in the very masjids. These noble Houses of Allah, Hospitals for

the Heart and Spiritual Sanctuaries, are transformed into political brothels in seconds.

The strain can clearly be seen on the faces of members of the congregation, but as per the courteous manners and gracious demeanour common to this Ummah, they shuffle by, sometimes taking the written drivel of these pamphleteers and heading home. Rather than have an argument for not taking one, the best course of action for some is to take a copy, say nothing, head home and use it as a drinks coaster.

This blending of the filthy and the righteous has been occurring for some time, but in the United States, Canada and the United Kingdom the phenomenon has accelerated. As early as the 1990s, one could spot American flags hanging in masjids scattered throughout the United States, perched over the area where the minbar lies, announcing allegiance. We're Americans who happen to be Muslims, the flat commands. "Well, I'm an American first," the writer was deftly told by grinning advocates, their cavity encrusted teeth wafting their stench in his face while they gestured for him to take a ballot form. That Muslims are somehow commanded to take part in/influence the elections of earthly rulers being touted as common wisdom by the same people who say that Islam is 'a truth among truths' with the other religions is both obscene and shameful.

Argumentation in favour of involvement in earthly government has been vigorous, focused, but most of all intolerant. Those entertaining doubts have been set upon by these political predators and told that, 'Staying out of politics is a political decision....We've been commanded to change the evil with our hands...so here's our chance...' and other verbal tripe deemed fit for them by the rabble of theological slush turned out from bankrupt institutions. The assumptions of 'Democratic Muslims' rests on the following areas of concern:

- a) Islam does not describe any political system
- b) Muslims are commanded to change the evil with their hands
- c) Changing the evil with your hands is compulsory
- d) Being involved with earthly governments on a national scale is therefore necessary by association.

The usual way the above pattern is realised is by first starting with the assumption that the foundation of Islam and democracy is not just similar,

but identical. As early as 1994, an imam in California in the United States presented a parallel commentary between the Constitution of the United States and the Qur'an, showing that the former could be said to be inspired by the latter, in fact many founding fathers had copies of the Qur'an.¹

Advocates for democracy insist that Islam does not describe any particular system of government and that to adopt democracy would be no different than monarchy, socialism or any other form of government. The only way to be sure of this claim would be to compare the Revelation with the US Constitution, which would demonstrably indicate whether or not there was a parallel between the two texts.²

Article 1 of the US Constitution reads, "All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

Does legislative power reside with people in the Revealed Law? What is the basis of the Law of the Muslims? Allah has revealed, **Do they have partners for them, legislating a religion Allah did not give them permission to bring about?**³

Ibn `Abbas⁴ says about this ayah, "Do the unbelievers of Makkah have partners as gods that have legislated and chosen for them a religion that Allah did not give permission for them to bring about while Allah did not order the unbelievers to do that, including Abu Jahl and his companions."⁵

Imam Ibn Jarir at-Tabari⁶, may Allah be pleased with him, remarked about this passage, "Allah has already mentioned that those who are idol

¹ This is so factually inaccurate so as to be offensive. One desiring to know about how the founding fathers of the United States truly felt about Muslims should consult, *The Crescent Obscured*, by Robert J. Allison, Oxford University Press (1995), London. This is perhaps the most exhaustive and well researched text on the history of the relations and attitudes of America's founders towards Muslims and their religion that the writer has encountered so far.

² The writer has specifically used the United States constitution as a model as it is the forerunner and head of worldwide democracy today and all other countries that imitate, ape or blind follow it are only using a paradigm dictated to them by the United States.

³ Surat ush-Shura (42), ayah 21.

⁴ d. 68 AH (AD 688). One of the greatest commentators on the Qur'an of the first three generations and of all time in general, he left behind one of the most popular works, *Tanwir ul-Maqbas*, which is used throughout the Muslim world. In addition to this, he was also a companion of the Prophet Muhammad, peace and blessings of Allah be upon him, who studied the Qur'an with him three times and also commented upon it with his blessing as well as specialising in fiqh, creed and linguistics.

