Islam must rally all determination and effort from its followers, and drive hope and confidence into them so that they may be able to face the vicious challenge which confronts them: the challenge of tribalism and sectarianism in the name of nationalism, the challenge of atheism in the name of socialism and social justice and the challenge of imperialism in the name of knowledge and civilization.

"Victory cometh only from Allah."
(Qurān: 3:126 and 8:10)

CHAPTER SIX

ADMINISTRATIVE RELATIONSHIPS BETWEEN THE DA'WAH AND THE DĀ'IYAH

Although the Islamic movement in the present age has given a great deal of its attention to the aspects of ideology, religious guidance and spiritual development, it has nevertheless neglected the aspect of organisation and administration, in spite of the face that this aspect is the equivalent of its central nervous system.

If there are any reasons for the cohesiveness of the Da'wah in the absence of a sound organisational structure, then the credit for that goes to the ideology firstly, then to the concept of brotherhood. This is the only thing which keeps the believers united and ties them to their Da'wah.

The purpose of calling for strong organisation between the Da'wah and the Du'āt is not that we should get rid of the ties of ideology and brotherhood. But every relationship must have limits, otherwise the balance between things would be upset and the Da'wah would be beset by a host of crises and contradictions in everyone of its sectors – in fact, in every step that it takes.

The relationship between the Da'wah and the Dā'iyah should be clear from the first day. He should know his duties, his relationship with the Da'wah, his role in the movement, his responsibilities in the work and other things like that, which define his position and tasks.

Here I shall discuss some of the basic principles on which the administrative relationship between the Da'wah and the Dā'iyah should stand.

(1) Obedience

This is one of the basic needs of organisation in any movement. No movement can attain the desired structural level as long as obedience has not reached its highest peak.

The concept of obedience – its strength and extent – is derived from the ideological and logislative roots of the faith. The obedience of a Muslim brother to his leadership emphasized his obedience to the commands of Allah since leadership in Islam is the executive authority whose duty it is to apply the laws of Islam, or strives and prepares the way for an Islamic system under which the laws will be applied (the latter objective is the one held by the Islamic movement in the present stage). This, of cource, is an order from Allah, thus a Muslim's obedience to leadership means that he is obeying Allah and his disobedience to it means that he is disobeying Allah. It is for this reason that the Qurān urged the believers to obey leadership:

> "O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority."
>
> (Qurān 4:59)

The prophet himself expressed it in this way: "Whoever obeys me obeys Allah, and whoever disobeyes me disobeys Allah, and whoever obeys the leader obeys me, and whoever disobeys the leader disobeys me."[10]

Obedience to Whom?

A Muslim must prepare himself to obey the leadership, whoever the leader may be, as long as his leadership is constitutional. It is not a characteristic of obedience in Islam that it should be restricted to some individuals apart from others. Likewise, it should not be subjects to personal desires and tastes. The prophet's saying is evidence enough of this: "Hear and obey even if an Abyssinian slave whose head is like a raisin is made your leader."[11]

Here is Khalid ibn Al-Wālid, may Allah be pleased with him. When the Caliph's letter came to him dismissing him from leadership of the army and putting Abu 'Ubaydah ibn Al-Jarrāh in his stead he obeyed and said: "By Allah, if the Caliph made a woman leader above me I will hear and obey."

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10 Narrated by Al-Bukhāri and Muslim
11 Narrated by Al-Bukhāri and Muslim

When is Disobedience Necessary?

Just as Islam made obedience to leadership compulsory as long as it is upright, it also relieved the individual, or rather, made it compulsory on him to disobey of the leadership is otherwise. The prophet said: "The Muslim person must hear and obey in what he likes and dislikes, excepting if he is ordered to commit a sin. In that case there can be no hearing or obeying."[12]

'Alī said: "The messenger of Allah sent a scouting party and placed one of the Ansār in the lead. He ordered them to hear and obey but they soon caused their leader ro get angry. He ordered them to gather wood and light it. Then he said: "Didn't the prophet tell you to hear and obey me?" They said yes. So he ordered them to enter the fire. They looked at each other and said: "We fled to the messenger of Allah away from the fire." They refused to enter until his anger cooled down and the fire was put out. When they returned they told the prophet what had happened. He said: "If they had entered it they would never have come out again. There can be no obedience in disobedience to Allah. Obedience is only in those things which are good."

