



## Politics is the Work of the Prophets (as)

(Translated)

Political activity and engagement in politics have been subjected to a massive smear campaign targeting societies in the Islamic countries exclusively, with the aim of alienating Muslims from politics.

Meanwhile describing a person as a politician is considered a praiseworthy and honorable term in Western societies, as it signifies that the person is from the educated, well-informed, and visionary class.

A large army of preachers and ulema in our societies has endeavored to turn the term “politician” into a disgraceful term, unbecoming of pious Muslims and the Dawah carriers of the risaalah (message) of Islam.

They said that politics is filth, and that politics is the art of lying and deception and that this is unbecoming of a Muslim, a pious person, or a Dawah carrier. Therefore, these people must reject politics and be careful not to pollute Deen with political activity, lest filth mix with purity and corrupt it.

Unfortunately, these calls were not due to ignorance, or lack of knowledge. Instead they are due to colonialism and conspiracy.

The West was keen to distance Islam and its sincere followers from political activity so that no one would challenge its hegemony over the Islamic world, through the rulers whom the West has appointed as guardians of its interests in our countries.

For Muslims, especially sincere ones, preachers, and Dawah carriers, to engage in politics necessarily means competing with secularists, agents, ruwaibidah (lowly ones), and Western mouthpieces and tools for political activity. This means removing them from the scene sooner or later. Therefore, the West intends to launch this campaign to achieve its goal of perpetuating colonialism and the rule of agents in our countries. However, the truth is that politics is among the noblest and most important of endeavors, and Islam itself is a political religion. The Islamic Aqeedah (doctrine) is a spiritual and political doctrine.

It is because politics means taking care of affairs and not lying or deception. Instead, capitalists are the liars and deceivers. This is because the ideology with which the Westerners govern people is a corrupt and corruptive ideology. It is this ideology that drives and incites them to lie and deceive in order to achieve their goals. Therefore, they have established rules such as: ‘the end justifies the means,’ ‘take and demand more,’ and ‘there are no ethics in politics,’ and they have proceeded accordingly. The corruption in their ideology stems from the fact that it is an ideology established by humans and not revealed by the Lord of all humans. How can humans be able to legislate what is good for humans?

As for Islam, it is divine ideology. So contemplate with me over the hadith of the Messenger of Allah (saw), «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا وَسَكُونُ خُلَفَاءَ فَتَكْتَرُ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُؤَا بَيْعَةِ الْأَوَّلِ، فَالْأَوَّلِ، وَأَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَنْزَعَاهُمْ» **“The Tribes of Israeel (Bani Israeel) had their political affairs looked**

**after by Prophets (saw). Whenever a prophet died, another succeeded him. There will be no prophet after me, and there will be Khulafaa' (caliphs), who will be large in number. They said, "What do you command us to do?" He said, "Fulfill the Bayah to each Khaleefah one after the other, and give them their rights, for Allah (swt) will account them over what He entrusted them with."**

The hadith clearly states that the work of the Prophets (as) was politics, governing people according to the Shariah Law of their Lord (swt). The best of people, the highest in status, and the most virtuous in morals, the messengers and prophets (as), were politicians, looking after the affairs of the people according to the Shariah Law of their Lord (swt). In light of this, is it possible for a particular Muslim to believe that politics is impure or wicked, as the liars claim?!

The hadith of the Messenger of Allah (saw) further emphasized this by entrusting the task of politics and looking after the affairs of the people, after the era of the Prophets (as) to the Khulafaa' (caliphs), who are the guardians of the affairs of the people.

Those who are in charge of people's affairs, according to Muslims, must be the best of people, leading the people by their hands, and necks when needed, to worship and obey Allah (swt), and improving people's livelihood and lives, just as the Messenger of Allah (saw) did, and his noble Companions (ra), Abu Bakr (ra), Umar (ra), Uthman (ra), and Ali (ra), and the rest of the righteous and reforming Khaleefahs of the Ummah, followed in his footsteps.

Engaging in politics means engaging in what benefits people and serves their interests in a manner that pleases their Lord. Islam is a political religion because it looks after people's affairs and regulates their lives. Politics is the practice and implementation of the rule by governors, and the responsibility of the Ummah, political parties, and people who hold others to accountability is to hold them accountable and encourage them to adhere to righteousness and implement the Shariah of Allah (swt).

I conclude with the inaugural sermon of Abu Bakr al-Siddiq (ra), upon assuming the Khilafah (Caliphate), in which he clearly outlined the political relationship between the rulers and the subjects. After praising and thanking Allah (swt), he said, **"أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنِّي قَدْ وُلِّيتُ عَلَيْكُمْ وَلَسْتُ بِخَيْرِكُمْ فَإِنِ أَحْسَنْتُ فَأَعِينُونِي، وَإِنِ أَسَأْتُ فَفَقِّمُونِي"** **"Now then, O people, I have been appointed over you. I am not the best among you. If I do goodness, then assist me. If I do wrong, then reform me."**

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