

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

Answer to Question

Is carrying the Dawah an Obligation of Sufficiency or an Individual Obligation?

To: Abdulrahman Al-May

(Translated)

Question:

Asalaamu Alaiykum Warahmatullahi Wabarakatuhu

May Allah reward you on our behalf with all the best and may Allah grant Islam and Muslims the victory, by your hands.

My question is: Is carrying the Dawah an obligation of sufficiency or an individual obligation? Does carrying the Dawah with the group is similar to carrying the Dawah as an individual?

May Allah send His blessing upon you

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatu

1- Working to establish the Khilafah (Caliphate) is an obligation until it is established. Working to resume the Islamic way of life is an obligation until it is resumed. Working for it can only be by a group; the presence of a Muslim in a group that works to resume the Islamic way of life is an obligation, but it is an obligation of sufficiency and it is not waived from the able *Mukallaf* (person assigned by Allah) until the Islamic way life is resumed by the establishment of the Khilafah.

2- Why is it an obligation? It is due to the Allah's (swt) saying: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful”** [Aal-i-Imran: 104].

It was stated in the book “Kitab ul Ta’reef” regarding the tafseer of this verse:

[...Allah has commanded the Muslims in this verse that they form a structured group that does two deeds:

The first: the call to the Khair (good), i.e. the call to Islam.

The second: enjoining good and forbidding evil.

This command to establish a structured group is just for the sake of request, but I found evidence indicating that it is a definite request. The work that the verse specified for this structured group to do - from calling to Islam, enjoining what is good and forbidding what is evil - is an obligation on Muslims to do, as is proven in many verses and Hadiths that indicate this, the Prophet (saw) said: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ» **“By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you.”** [Narrated by Ahmad] So that is an indication (Qareena) of the request being a definite one, which makes the command an obligation...] **End**

3- As for why it is an obligation of sufficiency, because the verse states the word (منكم) (from amongst you)), therefore the obligation in this case is of sufficiency, i.e. a structured group from amongst you that calls to Islam (calling to good), and it is made known by the

addition of the Arabic letters *alif* and *lam* to the word, so it is general, that is, referring to Islam as a whole, and at the top of this is its state.

4- As for the reality of the obligation of sufficiency...

a- It states in *The Islamic Personality* Volume III, in the chapter of the *Wajib*: [As for the obligation in terms of performing it, it is divided into two parts: an individual obligation (*far A'in*), and an obligation of sufficiency (*fard Kifaya*), and there is no difference between them in the obligation; because the obligation command is the same in both of them, and each of them is a definite request to perform the action. However, the difference between them, is that the individual obligation has been requested from each individual in particular, and the obligation of sufficiency has been requested from all Muslims, so if the sufficiency is achieved by establishing it, then the obligation is found, whether each one of them performs it, or some of them perform it. If sufficiency is not achieved by establishing it, it remains obligatory on each one of them until the obligation is established].

b- In *The Islamic Personality* Volume II: (The fact that the establishment of the Caliph to establish the rules of Islam and carry its call is an obligation on Muslims, is a matter that there are no doubts about its proof in the correct texts of Shariah; in addition to being an obligation from the point of view of what is necessitated by the obligation stipulated on Muslims by Allah (swt) to establish the rule of Islam and to protect the Muslims. This *fard* (obligation) is an obligation of sufficiency, if some people establish it, then the obligation is found and it will be waived from the rest (of the Muslims). If some were unable to perform it even if they perform the actions that establish it, then it remains an obligation on all Muslims, and the obligation does not fall from any Muslim as long as Muslims are without a caliph.)

c- It is stated in the book of *Islamic Thought*.

(...The *fard* (obligation) is the speech of the legislator related to a definite request carry out the action, as Allah (swt) says: ﴿أَقِيمُوا الصَّلَاةَ﴾ **“And establish prayer”** [Al-Baqara: 43]. ﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾ **“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah.”** [At-Tawba: 41]. And like his saying (*saw*): «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» **“The Imam is appointed only to be followed”**. «مَنْ مَاتَ وَغَنَقَهُ بَيْعَةُ مَاتَ مِيتَةَ جَاهِلِيَّةٍ» **“and he who dies without having taken an oath of allegiance will die like a pagan (death of Jahiliyah).”** All these texts are a speech from the legislator related to a definite request to perform the action. The indication (*Qareena*), is what makes it a definite request, that came regarding the request and made it definite, so it must be carried out...

Based on this, it is wrong to define the obligation of sufficiency as: the one that if performed by some, it is waived from the others, but rather the obligation of sufficiency is the one that if it is established by some, it is waived from the rest. Then, being waived is realistic, because the required work has been realized and found, and there is no room left for its continuation. This is the obligation of sufficiency, and it is equally similar to the individual obligation ...).

I hope this is sufficient, and Allah is Most Knowledgeable, Most Wise.

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/HT.AtaabuAlrashtah/posts/3008845706028100>