

Radical Change, a Vision Inspired by Divine Revelation

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

“He cannot be questioned about what He does, but they will ‘all’ be questioned” [Al-Anbya: 23]

(Translated)

In the previous article, we discussed how belief in the unseen, awareness of accountability, and standing before Allah (swt) on the Day of Judgment motivate sincere and dedicated work for His sake. We also discussed how Allah distinguished the Muslim Ummah by their submission to His commands and their actions in accordance with His will, while Bani Isra’eel heard Allah's word and then said, we have heard and we disobey.

Those who reflect upon the concluding verses of Surah Al-Baqarah will grasp these meanings. It is not without reason that the Prophet Muhammad (saw) instructed us to recite the last two verses of Surah Al-Baqarah every night, he said: «مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ» **“He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him.”** The Adhkar are recited with a living heart, in which the Muslim is mindful of the meaning «أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ» **“The Messenger ‘firmly’ believes in what has been revealed to him from his Lord, and so do the believers”** [Al-Baqarah: 285]. The heart evokes the meaning of being a servant of Allah, and that servitude to his Lord means belief, action, and striving in the cause of this Deen, unlike the Children of Israel, about whom He says: «ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ» **“Yet you turned away afterwards”** [Al-Baqarah: 64]. These meanings, when recalled in the heart of the believer, motivate him to seek the path of action that leads to supporting of Allah’s Deen and absolves him of the sin of inaction.

The verses of the Quran are replete with themes of intellectual struggle with other nations and peoples, and political struggle that exposes the wickedness, deceit, and intellectual and moral emptiness of the oppressors. In these verses, Allah (swt) was imparting to the Prophet (saw) and the believers after him irrefutable arguments against the claims of the polytheists and the People of the Book. «وَآتَقُوا اللَّهَ وَيَعْلَمُكُمْ اللَّهُ» **“Be mindful of Allah, for Allah ‘is the One Who’ teaches you”** [Al-Baqarah: 282]. The words "Qul" (singular of: say) and "Qulu" (plural of: say) have always carried arguments to refute those who follow falsehood, to demolish their beliefs and desires. This matter, and the prevalence of these meanings in the Book of Allah, definitively indicates that the Muslim is commanded to engage in intellectual struggle with everything that contradicts his Deen, and is commanded to combat the oppressors and expose their corruption. For this reason, the Messenger of Allah (saw) said: «سَيِّدُ الشُّهَدَاءِ حَمْرَةُ، وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ، فَأَمَرَهُ وَنَهَاةً، فَقَتَلَهُ» **“The master of martyrs is Hamza, and a man who stood up to an unjust imam, commanded him to do good and forbade him from doing evil, so he killed him.”**

Since the Muslim Ummah is the witness to other nations, the bearer of truth, and commanded to convey and propagate it—indeed, this propagation can only be achieved by demonstrating the falsehood of all else, following a path of purification and refinement. Allah (swt) has obligated it to have within it those who undertake these great tasks. When Allah (swt) prescribed the obligatory duties, He detailed and clarified their rulings. Thus, there is no matter concerning Muslims that Allah (swt) did not prescribe for them, even explaining its obligatory and supererogatory aspects, what is permissible and

impermissible, its timing, and the manner of its performance. This is evident in all rituals such as Hajj, prayer, ablution, and the general rulings on purification, as well as the rulings on buying and selling, debt, and testimony. Islam is a creed from which a system emanates; that is, all its rulings encompass two aspects: the thought and the method (practical application).