⁵ *Tanwir ul-Maqbas min Tafsir Ibn `Abbas*, pp. 512-513

⁶ d. 310 AH (AD 922). Writer of over 50 books, he was famous for his work on history that was some 40 volumes, as well as his 20 volume commentary on the Qur'an. As one of the premier Shafi`ii scholars, he preferred to dedicate most of his time to defending the Shafi`ii rulings and legal positions through

worshippers take partners in their idolatry and their astrayness. These partners innovate a religion that Allah did not give them permission to innovate.”⁷

He says in another place, “Those who do not judge by what Allah sent down, they do not make judgment to the Book He sent down, but they replace, change and distort His Judgement. They then hide the truth which he sent down to them in His Book.”⁸

We learn from this that the Revelation has predetermined legislation and that it was sent down and already given. This would mean a clear contradiction between what Allah revealed and what congressmen ratify and repeal. Under the United States government, laws can always be updated, repealed, replaced, changed or modified as the people see fit. However, Islam differs from the religion of democracy as Allah has said,

It is the revelation of the Lord of all creation, brought down to your heart by the Trustworthy Spirit, so that you might be a warner in the plain Arabic speech.⁹

In the very beginning, we see then that the authority to make laws returns back to a different source. In the Revealed Law, it returns to Allah, but in the case of the United States, it returns to people and a chosen congress decided upon by people from their own ranks who might either campaign or volunteer themselves for the position.

Who has the right to bring about government in the first place?

Article I; section 2 of the US Constitution reads, “The executive Power shall be vested in a President of the United States of America. He shall hold his Office during the Term of four Years, and, together with the Vice-President chosen for the same Term, be elected, as follows: Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.”

arguments of the Qur’an and Sunnah to dispel the myth that Shafi’is were only proficient in fatwa and not with source texts.

⁷ *Jami` ul-Bayan wat-Ta`wil*, vol.11, pp. 140-141.

⁸ *Jami` ul-Bayan wat-Ta`wil*, vol.4, pp. 590-593

⁹ Surat ush-Shu`ara (26), 192-195

Again, power is vested in an elected class of people which volleyed and competed for that position. They in turn elect someone who has stepped forward and campaigned, cajoled and promised the population or a certain segment of the population certain favours, benefits or political and social gains. What of Islam?

Imam Mansur al-Buhuti,¹⁰ may Allah be pleased with him, was a high ranking authority and senior judge under Muslim governance before its' collapse and explained when questioned on how governance can only come about by one of three ways,

- 1) By a meeting of the most senior scholars who make consensus on the person they deem most suitable.
- 2) A living khalifah openly appoints a successor in his will or during his reign in the presence of the senior scholars.¹¹
- 3) A khalifah takes hold of power, possessing most of the characteristics, but has not been chosen, ruling by the Revealed Law, but without a consensus.¹²

A fair reading of both systems of government will reveal that the United States model is one of *election* while the Muslim one is that of *selection*. In Islam, everyone simply does **not** have the right to rule or to seek leadership. Allah tell us,

You who believe! Obey Allah, obey the Messenger and those in authority amongst you. ¹³

The Prophet Muhammad, peace and blessings of Allah be upon him, has also advised, **"Indeed, by Allah! We neither entrust this affair to anyone who would ask for it nor anyone who seeks it."** ¹⁴

¹⁰ d. 1051 AH (AD 1641). Considered the greatest living scholar of his time in Egypt, he memorised more than 100 books and gathered them into two mammoth books, *Kash-shaf ul-Qina`* and *Daqa'iq Ul in-Nuha*, great classics of legal maxim.

¹¹ The fact that he is making a rule for a successor indicates that the position of rulership is for life and not four/eight or limited year terms. The same is true for the scholars who select them. Leaders in this care would only be removed due to reasons like a) death, b) incapacity or other charges brought about in a court of Revealed Law.

