

How Does the Khilafah (Caliphate) Address the Challenges Facing Society?

(Translated)

Al-Rayah Newspaper - Issue 610 - 29/07/2026

By: Ustadh Ibrahim Musharraf *

The reality of the Khilafah (Caliphate) system and the foundation upon which it rests clarify how it addresses the most prominent challenges facing society. The Khilafah is a general leadership for all Muslims worldwide, established to implement the Shariah rulings of Islamic and to convey the Islamic message to the world. It is the system of governance in Islam, bearing no resemblance to any other system on earth, as its foundation is Divine Revelation. The Prophet (saw) said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمْ» **“The Prophets used to take care of the affairs of the Bani Israeel; whenever a Prophet died, another succeeded him. There will be no Prophet after me, but there will be many Khulafa’a (Caliphs).”** They asked, (فَمَا تَأْمُرُنَا؟) **“What do you command us to do?”** He (saw) replied, «فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ وَأَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» **“Fulfill the pledge of allegiance to the first alone, then the next after, and give each of them their due rights; for Allah will hold them accountable for those entrusted to their care”** (Narrated by Muslim).

Thus, the Khilafah is the political entity of Muslims that unifies them within a single state; governance by Islam is only possible under its auspices. Consequently, Article 1 of the Draft Constitution prepared by Hizb ut Tahrir states, (العقيدة الإسلامية هي أساس الدولة، بحيث لا يتأتى وجود شيء في كيانها أو جهازها أو محاسبتها أو كل ما يتعلق بها، إلا بجعل العقيدة الإسلامية أساساً له) **“The Islamic belief (‘Aqeedah) constitutes the foundation of the state. Hence, nothing is permitted to exist within its entity, its structure or its accountability or any other aspect connected to it, unless the Islamic ‘Aqeedah is its basis.”** This stands in direct opposition to secularism and the concept of the “civil state.” Hence, the Khilafah state’s approach to resolving problems is straightforward and accessible.

The world—and Sudan in particular—faces numerous challenges, including the diversity of ethnicities, cultures, and religions within a single state. Islam addresses these issues through its systems, treating them as human concerns. Article 5 of the draft constitution prepared by Hizb ut-Tahrir states, (جميع الذين يحملون التابعية الإسلامية يتمتعون) **“All citizens of the Islamic State enjoy the Shari’ah rights and duties.”** Article 6 states, (لا يجوز للدولة أن يكون لديها أي تمييز بين أفراد الرعية في ناحية الحكم أو القضاء أو رعاية الشؤون أو ما شاكل ذلك بل يجب أن تنظر للجميع نظرة واحدة بغض النظر عن العنصر أو الدين أو اللون أو غير ذلك) **“The State is forbidden to discriminate at all between the individuals in terms of ruling, judiciary and management of affairs or their like. Rather, every individual should be treated equally regardless of race, Deen, colour or anything else.”** Islam views individuals in terms of their state citizenship regarding the administration of affairs—whether they are Muslim or Ahl al-Dhimmah (non-Muslim citizens)—and prohibits discrimination in this regard, in accordance with the general rulings governing governance, the judiciary, and the administration of affairs. Allah (swt) says, ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ **“And when you judge between people, judge with justice.”** [TMQ Surah An-Nisaa’ 58].

One of the challenges created by colonialism in Sudan, for instance, is the concept of Hawakir (حواكير tribal land allocations). There is no basis in Sharia for what are known as Hawakir—or exclusive tribal territories—under the Islamic way of life; the land belongs to Allah, who has appointed humans as vicegerents over it. Individuals may acquire private ownership of land for housing or agriculture through the Shariah-sanctioned means defined by Islam. A Muslim is prohibited from preventing anyone from acquiring land based on tribe, region, or similar factors, in light of the Hadith, «مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ» **“Whoever revives dead land, it belongs to him.”** In addition, pastures, forests, and woodlands are public property for the benefit of all people. The Messenger of Allah (saw) said, «ثَلَاثٌ لَا يُمْنَعَنَّ الْمَاءُ وَالْكَلَاءُ وَالنَّارُ» **“Three assets may not be withheld from all Muslims: water, pasture, and fire (fuel).”** As for the tribe, Allah (swt) ordained it for mutual acquaintance, not for claiming superiority or boasting; we must not let it stray from this purpose into a realm of mutual hatred and conflict among people. Allah (swt) says, «يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا» **“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.”** [TMQ Surah Al-Hujraat: 13]. Thus, there is no place in Islamic life for systems of tribal land allocation (hawakir) or tribal-based civil administration.