Train Yourselves to Obey

The Muslim brother must accustom himself and force himself to obey the leadership. He should

12 Narrated by Al-Bukhārī and Muslim

not allow any room for Satan to whisper into him and make him feel too haughty to obey. Haughty personalities are near impossible to lead or tame.

Haughtiness is a chronic, back-breaking disease. It is a door for Satan to enter into one's heart. Obedience and submission are rejected by haughty people and difficult for those who have pride in their hearts.

There was Jabalah ibn Al-Ayham, whose pride refused to accept the order of 'Umar, Caliph of the Muslims, and he left Islam and became Christian: he preferred error to guidance. Abu 'Umar Ash-Shaybānī said: "When Jabalah ibn Al-Ayham accepted Islam he was a King of the tribe of Jafnah. He wrote to 'Umar asking permission to appear before him and 'Umar granted him permission. He approached Medina with 500 of his relatives and this pleased 'Umar. The people came out to great him and when he reached 'Umar he was welcomed and treated kindly and 'Umar seated him next to himself. Later, 'Umar wanted to perform Hajj and so Jabalah went with him. While he was circumambulating the Kaaba, a man of the Fazarah tribe tread on his garment and it loosened. Jabalah raised his hand and smashed the man's nose. The man appealed to 'Umar, who sent for Jabalah and said:

"What happened?"

"O Commander of the faithful, he deliberately stepped on my gown to loosen it and if not for

the sanctity of the Kaaba I would have struck his head off with my sword."

"You have admitted (your act). So you'll either make it up with the man or I'll ask him to retaliate."

"What will you do to me?"

"I'll order him to smash your nose as you did his."

"How can you do that, O Commander of the faithful, while he is a commander and I am a King?"

"Islam brought you two together. You are no better than him except in piety and forgiveness. Forget that. If you do not make it up with him I'll have him take revenge on you."

"Then I'll become a Christian."

"If you become Christian I'll cut your head off. You have accepted Islam and if you apostasize I'll kill you."

When Jabalah saw determination in 'Umar's face he said:

"I'll look into this matter tonight."

When everybody slept away Jabalah left with his horses and fled to Syria and from there to Constantinople, where he became a Christian.[13]

13 From Al-Aghani and Futuh Al-Buldan.

(2) Responsibility

Responsibility in Islam is a two-sided coin. There is the "personal" responsibility, which is due to one's self, including the private tasks that one has to perform, and there is the "public" responsibility, which one has toward the people, the society and the world at large.

With this two-fold understanding of responsibility in mind, I would like to discuss with my fellow Du'āt what are, their major responsibilities – their private and public responsibilities, their responsibilities as individuals and groups, and their movement responsibilities resulting from this.

The Du'āt are primarily "trustees" of themselves and they should prepare themselves over a period of time to be up to the level of bearing the burdens which await them:

"And a soul and Him Who perfected it
"And inspired it (with conscience of) what is wrong for it and what is right for it."
"He is indeed successful who causeth it to grow
"And he is indeed a failure who stunteth it."
(Qurān 91:7-10)

But they are also guardians of this society by reason of the role of vicegerency and responsibility with which they entrusted.

"Thus We have appointed you a middle nation, that ye might be witnesses against mankind,

and that the messenger might be a witness against you."

(Qurān 2:143)

"Whoever goes to bed without being concerned of the affairs of the Muslims is not one of them."

(Hadith)

These are tremendous responsibilities which the mountains find difficult to bear and they therefore require great effort and costly sacrifice.

Personal Feeling of Responsibility

For the Dā'iyah to rise to the level of the internal and external fight being waged on Islam his faith must be stauncher than the solid mountains, his understanding must be deeper than the seven seas and his patience must be stronger than the violent storms. He must develop a personal feeling of responsibility for Islamic work and total preparedness to respond to the needs of this responsibility. He should not wait on an assignment from the movement to fulfill his duties. Deep within him he must have that feeling that these are God-given responsibilities.

