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METHODOLOGIES OF KHILAFAH RENAISSANCE MOVEMENTS

[COMPARATIVE STUDY OF TANZEEM E ISLAMI & TEHREEK- E-
AZMAT E ISLAM]

☆ Dr. Ahmad Saeed Rashid

☆☆ Syed Faiz ul Hasan Hamdani

ABSTRACT

Allah Almighty created human beings and gave him the task to establish His supremacy on the whole globe. After the departure of the last Prophet ﷺ, Muslim Ummah stood responsible for Divine task. The process continued till the fall of Ottoman caliphate. Though it was extremely weakened due to internal distortions, still there was an institution that could reunite the Muslims. Its fall in 1924 was a great shock for them. Ummah was further divided into separate states having individual geographical identities. Secular thoughts were implanted into the brains of the Muslims to keep them away from their ideology. Currently, some sections of Ummah are there which feel irritation in this situation and call for the renaissance of Khilafah (Caliphate). Pakistan came into existence in the name of Islam. However, both the Islamic & secular movements are spreading their ideologies. Among the Islamic movements, Tanzeem-e- Islami & Tehreek-e- Azmat-e-Islam are significant which are striving for renaissance of Khilafah. Research about the methodologies of these movements is requirement of the time. Although their thoughts and methodologies differ from each other to some extent but their goal is the same. A comparative study of the methodologies of these movements has been done in this article.

Key Words: Khilafah Renaissance, Movements, Tanzeem-e-Islami, Tehreek-e- Azmat-e- Islam

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INTRODUCTION:

Being the last Prophet of Allah, the Holy Prophet ﷺ established an Ideal system of life based upon the Divine guidance. The Sahaba ؓ were much conscious about protection of that system. So the Guided Caliphate remained established and expanding till 30 years. After that a gradual decline started and actual spirit of khilafah was lost. Penetration of imperialism gradually started. However the institution of khilafah was present due to which external enemies didn't dare to attack. A time came when the last Caliph of Muslims was deposed by external conspiracy. From that time until now the Muslims of the world are headless.

Many movements for the Khilafah renaissance are working in the world including Pakistan. Tanzeem e Islami and Tehreek e Azmat e Islam belong to Pakistan and have a common view point that the Holy Prophet ﷺ was sent for the dominancy of Islam. So the government must be based on Islamic ideology and it must execute the system of Khilafah. These movements have a great conflict with the secular views. Secularism claims that the religion is private matter of a man and has nothing to do with the collective life. By introducing concept of khilafah and its renaissance the methodologies of the above said movements for Khilafah Renaissance have been discussed in detail.

CONCEPT OF KHILAFAH:

“The substance of the word “khilafah (خِلاَفَة)” is “حَلَف” (خ،ل،ف) which means to be successor or to come after and the successor is called “Khalifah (خَلِيفَة)”.

Imam Raghīb Asfahani رحمه الله (502 A.H) says:

“Al khalifah is the proxy of other in his absence or death or being retired or to grant honor to the successor(Khalifah) and due to this last reason Allah grants Khilafah to his obedient slaves on the earth”⁽¹⁾

This substance is narrated in the Holy Quran in different meanings as appear in these verses of Holy Quran.

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ﴾

1 Asfahani, Hussain Bin Muhammad, Raghīb,(2009), Mufradat Fi Ghareeb al Quran, Dar ul Qalam, Beirut,Lebanon.P:294

“And remember when He appointed you as successors of the people of Nooh”⁽²⁾

﴿وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي﴾

“And Moosa said to his brother Haroon: Replace me among my people”⁽³⁾

﴿يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ﴾

“O Daud, Undoubtedly, We have made you a vicegerent in the earth”⁽⁴⁾

It is important to understand that the actual ruler of the universe is Almighty Allah only. For his representation on the earth, He created human beings. So the basic duty of khalifah is to act upon the orders of the Lord according to His instructions. When Allah decided to create mankind, He told his decision to the angels in these words.

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

“I am about to place a vice in the earth...”⁽⁵⁾

Although the whole mankind was created for khalifah but among them only obedient persons are practically His representatives. No disobedient may claim it. The Prophets ﷺ were directly Khalifas (Representatives) of Allah due to the revelation. After the departure of the last Prophet Hazrat Muhammad ﷺ, no one can claim it directly. However we can say that as a whole the Muslim Ummah has right of Khilafah on the earth but for the administrative purposes the persons of the Ummah handover their potential authority to the selected one which is called Caliph of Ummah.

