



Bismillahi Al-Rahman Al-Raheem

THE CHANGING OF THE CORRUPT STATE OF AFFAIRS IS FARD ON THE MUSLIMS

Ever since the Khilafah was destroyed and the situation of the Muslims began to decline from bad to worse, after being an Ummah that had held together like one body - if a part were to hurt then the entire body would call out to the part with sleeplessness and fever, and being of the same blood, as one hand against the rest- (despite this) they became divided and disunited. When the Kuffar attacked some of them the rest stood as bystanders as if the problem did not concern them. And after possessing a single powerful state which the world used to regard with fear and apprehension they came to live as numerous statelets, as weak, dependent and hired entities, sought after by those who desire (to use them) and their resources exploited by the Kafir colonialists.

Most certainly the corrupt situation and weakness of the Muslims is due to their abandonment of Islam as a system of life and thereafter their silence concerning the rule of secular/man made systems over their relationships. Indeed, changing the corrupt situation of the Muslims is not a miracle but a (distinct) possibility within the ability of Muslims to undertake. Allah ta'ala has legislated a method and rules for this objective and the Messenger of Allah (peace and blessing be upon him and his family) and his companions proceeded according to its guidance until they changed the jahili society to an Islamic society by establishing the Islamic state which at that time transformed most of the inhabited world from dar al-kufr to dar al-Islam.

There are many Shari'a texts which demonstrate that changing the corrupt and munkar situation is fard on the Muslims. Allah ta'ala said : ***'The believers, men and women, are Awliya (helpers) of one another, they enjoin the good (ma'ruf) and forbid the evil (munkar).'*** [9:71] And the Prophet (saw) said : ***'Whoever of you sees a munkar let him change it by his hand, and if he could not then let him do that by his tongue, and if he could not do that let him deny it by his heart (i.e. hate it), and this is the weakest (degree of) Iman.'*** And he (saw) said : ***'There will be leaders (Ameers) where you acknowledge true some of their actions and deny some others; whosoever hated (the wrong) he will free himself (of the sin), and whosoever denied he will be safe but what of the one who accepted (their wrong) and followed !'*** (ie. they will not be free of the sin). And he (saw) said : ***'O people ! Verily, Allah 'azza wa jalla says ; Enjoin the good and forbid the evil before you supplicate to me or I will not answer your call, before you ask of me for something and I will not grant it, before you turn to me for assistance and I will not help you.'***

These texts decisively request the Muslims to change any munkar which they see : by hand and action, by the tongue and speech, and by the heart and aversion depending on their ability. However there are some which are of the greatest munkars ; the corruption of the life of the Muslims resulting from the rule of non-Islam. Allah ta'ala has ordered the Muslims to work to change it and He has made the work for change an obligation of sufficiency (fard 'ala al-kifaya). He ta'ala said : **' Verily ! Allah will not change the condition of a people as long as they do not change what is within themselves'**. [13:11] It is a request which has come in the form of a statement to indicate its certainty and importance. Thus, it has become one of the laws of the universe which Allah ta'ala has created. This law demands that people work for change as a community until Allah changes what is within themselves. This is indicated by the wording of the ayah which has come in the plural : **'people, they change, themselves'**. And he (saw) said : **'Any people amongst whom sins are committed, and they could change them but they did not (change), Allah will be about to bring a punishment which envelopes all.'** It is a decisive request for the community to change the corrupt reality in which it lives. If they do not do that Allah will punish them all irrespective of whether they were amongst those who committed the transgressions or not since they did not involve themselves with the obligation of sufficiency despite their ability to engage in change. Thus, the changing of the munkar is fard on the Muslims. And there is a munkar which no individual on his own or separate individuals can change and that is the reality such as the one we live today which is due to the absence of the Khilafah state. Thus, Allah has legislated a method for the community to change this munkar by obliging on the Muslims to form a group from amongst them which will work for the return of the Khilafah state. He ta'ala said : **'Let there arise out of you a group of people inviting to the good (khayr), enjoining the good (ma'ruf) and forbidding the evil (munkar). And it is they who are the successful'**. [3:104] The definite order in this verse is directed towards the forming of a group from amongst the Muslims which will invite the people to Islam and enjoin the good (ma'ruf) and forbid the evil (munkar). The call to Islam requires that Islam is brought into the reality of life in terms of its creed and system, and this cannot take place without a state which will implement and carry Islam to the rest of the people. So the obligation of this group which is required (by the text) is to work to bring about this state, the Khilafah state.