Since we are discussing change from the perspective of divine revelation, and the role of the Muslim Ummah in the struggle between truth and falsehood, and the obligation to engage in intellectual struggle, political struggle, and speaking the truth—as well as enjoining good and forbidding evil—Islam has clearly defined the rulings for these duties. Allah (swt) has obligated the Muslim Ummah to have a group among them to fulfill these obligations: enjoining good and forbidding evil; that is, engaging in intellectual struggle and calling to Islam. This has never been absent from the Muslim Ummah throughout its history. There have always been scholars and rulers who upheld Islam through Dawah and jihad who fulfilled this duty. However, since the fall of the Islamic state, the ruwaibidha (insignificant ignorant) rulers have ruled with other than Allah's Deen, and falsehood has gained dominance in Muslim lands. Indeed, ideas contrary to Islam are now being taught to the youth and disseminated throughout society. Hence, it became incumbent upon Muslims to establish a political party tasked with enjoining good and forbidding evil, in order to change this reality and revive the Islamic way of life, allowing Muslims to practice their Deen without any fear for the society's intellectual and moral sensibilities from any foreign ideologies. Indeed, the Muslim Ummah would then be free to spread Islam to other nations and expose the falsehood of their beliefs.

Consider, may Allah have mercy on you, the stark contrast: instead of the Muslim Ummah dedicating itself to engaging in intellectual struggle with other nations, a small minority is currently striving to wage this intellectual struggle within Muslim lands against foreign thoughts, attempting to convince the Ummah of the necessity for radical change so that it may rise again and return to the state that Allah (swt) intended for it: **تَأْمُرُونَ**

بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ “**You encourage good, forbid evil, and believe in Allah**” [Aal-i-Imran: 110].

Returning to the political party whose existence Islam mandates in order to engage in the process of change, and clarifying its method of operation as a political endeavor limited to intellectual struggle and political struggle aimed at shaping public opinion within the Ummah based on Allah's Deen and the ideas of change and revival, this party, group, or faction, when entrusted with the great responsibility of working to resume the Islamic way of life and transform the reality in which the Ummah has been plunged into a sea of darkness, so that it may return to being the Ummah of light and a beacon of goodness for humanity, is therefore obligated to be worthy of this great task through purity, steadfastness, and sincerity.

Mu'adh ibn Jabal and Tha'labah ibn Ghanam (ra) narrated that they said: "O Messenger of Allah, why does the crescent moon appear thin (small), then increase until it becomes full and round, then decrease until it returns to its original state?" Then Allah (swt) revealed His words: **يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ** “**They ask you 'O Prophet' about the phases of the moon. Say, "They are a means for people to determine time and pilgrimage"** [Al-Baqarah: 189]. What is striking about this verse, and what prompted me to write this article, is that Allah (swt) did not give Muslims an answer to the "how," but rather explained to them the "why.”

In its guidance of Muslims, the Quran moves them away from preoccupation with details that are unnecessary in their journey to Allah (swt), directing their attention to the rulings that are important to the Muslim as he acts as Allah's successor on Earth. Therefore, we find that in recounting the stories of the prophets, it does not delve into many details of their lives, families, or peoples. Rather, the Quran's discourse is one of cultivating minds to understand and acquire knowledge that leads to action, motivating the Muslim to change his condition and work for change within his Ummah until a society is formed according to the Quran's standards.

Thus, the fundamental principle for any party working for change is to approach Allah's Book and its rulings with the submission and obedience of one who submits to the decrees of the Most-Kind, the All-Knowing. This is the first characteristic that a group working for Islam must possess in order to attain the honor of: ﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“...it is they who will be successful”** [Aal-i-Imran: 104]. That is, he receives the order and acts upon it without questioning its consequences or the impact it will have on his own situation, or what he will face from his enemy if he does this or that.

The second characteristic is that he be insightful: politically aware, both in his leadership and in the eyes of all those who believe in his ideology and adhere to his method of change. **“Say, ‘O Prophet,’ ‘This is my way. I invite to Allah with insight—I and those who follow me. Glory be to Allah, and I am not one of the polytheists’”** [Yusuf: 108]. A person who is ignorant of his Deen becomes an easy target for elimination. A Muslim who does not embrace his belief with pride and confidence in its truth, and without political awareness of his own situation and that of his enemy, falls into the trap of zeal mixed with naiveté, which our master Umar warned against when he said: "I am neither a deceiver, nor can the cunning deceive me." This is why we find the Quran commanding the Messenger of Allah (saw) to say this, and this is a message to the Muslims after him. ﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ﴾