Shah Wali Allah رحمه الله (1762) defines caliphate in a very comprehensive way.

“Caliphate is the state which is practically met for the establishment of religion by the renaissance of Religious knowledge and establishment of pillars of Islam and rise of Jihad and its relevants in arranging the troops, duty of Jihad and the distribution of war booty gained and establishment of justice and Hudood and removal of cruelty and ordering goods and forbidding sins, performing the representation of The Prophet ﷺ”⁽⁶⁾

2 Al Aaraf, 7/69

3 Al Aaraf, 7/142

4 Saad, 38/26

5 Al Baqarah, 2/30

6 Dehlvi, Shah Wali Allah, (1967), Izala al Khafa an Khilafah al Khulafa, Sohail Academy Lahore, Pakistan, P:9

It clears the concept of caliphate and the responsibilities of a Caliph. We can derive result from above discussion that caliphate is the collective system of government in which a person (Caliph) makes it sure to act upon all the guidance of Deen (Religion) at the individual and collective levels and makes an environment which is the best feasible for the people to follow the instructions of Allah and the Holy Prophet ﷺ.

The establishment of Khilafah is firstly the duty of the thinkers and scholars of the Ummah and if they don't perform it, then it is the collective duty of Ummah. The Quran tells the purpose of Prophet hood of the Holy Prophet Hazrat Muhammad ﷺ.

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

“He who sent His Apostle with the guidance and the true way to raise it above all faiths, however the idolaters may dislike it”⁽⁷⁾

It may be seen that the implementation of a complete code of life (Deen) and its dominancy over the all existing codes of life was the purpose for which Allah sent the Holy Prophet ﷺ. Further the Quran guides.

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

“Those who do not judge by God's revelations are Infidels indeed.”⁽⁸⁾

This is very clear that if system of the government is not running according to the orders of Allah, then it is not acceptable. Its change is compulsory. The Holy Prophet ﷺ declared an Imam (Caliph) to be a shield for the Muslims (9). It clears the importance of existence of a Caliph. According to a Hadith, listening and obeying to a Caliph is necessary for a Muslim in all the matters he likes or dislikes until he is ordered for a sin.⁽¹⁰⁾

From these Ahadith, a clear concept builds up for the existence of caliph and Caliphate system.

KHILAFAH RENAISSANCE :

Khilafah renaissance means re establishment of Caliphate system .The Quran and Hadith greet about it. Allah says in Quran.

7 Al Saff, 61/ 9

8 Al Maaidah, 5/44

9 Abu Dawood, Suleman Bin Ash'at,(2009),Al Sunan, Dar al Risalah al-Alamiya,Beirut,vol:4, P:386, # 2757

10 Bukhari, Muhammad Bin Ismail,(1422 A.H), Al-Sahih,Dar Taoq al Nijat, Beirut,vol:9, p:63, # 7144

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ...﴾⁽¹¹⁾

In explanation of this Ayah Allama Tabri writes:

“Allah says that it is His promise to those who believed in Allah and His Prophet and performed good deeds within the circle of Awamir and Nawahi (Orders & forbidden) that He will inherit them the land of idolaters in Arab and Ajam (Non Arab) and make them rulers as He did this with Bani Israel when inherited them Syria after killing the cruels.”⁽¹²⁾

In the Tafseer (Explanation) of same Ayah Allama Mawardi رحمه الله (972 A.H) says:

“There are two sayings about it, Firstly near Naqash, It is the promise of land of Makkah because Muhajireen asked Allah for that and secondly near Eisa, the land of Arab and Ajam (Non-Arab)”⁽¹³⁾

In this Ayah an open promise of Khilafah (Ruling power) to the Muslims performing good deeds is done. Firstly it happened in the life of the Holy Prophet ﷺ and that continued in Guided Caliphate and it will occur again by the hands of Muslims performing their collective duties.

In different Ahadith the Holy Prophet ﷺ greeted Ummah that Khilafah will be re-established before the end of the world.