One challenge stemming from Western culture is the view of authority and governance as a "pie" to be carved up; consequently, political conflict revolves around power and wealth. Viewing governance as spoils or shares to be distributed corrupts political life and turns politicians into tools for entrenching the presence of colonialists. In reality, governance in Islam is a matter of stewardship, responsibility, and trust—not a pie or a prize. The Prophet (saw) said, «الإِمَامُ رَاعٍ وَهُوَ مَسْئُورٌ عَنْ رَعِيَّتِهِ» **“The Imam is a guardian and is responsible for his subjects.”** The Khilafah state recognizes no such thing as conflict between the center and the periphery, rural uprisings, quota-based power-sharing, or regionalism; instead, it prioritizes competence and capability.

The perception of authority as a "pie" paved the way for the creation of militias in Sudan that take up arms against the state. Regrettably, the state itself facilitated—and even created—this situation; it negotiates and grants rights only to those who wield power. The first rebellion occurred in 1955, and ethnic militias have continued to proliferate, eventually reaching a count of over 100 armed groups alongside the army—even though a state should possess a single, unified military force. For this reason, Hizb ut Tahrir included Article 66 in the draft constitution, (يجعل الجيش كله جيشاً واحداً يوضع في معسكرات خاصة، إلا أنه يجب أن توضع بعض هذه المعسكرات في مختلف الولايات. وبعضها في الأماكن الاستراتيجية، ويجعل بعضها معسكرات متنقلة تنقل دائماً، تكون قوات ضاربة. وتنظم هذه المعسكرات في مجموعات متعددة يطلق على كل مجموعة منها اسم جيش ويوضع لها رقم فيقال الجيش الأول، الجيش الثالث مثلاً، أو «The Army is a unified entity which has specific bases. However, it is necessary that some of these bases are placed in different provinces and others in strategic locations. Some of the bases should be permanently mobile fighting forces. These bases are organised in numerous groups, with each group being given a number as a name, such as the first Army, the third Army, or they can be named after a province or district.”

One of the challenges is the view that ethnic partisanship is an evil and that there is no place for ethnically partisan factions in Islam. This perspective was

manufactured by colonialism—a dangerous and insidious notion that leaders of kufr (disbelief) seek to entrench for two reasons:

First: To dissuade Muslims from engaging in organized party-based work to establish Islam in reality; for the effort to establish Islam can only succeed through organized, collective, and structure-based action, just as the Messenger of Allah (saw) did.

Second: To divorce Deen from politics and the administration of affairs, reducing it to a clerical faith confined solely to acts of worship, while leaving political and governing affairs to human legislation. This mirrors the approach of rulers and politicians who champion factionalism and the putrid democracy that has spawned chaos and corruption in the economy, morality, and every aspect of life.

Yet, true revival is only achieved through a structure founded upon an ideological thought. Consequently, the establishment of the Caliphate requires a party based on the Islamic 'Aqidah (creed), and the preservation of the State relies on the existence of a political party—an obligation ordained by the Allah (swt) Who said, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“And let there be arising from you a group inviting to all that is good, enjoining what is righteousness and forbidding what is evil, and those will be the successful”** [TMQ Surah Aali Imran: 104]. Therefore, we stated in Article 21, (للمسلمين الحق في إقامة أحزاب سياسية لمحاسبة الحكام، أو الوصول للحكم عن طريق الأمة على شرط أن يكون أساسها العقيدة الإسلامية، وأن تكون الأحكام التي تتبناها Muslims أحكاماً شرعية. ولا يحتاج إنشاء الحزب لأي ترخيص. ويمنع أي تكتل يقوم على غير أساس الإسلام) **“Muslims have the right to establish political parties to hold rulers to account or to assume power through the Ummah, provided that the party is founded on the Islamic creed and that the rulings it adopts are Sharia rulings. Establishing a party requires no license. Any bloc founded on a basis other than Islam is prohibited.”**

The Islamic Ummah is a great ummah, brought forth for mankind to govern them according to the systems and Shariah rulings of Islam. Thus, siyaasah (سياسة politics) in Islam is an act of worship and obedience to Allah. Consequently, establishing the promised Khilafah Rashidah (Rightly-Guided Caliphate) is our pivotal cause, and our ultimate goal is to resume the Islamic way of life and convey the Risaalah message of Islam to the world through Dawah and Jihad. Indeed, tomorrow is near for those who await it, by the permission of Allah (swt).

*** Member of the Media Office of Hizb ut Tahrir in Wilayah Sudan**