“So be steadfast as you are commanded ‘O Prophet’” [Hud: 112]. Allah (swt) is far above such things and cannot be deceived. Islam is as clear as day, and those working to support it do not need devious methods or flattery that dilute Allah's Deen in order to obtain, as they claim, imagined political gains. These methods are rejected in Allah's Deen entirely, and the Messenger of Allah (saw) rejected them from the beginning of his mission and refused to use them even in the most difficult moments of his life. Rather, his approach was firm, a stance of decisive confrontation, not compromise, in response to the warnings that Jibreel brought down: ﴿فَلَا تَطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾ **“So do not yield to the disbelievers, but strive diligently against them with this ‘Quran’”** [Al-Furqan: 52], and His (swt) saying: ﴿فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَانِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ إِلَيْكَ آيَاتٌ مِنَ السَّمَاءِ لَعَلَّكُمْ تُرْحَمُونَ﴾ **“Perhaps you ‘O Prophet’ may wish to give up some of what is revealed to you and may be distressed by it because they say, ‘If only a treasure had been sent down to him, or an angel had come with him!’ You are only a warner, and Allah is the Trustee of All Affairs”** [Hud: 12].

The third characteristic, after the awareness that springs from insight and trust in Allah's rulings—a trust that produces unquestioning obedience, without argument, interpretation, or evasion in action—is sincerity to Allah (swt) in one's actions. For Allah (swt) is aware of hearts and deeds; nothing is hidden from Him on earth or in the heavens. Whoever truly appreciates Allah's greatness is forbidden from deceiving himself or his Lord. This is one of the characteristics of the People of the Book that the Quran

warns us against. ﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا﴾ “They seek to deceive Allah and the believers” [Al-Baqarah: 9]. Allah (swt) has said to His Messenger in a decisive manner: ﴿وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا * إِذَا لَأَذُنْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾ “Had We not made you steadfast, you probably would have inclined to them a little * and then We truly would have made you taste double ‘punishment’ both in this life and after death, and you would have found no helper against Us” [Al-Isra’: 74-75]. This is a profound message for Muslims: no one has any merit in remaining steadfast, and Allah (swt) has no need of anyone's actions or efforts, for He is the Self-Sufficient. Therefore, let your actions be for the sake of Islam, in obedience to Allah's command, not because they bring you public recognition, nor for any political gain you might anticipate in the future, nor for any position you might attain. Reflecting on the battles of Uhud and Hunayn, and the verses of Surah Al Imran and Surah At-Tawbah, they reveal how the entire matter rests with Allah (swt).

What has undermined the work of many political movements in Muslim countries, and made them obstacles to the resumption of Islamic way of life, is nothing other than their lack of one or all three of these qualities. The failure to remain steadfast in Allah's Deen and the backsliding stem either from ignorance of Islam, its rulings, and its distinctiveness from other religions; or from a corrupt inner nature and an inclination towards worldly desires; or from succumbing to the oppressors among the Jews and Christians, which results from a lack of certain knowledge of Allah (swt), His power, and His ability to guide, and that, ﴿فَلِلَّهِ الْمَكْرُ جَمِيعًا﴾ “...but Allah has the ultimate plan” [Ar-Ra'd: 42].

Islam, with its system of governance, politics, and economics, follows a path entirely different from that of capitalism in its structure and legislation. Anyone who attempts to mold Islamic rulings to conform to capitalism and the international order it has created is either ignorant or a traitor. The Muslim Ummah will not entrust its leadership to the ignorant or the traitorous, for their edifice will quickly crumble and its strong weaving will unravel.

However long or short the time may be, this is a Deen preserved by Allah (swt), the Almighty, the All-Powerful. There is no truth besides it, and only this Deen and its sincere, dedicated followers will remain on Earth. Those who live in fear will find Allah (swt) granting them empowerment in which they worship Him alone, associating nothing with Him. These are but days, and the preparation in them are steadfastness and sincerity. ﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلَ وَمَا يُعِيدُ﴾ “Say, “The truth has come, and falsehood will vanish, never to return” [Saba: 49].

Written to the Central Media Office of Hizb ut Tahrir by
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