Hazrat Huzaifah ؓ narrated a long Hadith in which the Holy Prophet ﷺ told him five Periods in which second and fifth periods are of Khilafah on the pattern of Nubuawah.(14). This Hadith greets us about the renaissance of Khilafah. According to a Hadith, Allah showed the Holy Prophet ﷺ easts and wests of the earth and Government of Ummah will be established on all these parts.⁽¹⁵⁾ This Hadith also greets about the establishment of global Caliphate system. Hazrat Miqdad ؓ narrated a Hadith according to which the kalma of Islam will be entered in all houses on the face of the earth.⁽¹⁶⁾

11 Al Noor, 24/55

12 Tabri, Muhammad bin Jareer,(2000), Jami ul Bayan Fi Taweel al Quran, Mosasa al Risalah,Beirut,Lebanon,Vol: 9, P:158-159

13 Mawardi, Ali Bin Habeeb,(1982),Al-Nukat Wa-al-yun, Maktaba Maqhavi, Kuwait,Vol:3, P:139

14 Al- Shaibani,Ahmad Bin Muhammad,(2001).Al Musnad,Mosasa al-Risalah, Beirut,Lebanon,vol:30,p:355, #18406

15 Qasheeri, Muslim Bin Hajjaj.Al-Saheh,Dar Ahya ul-Turas-ul-Arabi, Beirut,Lebanon,vol:4,p:2215, #2889

16 Muhammad Bin Habban,(1998),Al-Saheh, Mosasa al-Risalah, Beirut, Lebanon,vol:15,p:93, # 6699

METHODOLOGY OF TANZEEM E ISLAMI INTRODUCTION:

Tanzeem e Islami is a revolutionary and non secular party which wants to implement Khilafah system in Pakistan firstly and in the whole world finally. The founder of Tanzeem e Islami was Dr. Israr Ahmad (1932-2010) a well-known Islamic scholar of Pakistan. He was professionally a medicine doctor and left practice around age of 40 years due to extra ordinary religious activities. He had a close relation with Maulana Maududi (1903-1979). When Jamat e Islami decided to take part in election politics, he left him and founded Tanzeem e Islami with pure revolutionary thoughts. Around 1991 he founded Tehreek e khilafat for the Renaissance of Khilafah in Pakistan which was basically a movement of Tanzeem e Islami. Now Tanzeem e Islami is itself working for Khilafa renaissance. Hafiz Akif Saeed son of Dr. Israr Ahmad was elected as Ameer of Tanzeem in 2000 and he resigned from leadership due to illness in 2020. Currently Mr. Shuja ul Deen Sheikh is serving as Ameer e Tanzeem.

METHODOLOGY:

Tanzeem e Islami believes that Khilafah renaissance is possible only by an Islamic revolution. For this purpose Tanzeem doesn't accept the current electoral system of Pakistan. According to Dr. Israr Ahmad, the current system can not be changed by elections. Dr. Israr Ahmad claims that his revolutionary thought is derived from the Seerah (Life) of the Holy Prophet ﷺ. Near him, Hijra to Madina was a big turning point by which a safe place for the Muslims became available. In his view, the Islamic State of Madina was founded after Hijra but was not established immediately. The establishment of state and completion of revolution in Arab took place at the time of conquest of Makkah. He says:

“The terminology of government and state which is known in today's world was established in Arabian peninsula at the time of conquest of Makkah”⁽¹⁷⁾

For Khilafah renaissance, he divides the revolutionary methodology into six steps.

1) DAWAH

Tanzeem e Islami considers Dawah (Call) to be the first step of revolutionary process. Dr. Israr Ahmad says.

“The first step of this revolutionary process is Dawah of Eeman (Faith) by Quran”⁽¹⁸⁾

17 Israr Ahmad, Dr.(2000), Islam kay Inqilabi Fikr ki Tajdeed o Tameel Aur Us Sey Inharaf ki Rahain, Maktaba Anjuman Khuddam ul Quran, Lahore, P:82

18 Israr Ahmad, Dr.(2001), Khutbat e Khilafat, Markazi Anjuman Khuddam ul Quran, Lahore, P:25

Tanzeem focuses to get Eeman with full consciousness instead of just legal faith. For this purpose only Quran is the basic source considered. In the importance of Eeman Dr. Israr Ahmad says:

“It is clear that there is always a philosophical base of every system. The philosophical base of Islam is Eeman but majority of us are deprived of it. We are Muslims because we were born in Muslim families. This is just an inherited faith”⁽¹⁹⁾

2) MAKING JAMA’AT

Second step is making a jama’at (organization) consisting of the persons which have gotten Eeman by the Quran and having same ideology. Dr. Israr Ahmad says.

“The people who have implemented Allah’s Deen upon their own personalities by crossing the stage of Tazkia can do nothing until they are not tied in a strong organization”⁽²⁰⁾

The base of Tanzeem e Islami is kept on Bay’ah of Sama o Ta’at (Agreement to Listen and obey) to struggle for Khilafah. Dr. Israr Ahmad Writes.

