

Political Work on the Basis of Islam is a Shari' Duty and a Necessity of Life

(Translated)

Politics has always been a medium that repels mature and sincere people who are reluctant to delve into public money. People advised each other to stay away from politics so as not to get stuck in its mud and into the rampant corruption in it.

There is no doubt that the political center is indeed corrupt in general, and the atmosphere that controls it is far from the Deen and good morals and is dominated by corruption, utilitarianism and pure interest.

But staying away from politics is not the solution. We have just come out of the pandemic crisis, we were told at that time, sit in your homes, do not be crushed by the virus due to unawareness. The best among us was the one who washes his hands with soap and water three times a day. It became clear to us at that time the fragility of the health system and its inability to provide the minimum elements of treatment. Here we are, living during these days this stifling economic crisis as a result of high inflation and high prices, and what resulted from that of severe hardship and distress for most people. Add to this the social catastrophes as a result of encouraging corruption and explicitly advocating homosexuality and moral decadence. These conditions are undoubtedly the results of destructive conspiracies and failed policies or policies that put the interests of politicians and businessmen above the interests of the people.

It has become clear to everyone that leaving the field of politics to the corrupt, and the myth that life can continue to be calm even if mature people stay away from politics is a major deception. Here we are paying dearly for this myth. When access to the simple basic necessities of living (home, food, schools, transportation, medicine) becomes the monopoly of a small percentage of society, which may not exceed ten percent, then we realize how much we have been misled. And when preserving the minds and morals of our children becomes a heavy burden that worries families, we will understand then the gravity of the situation.

Engaging in politics today has become a duty, almost *fardh ain* (duty upon individuals), and not an intellectual luxury or an elitist act. Poverty that is creeping up on everyone, and corruption that targets everyone, and mountains of crises that burden everyone and surround us from all directions, require everyone to seriously rethink what surrounds us; in the economic, political and social systems applied on us, in the priorities, in the foundations on which internal and external relations should be built, in the judicial and penal system, in education and the media, in the criteria for choosing politicians... in everything.

There is no doubt that this work is not simple, and there is no doubt that it is not something that all people are capable of, but on the other hand, it is not required of everyone to turn into a thinker and researcher, but everyone is required to denounce the situation and immediately rid themselves of the corrupt criminals who were the cause of what the situation has become. They should not support them, even if it is by word, and they should rally around those in whom they see sincerity and the ability to provide effective treatment. He (saw) said: **«إِذَا عَمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ، كَانَ مَنْ شَهِدَهَا فَكَّرَهَا كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا»** **The Prophet (saw) said: "When sin is done in the earth, he who sees it and disapproves of it will be taken like one who was not present, but he who is not present and approves of it will be like him who sees."** [Sahih Al Jami' by Al-Albani, Hassan].

Islam has taught us that politics is taking care of people's interests, serving them and looking after their affairs, and it is undoubtedly a classy and honourable act and not a corrupt and filthy act as portrayed and made by the secularists, otherwise the prophets would not have engaged in it, He said (saw): «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَأَعْطَوْهُمْ حَقَّهُمُ الَّذِي جَعَلَ اللَّهُ لَهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا وَسَّيْكُونُ خُلَفَاءُ فَيَكْتُرُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُؤَا بَيْعَةِ الْأَوَّلِ فَلِأَوَّلٍ، وَأَعْطَوْهُمْ حَقَّهُمُ الَّذِي جَعَلَ اللَّهُ لَهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» **Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: "The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). God (Himself) will question them about the subjects whom He had entrusted to them."** [Sahih Al Jami' by Al-Albani].

When we speak of engaging in political work being a Shar'i duty and a life necessity, we certainly do not mean engaging in the political parties that were created and sponsored by the existing regimes to perpetuate and justify reality. We do not mean participation in the elections game that only gives legitimacy to the already failed regime. Instead, we mean engaging in ideological parties that carry a comprehensive and practical conception emanating from the Shariah, about the state, its apparatus and the way it operates. Without this work, no results will be achieved, but efforts will be exhausted, time will be lost, and only more tragedies and hardship will be gained from it.

Since the 1950's, Hizb ut Tahrir has prepared a clear and comprehensive conception of the state emanating exclusively from the Shariah rules, starting with the constitution and passing through the various state apparatus and systems; these books are available on its websites for those who want to view them. Since its inception, Hizb ut Tahrir has been calling on Muslims to rally around it and support it in its continuous work to resume the Islamic way of life to save them from the rock bottom state which the followers of colonialism brought them back to, and to bring them back to the leadership position that they have worthy and deservedly occupied for ten centuries. This work has made great steps, by the grace of Allah (saw), and today's awareness of the importance of a Khilafah (Caliphate) State for the Muslims is almost sweeping the street from Rabat to Kuala Lumpur.

So come to the glory of this world and the bliss of the Hereafter. Come to that which gives you a good and happy life, protects you and preserves your honour from the futility of the abusers.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life” [Al-Anfal: 24]

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