

O Muslims, We Call Upon You to Engage in Diligent, Productive Work that Absolves You of Responsibility

(Translated)

Allah (swt) said in His Holy Book, and He is the Most Truthful of speakers: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful”** [Aali-Imran 3:104]. In this noble verse, Allah (swt) has made it a collective obligation upon the Muslim Ummah to have a group whose work is described in the same verse as calling to good, enjoining what is right, and forbidding what is wrong. These are all political actions, since politics is the management of affairs, and Islam completely manages the affairs of humankind from the moment of conception in the mother's womb until death, even determining how the inheritance is divided after death. Therefore, the call of Islam must be a political call that establishes Islam's dominance in society, making it the governing force in people's lives, and carrying its message to the world through both preaching and striving in its cause.

The enjoining of good and forbidding of evil, as it pertains to the group, is determined after defining the work required of the group according to Islamic law. The purpose, work, and cultural content of this group are thus linked to reality. We are not discussing here a group established to implement partial rulings of Islamic law, such as charitable organizations that assist poor Muslims, preaching and guidance societies, or Quranic education societies, and the like. Rather, our discussion concerns a group that undertakes the establishment of the entire religion through the establishment of the Khilafah (Caliphate), which in turn establishes Islam in the lives of Muslims. Its concern is to establish all the good that Islamic law commands and to eliminate all the evils that Islamic law forbids. It assumes its role in life by fully implementing Islam internally and conveying it to the world.

The ruling on a group that seeks to establish an Islamic state derives its importance from the importance of its goal, which is the creation of this state. After understanding the goal the group strives to achieve, it cannot be argued that Islamic law clarifies the ruling on a matter and then leaves it to our intellect, circumstances, and perceived interests to choose the path we deem appropriate for implementing that ruling. Such an argument would contradict the very nature of Islamic law. For Allah (swt) has, in His pure and righteous law, provided solutions to people's problems, revealing systems that address all aspects of their lives.

Therefore, there is no action or thing for which Allah (swt) has not revealed a ruling, in accordance with the two legal principles: (The default ruling for actions is adherence to the legal ruling), and (The default ruling for things is permissibility unless there is evidence of prohibition). And for every legal ruling that addresses a problem, Islamic law has provided another practical legal ruling related to and complementing it, explaining how to implement this ruling and apply it in real life, so that Islam does not remain a theoretical philosophy or merely sermons and guidance. Hence, if the ruling for establishing an Islamic state is a legal ruling, then the method for establishing it is also a legal ruling.

Therefore, any group that wishes to follow the path of establishing governance according to Allah's (swt) law must seek the relevant legal evidence pertaining to this path, so that they may proceed with divine guidance and enlightenment. For Allah (swt), who commanded people to adhere to Islam in their lives, also commanded them to adhere to the method He prescribed for achieving this goal, which is the resumption of Islamic life. Allah (swt) said: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ **“Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it”** [Al-Hashr 59:7]. The word “ma” is a general term, encompassing everything the Messenger brought through revelation, both in terms of ideas and methods. Allah Almighty said: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ **“Indeed, in the Messenger**

of Allah you have an excellent example” [Al-Ahzab 33:21]. He said, addressing his messenger: **﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾** “Say, ‘O Prophet,’ **“This is my way. I invite to Allah with insight—I and those who follow me”** [Yusuf 12:108]. To further clarify, **﴿حَطَّ رَسُولُ اللَّهِ ﷺ خَطًّا بِيَدِهِ ثُمَّ قَالَ: هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا، ثُمَّ خَطَّ عَنْ يَمِينِهِ وَشِمَالِهِ ثُمَّ قَالَ: هَذِهِ السُّبُلُ وَلَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ ثُمَّ قَرَأَ: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾﴾** “The Messenger of Allah (saw) drew a line with his hand and then said: **“This is the straight path of Allah.”** Then he drew lines to its right and left and said: **“These are the paths, and there is no path among them except that a devil is upon it calling to it.”** Then he recited: **“Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious of Allah”**” [Al-An’am 6:153]. And Allah (swt) warned His Messenger, saying: **﴿وَاحْذَرُهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾** “**And beware, so they do not lure you away from some of what Allah has revealed to you”** [Al-Ma’idah 5:49]. He warned Muslims against disobeying his command: **﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾** **So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them”** [An-Nur 24:63].

These texts and others obligate the group to adhere to the path followed by the Prophet Muhammad (saw) in spreading the message until he established the state. They must not deviate from it in the slightest, under the pretext of differing circumstances, fear of persecution, the public interest, or the expediency of the times. For a path to be legitimate, it must demonstrate adherence to Islamic texts and emulation of the Prophet Muhammad (saw). Therefore, the Hizb that carefully examines the Islamic texts in the Quran and Sunnah will develop the methods, approaches, and means by which it must achieve its legitimate goal: the implementation of Allah's (swt) law through the establishment of an Islamic state.