“A revolutionary party, by its nature, requires extraordinary discipline and internal cohesion. This can only be achieved if the party is organized on the basis of Bay’ah.”⁽²¹⁾

Dr. Israr Ahmad had a firm faith that jama’at must be based on the basis of Bay’ah.

3) TARBIYAH

Tarbiyah (training) is the third step. The jama’at must be trained in a revolutionary way to bear the hardships and cross the obstacles. Dr. Israr Ahmad explains the four steps of Tarbiyah with reference to the revolution taken by the Holy Prophet ﷺ.

“First is that the revolutionary thought must be remembered. Secondly Sama o Ta’at, thirdly to expend all things in the way of Allah and fourthly spiritual Tarbiyah by Quran”⁽²²⁾

Near him, after this type of Tarbiyah four qualities are produced.

1. Hard heart for non Muslims and soft heart for believers.
2. Taste for worship.
3. Aim for Jihad and will for Shahadat (Martyrdom).

19 Ibid, p:176

20 Israr Ahmad, Dr, Khutbat e Khilafat, P:180

21 Israr Ahmad, Dr,(2001), bay’ah, Markazi Anjuman Khuddam ul Quran, Lahore, p:35

22 Israr Ahmad, Dr, (2008), Rasool e Inqilab ka Tareeq e Inqalab, Markazi Anjuman Khuddam ul Quran, Lahore, P:38

4. Carelessness from all types of reproach.

4) JUST PATIENCE

Now the trained persons will have to face hurdles with patience. Dr. Israr writes: “In this period, first step will be to be punished but be strict in your view and don’t resist by hand. If jama’at becomes violent at this stage then the current system holders will get an ethical justification”⁽²³⁾

Dr. Israr Ahmad writes about the hurdles in revolutionary process.

“There may be such situation that your body is cut into pieces, but you will have to bear it. There must be no revolt from your side even in extreme cruelty.”

So at this step all pains have to be born with patience.

5) CHALLENGE

In the view of Tanzeem, Challenge is a compulsory step. No system will be changed without challenging it. It is the first step of conflict. Dr. Israr Ahmad says:

“All the human history is evident of this reality that no system is changed without conflict.”

When a revolutionary party have made some significant number of members and gotten the compassion of the normal public, then system is challenged. Dr. Israr Ahmad Writes about the time of challenge.

“In the period of the Holy Prophet ﷺ, the decision to move in this step was from Allah but now the leadership of Tanzeem will decide and chance of mistake is there.”⁽²⁴⁾

Near him the decision for this step is totally based on the leader of the movement by the way of Ijtihad (Deliberation).

6) ARMED CONFLICT

This is the last phase for a revolution. Dr. Israr Ahmad writes about this step with reference to Seerah.

“Sixth step of armed conflict in the revolutionary struggle of the Holy Prophet ﷺ started from Ghazwa e Badar which continued till six years.”⁽²⁵⁾

23 Israr Ahmad, Dr,(2008), manhaj e Inqilab e Nabavi, Tanzeem e Islami, Lahore,P:19

24 Israr Ahmad, Dr, Rasool e Inqilab ka Tareeq e Inqilab, P:40

25 Ibid, P:53

He says that there was conflict between Muslims and non Muslims. In the case of Pakistan, the revolutionary party and Government both are Muslims. So no fight is possible. He writes.

“In this condition there is only one way that a well-organized movement should come ahead and pressurize the Government and must be prepared for death. This will be the one way war. We will say him to fire on us but we will not allow to run the current system.”⁽²⁶⁾

Near Dr. Israr this is the only way for khilafah renaissance because at the pressure of such organized and faithful movement the Govt. will be forced to listen the demands and change the system.

METHODOLOGY OF TEHREEK E AZMAT E ISLAM

Introduction:

Tehreek e Azmat e Islam is also a revolutionary movement which is trying to implement khilafah in Pakistan and the whole world. The founder of Tehreek e Azmat e Islam was Chaudhry Rahmat Ali (1932-2018). He was a Government servant. After his resignation from job in 1991, different parties tried to approach him and make them member but he didn't join any party and tried to make a huge joint forum of nine parties including Tanzeem e Islami. This forum couldn't be successful and he made his own Jama'at named "Tehreek e Khilafat". When General Zaheer ul Islam Abbasi (1943-2009) was released from jail, he met Rahmat Ali and aimed to move further together. Ch. Rahmat Ali handed over the leadership to him and new name of Jama'at was kept "Tehreek e Azmat e Islam". When general Abbasi died then Ch. Rahmat Ali was again elected as Ameer. After Death of Ch. Rahmat Ali Dr. Najam ud Deen is serving as Ameer. This organization wants to make global Caliphate structure.