¹² Text truncated from *Kash-shaf ul-Qina` `An Matn il-Iqna`*, vol. 5, pp. 137-138

¹³ Surat un-Nisa' (4), ayah 59

¹⁴ Collected by Imam Muslim in his *Al-Jami` us-Sahih*, *Book of Leadership*, chapter of the *Prohibition of Asking for Leadership and Seeking it* and classed by him as authentic.

We then need to look at the executive position of the two law systems. How is the law of the United States executed? Who executes that law, interprets it and has the authority to dispense it when necessary?

Article III; section 1 of the Constitution states, "The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good behavior, and shall, at stated times, receive for their Services a Compensation which shall not be diminished during their Continuance in Office."

Imams Mansur al-Buhuti and Muhammad ibn Badr ur-Din ibn Balbani,¹⁵ may Allah have mercy on them, both state that it is the most senior scholars that bring about the position and choose the most eligible based upon the conditions mentioned above.¹⁶

So government is formed and shaped by the scholars and the rulers are chosen from among or by the scholars. This is so important that this class of people has been told to stay behind from battle so that they can continue to teach,

It is not for all the believers to march out to war but let a group of them remain behind so as to study the religion in depth and then they may warn those who return so that they might take heed.¹⁷

It is also the case that if there is some difference, the people are to return it not to the ruler, but to the scholars, as they are the only ones who would be able to explain and interpret the Revealed Law in its' context and they exist outside of the government and are independent of it. These people, men and women, are neither elected nor chosen by states, but from those senior to themselves. Let us look at the Revelation in context in this regard,

You who believe! Obey Allah, obey the Messenger and those in authority amongst you. And if you differ in anything, return it back to Allah and

¹⁵ d. 1083 AH (AD 1672). Chief judge, jurist and expounder throughout the region of Sham and one of the depended upon sources of creed for the scholars of the school of Imam Ahmad ibn Hanbal, he wrote some 5 or more books on detailed matters such as fiqh, creed, commentary, etiquettes, poetry and comparative creed/fiqh and commentary.

¹⁶ cf. *Mukhtasar al-Ifadat fi Rub` il-Ibadati wal-Adabi wa Ziyadat*, pp. 510-511 and *Kash-shaf ul-Qina` `An Matr il-Iqna`*, vol. 5, pp. 137-144 for further details.

¹⁷ Surat ut-Tawbah (9), ayah 122

the Messenger, if you believe in Allah and the Last Day. This is the best and most noble way. ¹⁸

In this situation, it is also fitting that we look into the statements of the scholars that first encountered democracy in its' pure form emanating from the United States. As high ranking judges, leaders of the people chosen by theological rank, they would know best whether the system compared has anything in common with Islam. As they have studied comparative religion and comparative law, their understanding of the situation is unique and much more authoritative than those speaking today who either do not fit the ruling of scholars or may be scholars but have not really studied these affairs. Let us hear from our scholars.

Imam Ahmad Muhammad Shakir¹⁹ gave the following statement, "Those playing with the religion in our time-*from some scholars and other than them*-have taken up these two ayat in order to assist them with their astray and misguided interpretation so that they might agree with and assist the demands of the European powers in the methodology of setting up the constitution regime they claim. So they have then deceived the people and named the regime, The Democratic System."²⁰

The Imam tells us what should be done about such people, "These people, whether they are unbelievers or rebellious sinners, their proper place is under the sword or being lashed and there is no way of meeting or exchanging positions and opinions with them."²¹

Imam Muhammad ibn Ibrahim,²² gave a strong statement to those that thought democracy and Islam were equal or similar, "The third type of

¹⁸ Surat un-Nisa' (4), ayah 59

¹⁹ d. 1377 AH (AD 1958). Judge, jurist and Hanafi scholar of many disciplines, he was infected by Muhammad `Abduh of the Salafi cult in his youth but snapped out of it in middle age. He was tested and licensed by two of the brothers of the Shanqiti Jakkani clan and found to have memorised more than 190,000 ahadith. His last tally upon examination was 200,000. He was denounced at one point for claiming to be above Imam Ibn `Abidin in ijtiḥad, but recanted thereafter. He wrote more than twenty books on creed, governance, fiqh in addition to examination and referencing of some 200 hadith books and other commentaries. The Imam then and now was one of the great enemies to cults and false governance.