He must feel himself responsible for Islam even though he may not be a member of a group or a soldier in a movement. His only thought should be that he is a Muslim and this should be sufficient to make him feel that he has a responsibility toward Islam.

The Islamic movement of today is in dire need of those elements in whom there is a burning sense of duty and who never stop thinking of this religion of Islam and their contribution to it for a single second of the day or night.

Thus was the feeling of the first generation of Muslims towards Islam. It was their only preoccupation under all circumstances and conditions. It was the pivot of their life and thought in the hour of hardship and in the hour of ease.

Said Zaid ibn Thābit: "The messnger of Allah sent me on the day of Uḥud to seek for Sa'd ibn Ar-Rabi'. He said to me, 'if you see him convey him my salaams and tell him that the messenger of Allah asks how he feels'. So I began searching among the dead until I came upon him near dying. He had seventy wounds, some by spear, some by sword and some by arrow. I said, 'O Sa'd, the messenger of Allah sends you his salaams and asks you how do you feel.' Sa'd replied, 'Peace be on the messenger of Allah. Tell him that I am smelling the fragrance of Paradise. And tell my people, the Ansār, there will be no excuse for them before Allah if they allow (the enemy) to get to the prophet while they still have eyes to see'. He died immediately after that.

Movement Responsibility

When we take a look at movement responsibility we are able to say that it would have no effect in the life of a brother if he first does not have any personal feeling of responsibility.

Those elements who are not stirred by a natural personal feeling and do not sense the call of Allah, then can never be influenced by responsibilities handed down to them by the movement or by human beings. The dependence of the Da'wah on this sort of people can subject it to continuous relapses and setbacks, and hence, throw a lot of its potentials away to the wind.

Now, if a personal feeling of responsibility is a basic quality and characteristic of the Islamic personality of the Dā'iyah, then likewise, strict adherence to movement responsibility is a basic factor "in the essence of organisational relationships between the Da'wah and the Dā'iyah."

The Dā'iyah must therefore adjust himself to all activities that are placed on his shoulders and be prepared to execute all missions aasigned to him within the limits of the obedience previously discussed.

At this point an incident comes to mind, which shows the level of organisational discipline which the Islamic movement of the prophetic era had reached and the degree of adherence to movement responsibility it had attained.

Jābir ibn 'Abdullah said: "We went out with the messenger of Allah in the battle of Dhāt Ar-Riqā'. The messenger of Allah stopped at a place and said, 'Who will guard us tonight?' A Muhājirī and an Ansāri got up. They were 'Ammār ibn Yasīr and 'Ubādah ibn Bishr. When they reached the mouth of the valley the Ansārī said to the Muhājirī:

'Which part of the night would you like me to take care of for you? The first half or the last half?' The Muhājirī said, 'Take the first shift.' The Muhājirī lay down and slept. The Ansārī stood up and prayed. An idolater approach and when he saw the man praying he shot with an arrow. 'Ubādah pulled it out and remained standing. The idolater shot another arrow and 'Ubādah pulled it out and continued praying. The man shot him a third time and he pulled it out, then he made rukū' and sijdah, then he awoke his companion. He said, 'Sit up, I've been hit.' 'Ammār jumped up and when the idolater saw him he ran away. When 'Ammār saw the blood he said, 'Subhān Allah! Why didn't you wake me up at the first shot?' The Ansārī said, 'I was reciting a Sūrah and I did not want to break it off until I reached the end. But when he continued to shoot me I completed the prayer and awoke you up. By Allah, if it wasn't for a breach which the messenger of Allah ordered me to protect, my breath would have been cut off before I stopped the Sūrah or completed it.'"[14]

Every Dā'iyah has a breach to protect, and is faced with some responsibility or the other in Islam. He should not be caught from in front and it is necessary for him to remain firm in that position of his until he meets Allah in the same position, thus gaining the blessing and reward of the steadfast fighters.

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14 Ibn Hishām