METHODOLOGY:

This movement considers current electoral system of Pakistan to be secular. Ch. Rahmat Ali claims that the Islamic State of Madina was established immediately after Hijrah to Madina. He interprets the establishment of State of Madina to be the establishment of Khilafah. He considers Madni tenure as the period of continuation and extension of Khilafah and completion of revolution. Chaudhry Rahmat Ali says.

“Tenure of Khilafah establishment...that completed at Makkah without any practical move, tenure of permanence of Khilafah...In this period the

leaders of Quraish were taken out in such a way that they couldn't return”⁽²⁷⁾

He also says:

“Dominancy of Islam is the second phase that will come only if the Khilafah is established”⁽²⁸⁾

So he believes that Khilafah establishment is the first step to dominate Islam. He divides his methodology for Khilafah renaissance into five steps.

1) Making Jama’at

Near Ch. Rahmat Ali, It is essential to make a Jama’at for this purpose because the Holy Prophet ﷺ also made a Jama’at for revolution.

2) Dawah without torture

Tehreek believes in peaceful Dawah without torturing anyone. Ch. Rahmat Ali writes:

“In Makki tenure of Prophet hood or establishment of khilafah no Muslim even abused any non-Muslim”⁽²⁹⁾

Further he explains the Jihad:

“The Jihad done in Makki tenure was only by heart or by tongue. Fight took place against the other states when an Islamic state was established at Madina”⁽³⁰⁾

3) Avoiding the Corrupt System

Ch. Rahmat Ali asks that every member of Tehreek must avoid corrupt system. He writes.

“The callers towards right should themselves avoid up to maximum extent from being part of corrupt system”⁽³¹⁾

Ch. Rahmat Ali focuses on purification of a man firstly.

“Khilafah is established in a person firstly and in society secondly”⁽³²⁾

He also interprets Hijrah to Madina as the final step to boycott the corrupt system.

27 Rahmat Ali, Chaudhry, (2007), Kitab e khilafat, Islamic Publications, Lahore, P:79

28 Ibid, P:95

29 Ibid, P:71

30 Ibid, P:72

31 Ibid, P:73

32 Ibid

“Remember that in fact Hijrah is the final and extreme stage to boycott the implemented corrupt system. Islamic revolution doesn’t occur by ballot or bullet. It only occurs by Dawah for good and avoiding wrong”⁽³³⁾

4) Gaining Allah’s help by Patience:

It means that when the persons of Tehreek will be patient and bear all the cruelties of society and the Government, Allah’s help will come automatically. For revolution they don’t have to take step. He writes

“The stage of مَتَى نَصْرُ and زُلْزُلًا may not come without إِنَّ نَصْرَ اللَّهِ قَرِيبٌ”⁽³⁴⁾

He explains the result of Hijrah:

“When the slaves of Allah were deprived of their homes Due to saying that Allah is our Lord, then help from Allah couldn’t stop. It was showered like rain. Apparently Hijrah was a sad event but it was the greeting of revolution.”⁽³⁵⁾

5) Implementation of Quranic System

When Allah’s help will come in reward of patience, then Muslims will get settled and khilafah will be established. Ch. Rahmat Ali writes.

“When wrong system gets paralyzed and control comes in hands of true Muslims, then second phase starts which is called extension of Khilafah. At this stage election by the Islamic way are necessary.”⁽³⁶⁾

As for as the Qital (Fight) is concerned, in his opinion, that will be done to defend and extend khilafah, there is no need of fight to establish Khilafah.

Conclusion:

The research elaborates that in the methodologies of the both movements, the phases of Dawah, Making Jama’at, Patience and Tarbiyah are same but at the last step Tanzeem e Islami says that challenging the corrupt system is necessary but near Tehreek e Azmat-e-Islam, no need of practical Challenge or revolt is required. Khilafah will be established as a reward of patience and the Country will be revolutionized. The final step is very important due to which both movements are working separately.

Actually in current scenario, it is not possible for a single person to give accurate methodology to establish Khilafah. It is the duty of the Muslim scholars to be united and

33 Rahmat Ali, Chaudhry, Kitab e khilafat, P:74

34 Ibid, P:78

35 Ibid, P:78

36 Ibid, P:81

think over the matter and guide Ummah in the light of Quran and Sunnah to make further policy.



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