²⁰ `Umdat ut-Tafsir, vol. 3, pp. 63-64

²¹ ibid

²² d. 1389 AH (AD 1969). A prominent Hanbali scholar of the present age, he had been infected by Salafiyyah in his youth and was also related to the cult leader, but he was saved from further astrayness by meeting Imams Muhammad Al-Khalifi and his son `Abdullah (who died only recently in AD 1995) and was favoured by the father and many others associated with him. Imam Muhammad ibn Ibrahim then sought about correcting the hadith, fiqh and other mistakes found in the books of Muhammad ibn `Abdul Wahhab, and was a strong advocate for fiqh and a good friend to Imams Ahmad Shakir, Muhammad al-Amin ash-Shanqiti and his father along with `Abdul Fattah Abu Ghuddah. His only short term mistake (pointed out by some scholars) was a one time association and sitting in the presence of King Faisal Al as-Sa`ud. This relationship did not have a long lasting effect on him as he wrote a nine page ruling against all

person who is an unbeliever for judging by other than what Allah sent down is the one who does not believe his judgment is better than that of Allah and His Messenger, but he believes the judgment is like it. Such a person is like the other two categories discussed above in that he is an unbeliever that has existed from the religion. This is due to the fact that he has made equality between the creation and the Creator and contradicted and opposed Him although He, Mighty and Majestic is He, had already said, **There is no thing like Him.** Surat us-Shura (42), ayah 11. And there are other similar texts that are a proof that the Lord is singular and unique, in perfection and glory, from resembling the creations-*whether that be in the essence, attributes or actions*-and including being the judge between people in matters of dispute."²³

Imam Muhammad al-Amin ash-Shanqiti²⁴ gave this scorching reply to those using earthly laws for benefit, "So after all of these texts which we previously mentioned, it is absolutely clear without doubt the kufr and shirk of those who follow the accursed and concocted man made laws-which Shaitan legislated and put on the tongues of his allies and supporters in complete contradiction to what Allah legislated on the tongues of His Messengers. It is only one who Allah has taken their sight and blinded them to the revelation like these people that would doubt the matter."²⁵

Imam `Abdullah Yusuf `Azzam²⁶, made the following decisive comment, "The Law of Napoleon or some other law was established in place of the religion of Allah and it has been made a decisive and clear legislation in politics, in gatherings of honour, wealth and with regard to matters of blood relations while it does not bear any other interpretation besides kufr."²⁷

Imam `Azzam reminds us in another place, "Whoever abandons making judgment to the Revealed Law of Allah or is pleased with any legislation over

earthly governments and those that might introduce earthly systems. He left behind two great students of his inner circle, one of them being the ailing Imam `Abdullah ibn `Abdur-Rahman ibn Jibrin.

²³ *Tahkim ul-Qawanin*, pp. 5-6

²⁴ d. 1393 AH (AD 1971). One of the great Maliki scholars of Mauritania, his father was one of the great enemies of Salafiyyah cult and authored a book in which he called them idolatrous. The young Imam Muhammad went with his father to Makkah in 1367 AH (AD 1949) and people marveled at his knowledge. He wrote more than 20 works, had memorised more than 100 texts by heart and wrote a monumental commentary on the Qur'an that is considered one of the best in the past few hundred years.