If working to establish an Islamic state is an obligation, then following the path taken by the Prophet Muhammad (saw) carries the same weight. Thus, we understand that collective action within a political Hizb striving to revive Islamic life is a religious duty upon which the transformation and rectification of the current dire situation depends. This action is essential to lift the Ummah from its current state of hardship and restore it to its former glory and eminence, after understanding the religious texts and their inherent beliefs, ideas, and rulings, and also after studying the Prophet's life (saw) in conveying the message of Islam and his efforts to transform society and establish the state.

Among the most important mechanisms that a political party must adopt to achieve a genuine vision for change are:

First: To adopt an Islamic culture that he considers the minimum requirement for understanding Islam as a way of life. And to work on teaching it intensively and comprehensively in his study circles to prepare a campaign of da'wah (invitation to Islam) that will establish Islam through them, just as the Prophet (saw) prepared his companions who bore the burden of spreading the message in Mecca, sharing with him the patience to endure persecution, then establishing the state with him in Medina, and then leading the Muslim Ummah after him, carrying Islam to all corners of the earth.

This mechanism is fundamental and precise because the internalization and crystallization of the idea, in its purest and clearest form, by the members of the movement, along with the clarity of the method, enables the party to interact with the Ummah and instill the principle within it. Furthermore, the complete awareness and unwavering will of the party members enable it to engage in intellectual struggle and political activism, and to assume leadership of the Ummah, guiding it towards the desired goal.

The Hizb must also present its culture to the public through seminars, lectures, publications, books, social media, and other means, so that there is a conscious public opinion about it by focusing on a specific set of ideas and judgments and transferring them to

a driving force in society that pushes it to apply them in the arena of life, so that the masses believe in them, understand them, bear them, and struggle for their implementation.

Second: The Hizb must assume leadership of society on a principled basis in order to govern and implement Islam fully and comprehensively. Therefore, the Hizb must engage in intellectual struggle and political activism. Intellectual struggle involves confronting prevailing ideas in society and critiquing customs, beliefs, and concepts that contradict Islam. This is done to dismantle ideas of disbelief and cultivate public opinion against them, in addition to disseminating and focusing Islamic ideas to generate public support for them, stemming from a general awareness achieved by connecting these ideas to Islamic 'Aqeedah (doctrine), that is, to the texts of Islamic law.

Political struggle, on the other hand, means challenging the systems and laws governing affairs, as well as the actions of those in positions of power and authority. Political action includes holding rulers accountable, exposing their plans and conspiracies against the Ummah and its causes, and resisting colonial powers, revealing their schemes, and cultivating public opinion against their policies, influence, and projects in Muslim countries.

This is the Da'wah mechanism of a political party based on the principles of Islam: A Hizb whose structure is founded on Islamic culture through the adoption of a specific set of Islamic ideas and rulings. These ideas and rulings constitute the party's thought, and the party's method must be derived from these principles. Furthermore, the bond uniting party members must be an ideological bond, embodied in the 'Aqeedah and the Hizb's culture. The political dimension must also be prominent in all party activities, ensuring that the ideas and rulings are interpreted politically, with the aim of implementing them in real life and making them the guiding principles in people's relationships and their way of life, which stems from their Islamic 'Aqeedah.

Therefore, we call upon you, O Muslims, to engage in diligent, productive, and righteous work that absolves us of responsibility and pleases our Lord (swt), to work with Hizb ut Tahrir to resume Islamic life by establishing the second Khilafah on the Prophetic methodology, in fulfillment of the promise of our Lord (swt), who said in His Holy Book: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ **Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—provided that they worship Me, associating nothing with Me. But whoever disbelieves after this 'promise', it is they who will be the rebellious"** [An-Nur 24:55], and in fulfillment of the glad tidings of our Messenger (saw), the Master of Messengers, in the hadith narrated by Imam Ahmad, may Allah have mercy on him, in his Musnad, on the authority of Hudhayfah ibn al-Yaman, may Allah be pleased with him, on the authority of the Prophet (saw), who said: «تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاصِيًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ. ثُمَّ سَكَتَ» **"Prophethood will remain among you as long as Allah wills it to remain. Then He will remove it when He wills to remove it. Then there will be a Khilafah established according to the prophetic way, and it will remain as long as Allah wills it to remain. Then He will remove it when He wills to remove it. Then there will be a biting monarchy, and it will remain as long as Allah wills it to remain. Then He will remove it when He wills to remove it. Then there will be a tyrannical monarchy, and it will remain as long as Allah wills it to remain. Then He will remove it when He wills to remove it. Then there will be a Khilafah based on the prophetic model. Then he fell silent."**

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