²⁵ *Adwa' ul-Bayan fi Idah il-Qur'an bil-Qur'an*, vol.4, pp. 90-93

²⁶ d. 1409 AH (AD 1989). Soldier, Shafi'i jurist, engineer and farmer, he was instrumental in supporting the cause of the Afghani people who were resisting the Russian government. He wrote 6 large works, four of which were dealing with the topic of contemporary warfare, new issues surrounding it and rulings regarding them and the imperative nature of armed resistance against colonial or idolatrous forces and culture. He was later, according to the personal testimony of his son and law and several other eyewitnesses, murdered by members of the Salafi cult in Peshawar, Pakistan by a IED (Improvised Explosive Device) while driving with his family to the Jumu'ah prayer.

²⁷ *Al-'Aqidah*, pp. 115-116

the legislation of Allah or mixes the Revealed Law with other man made laws of their own desires, is pleased with replacement of the Revealed Law of Allah with another law, then he has left from this religion and the mantle of Islam has been lifted from his neck. Let him be pleased with himself that he has left from Islam and become an unbeliever.”²⁸

Imam Muhammad Sa`id Ramadan al-Buti²⁹, said of this matter, “To have permanent residence in the lands of the West is not permissible as the Muslim will be subject and obligated to submit to laws and regimes that are in contradiction to the Revealed Law of Islam.”³⁰

Imam `Umar `Abdur-Rahman al-Masri³¹, renounced secularism and democracy, “The youth have been ordered to give allegiance to the rulers, and to show pleasure in their Kufr, make judgments to their legislation of the new religion of secularism between creation. They make laws for it and spread it around and put it in the minds of the children. The call of this new religion is that the masjid is for Allah and the rulers legislate.”³²

Some democratic advocates would remark that we are obligated to change an evil with our own hands and that by choosing and voting in international/national elections, this will avert newer evils and tribulations that are facing us. They then cite the text of our Messenger, peace and blessings of Allah be upon him, **“Whoever among you sees an evil, let him change it with his hand. And if he cannot, let him change it with his tongue. And if he cannot let him hate it in his heart and this is the weakest of faith.”**³³

²⁸ *Al-`Aqidah*, pp. 115-116

²⁹ b. 1348 AH (AD 1929). If Imam Salah ud-Din al-Ayyubi, may Allah be pleased with him, was the first great lamp of the Kurdish people, certainly Imam al-Buti is the second source of oil for that lamp. A scholar of numerous disciplines, theologian par excellence, hadith memoriser, judge, Shafi`ii jurist and expounder, he graduated with honours at the top of his class and is one of the Muslim world’s greatest living scholars.

³⁰ *Fatawa: al-Iqamah: Dar ul-Kufr*.

³¹ b. 1357 AH (AD 1938). Hadith memoriser, commentator, theologian, soldier, Shafi`ii jurist, he studied with numerous great scholars, including the great Hanbali Imam `Abdul Latif as-Subki (who was a soldier and fought in wars against Salafiyah and also the British and Russians), who taught the Imam the sciences of hadith, comparative fiqh and commentary. Imam `Umar `Abdur-Rahman memorised the Qur’an at a young age, although blind and went on to memorise the six sihah hadith collections before his teenage years although at the time there was no braille so he had to listen and learn through repetition. He is today staring down a 200 year sentence at the ADMAX in Florence, Colorado Supermax prison under the ground for unsubstantiated charges.

³² *Al-Mithaq ul-`Amal il-Islami*, pp. 22-23

³³ Collected by Imam Muslim in his *Al-Jami` us-Sahih*, *Book of Faith* under the chapter of the *Necessity of Enjoining the Right and Forbidding the Wrong* and classed by him as authentic.

This statement is authentic and correct, but how can it be extrapolated from this statement that one may delve into one evil in order to change another one? How does one do such a thing when the greatest human being on earth, the Prophet Muhammad, peace and blessings of Allah be upon him, did not enter into Dar un-Nadwah, which is the legislative and voting council of the Quraish in Makkah (but we do know that Shaitan did, as this is his territory).³⁴ This was not done by him before receiving revelation, during or after. This simply was not done. He did not enter into an idolatrous institution to change it from the inside. He destroyed it. He did not capitulate with it. He changed them. There was no reconciliation with idolatry. It was uprooted.³⁵

As it is understood that this religion is idolatry, every human being on the Day of Resurrection will be judged according to what he believed and why. Someone may choose to be involved with the religion of democracy if he or she chooses, but one may not convert to such a religion and then still remain a Muslim, any more than one may become a Jain and say that they are also a Christian.³⁶ Both religions are distinct, each one worshipping a deity. Only

³⁴ Please see Ibn Hisham in his *As-Sirat un-Nabawiyyah*, vol. 2, pp.88-90, Ibn `Abbas, may Allah be pleased with him, was quoted as saying: “When the idol worshippers of Makkah gathered together, they entered into the Dar an-Nadwah so they could hold counsel about the Messenger of Allah, peace and blessings of Allah be upon him, and decide what action to take. This took place in the daytime as it was their custom, and the day on which they gathered was known as the Day of Mercy. Iblis came to them in the form of a noble looking old man wearing thick clothes. He waited by the door of the building and when they saw him waiting, they asked, ‘Who is waiting at the door? Who is the shaykh?’ He replied, ‘It is a shaykh from the people of Najd.’” This figure was later identified as having been Shaitan or Iblis himself, who came into the parliament an-Nadwah and directed their affairs, assisting others in their attempt to destroy Islam.

It should also be remembered that this same figure also appeared during the time when the Prophet, peace and blessings of Allah be upon him, was putting stone back into the base of the Ka`bah after arbitrating a matter. This Najdi shaykh figure interfered and objected, as he believed the Quraish and their arbitration to be better. Please see *As-Sirat un-Nabawiyyah*, vol.2, pp.88-90 for the details of both events in the main body of the text, and also the historical footnote at the bottom.

³⁵ The words of the Prophet Muhammad, peace and blessings of Allah be upon him, to the Quraish were most telling. He came to them one day and told them, “**Do you not hear? As far as myself, by the One in whose power is my life, I have come to destroy you.**” Cf. Imam Ibn Hisham in his *As-sirat un-Nabawiyyah*, vol.1, pp.258-259. By Examining history, we can find that all the Quraish were not destroyed, so he was not referring to this at all. Rather he was referring to the system, their leadership and the idolatry prominent at the time.

³⁶ This will obviously bring a question in the mind of some believers. If this is the case, then how can we change some of the evil that we see around us without getting involved in the governance that the unbelievers have in their system. The answer to this is from three ways:

- a. Believers should be working at the grassroots level as an autonomous entity. This would mean that although living within the particular country in question, they would have their own schools, hospitals, seminaries and so forth, which are financially independent from the government and can teach creed independently. This was the case when the Muslims came to Madinah. The Messenger of Allah, peace and blessings of Allah be upon him, was autonomous with his believers, not working in conjunction with the Children of Israel. He was outside of their jurisdiction. Once this

one religion could be correct and negotiation and reconciliation between the god of democracy and the Lord of All Creation is not tenable simply due to the utterly irreconcilable differences between the two. We ask Allah to favour us and to make us among those who follow Him and to shun idolatry in all of its' forms.

Brother in Islam,

Abu Ja`far al-Hanbali

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- is understood, opening a hospital does not require government assistance or help, but the pooling of resources and believers who are living autonomously and care enough to gather together. The Masons have Shriners Hospital, the Children of Israel have Cedar Sinai (where to the writer's chagrin his grandmother had to be treated as the Muslim leadership in his area were so pathetically inept they did not have the wherewithal to do so) but the Muslims (1 in 4 people on earth is a believer) do not possess one with all their resources, doctors and professionals.
- b. They will need to emigrate to a place where they can practice their religion, laws and live by them successfully. The Muslims underwent trials in Makkah until they were given permission to go to Ethiopia and then finally Madinah.
 - c. The Muslims would need to have governance over an area after having seized it. Again, this is the providence of senior scholars to command, establish and ratify, not merely laymen sitting in an office block or street corner plotting world domination.