There are hadiths of the Prophet (saw) which decisively require the Muslims to enjoin the good and forbid the evil as a community otherwise Allah will punish them in this life and in the Hereafter. He (saw) said : **'By the One in Whose hands my soul rests, you have to enjoin right and forbid the wrong, other wise Allah will be about to send upon you a punishment from Him, then you would pray to Him but He would not answer you'**. He (saw) said : **'Any people amongst whom sins are committed, and they could change them but they did not (change), Allah will be about to bring a punishment which will reach everybody'**. And he (saw) said : **'Nay, by Allah, you have to enjoin the good and forbid the wrong, and to hold against the hand of the tyrant, and to force him on the truth and restrict him to the truth, otherwise Allah will strike the hearts of some of you against others, then He will curse you as He cursed them.'**

So it is incumbent on the Muslims who wish to be saved from the punishment of Allah in this dunya and in the Hereafter to embark upon the work to change the evil situation in which they live, following the lawful path towards change, to re-establish Islam in life as a state and system.

And this method which Allah ta'ala has made obligatory and clarified to His Messenger cannot be accomplished by the building of mosques and Qur'an memorisation classes and nor by increasing the number of times one performs the hajj, Umra or gives in charity even though these actions are required by the Shari'ah from the state and individuals. Rather it should be according to the method Allah ta'ala has obliged and clarified to His Messenger (saw) which is the structuring of a bloc/group from amongst the Muslims which will work to resume the Islamic way of life by establishing the Khilafah state. And that is undertaken by the intellectual and political struggle. By intellectual struggle is meant the challenge to all non-Islamic creeds, thoughts and concepts and as well to the existing relationships in society which are based on anything other than Islam. And then the clarification of the thoughts, concepts and rules of Islam which should prevail in the society in order for it to become an Islamic society. And by political struggle is meant ; the challenge to the rulers who do not implement Islam in all spheres of life, and the exposing of the plans and conspiracies which they weave against the Islamic Ummah, and fearlessly accounting them without compromise or partiality/favouritism. And this is so that Ummah gains awareness of Islam and embraces the group which works to re-establish Islam in life by the establishment of the Khilafah state. So just as Allah ta'ala addressed His messenger (saw) by His saying : '**Read!**' He has addressed him by saying : '**O you (Muhammad [saw]) enveloped (in garments) ! Arise and warn**'. [74:1-2]. And by His saying : '**Therefore proclaim openly that which you are commanded, and turn away from the Mushrikin**'. The address to the Messenger (saw) in these verses is an address to the Muslims for all time. So it is incumbent on them to undertake the actions which the Messenger (saw) undertook until he established the state. So that they can reclaim their authority which was usurped from them and then give bay'a to a Khalifah to rule by the Book of Allah and the Sunnah of His Messenger.

And despite the presence of an aware party - Hizb-ut-Tahrir - which has responded to the decisive request in His ta'ala's saying : '**Let there arise out of you a group of people inviting to the good (khayr), enjoining the good (ma'ruf) and forbidding the evil (munkar)...**' [3:104] Thus, it has structured itself on the Islamic thought and has passed through the stages in the method which Allah ta'ala has made obligatory and clarified to His Messenger. However, the realisation of the objective for which it works has not been completed ; the re-establishment of the Khilafah state, which means that the decisive request on the Muslims still stands. Thus, they should hasten to respond to it and structure themselves with a group which satisfies the Shari'a requirements in order to change, together, the corrupt reality in which they live or else they will be sinful and deserve the punishment of Allah in this life and in the Hereafter.

And in spite of the fact that it is obligatory to follow this method, those who followed a path other than it have clearly failed which has made the Ummah to suspect every movement and dismiss the possibility of change occurring at their hands, even at the hands of the sincere movements amongst them, without realising that the sincere movement is a part which cannot be separated from the Ummah. And without realising that the Ummah is not able to engender radical change or revive without a sincere ideological movement which the Ummah embraces and to which she grants her leadership, in order to work together to change the corrupt reality by establishing the Khilafah state.

As for the fear of losing the possessions of the dunya in terms of the rizq (provision) and other such things resulting from the work for change. Indeed Allah is the one who provides : ***'To Him belongs the keys of the heavens and the earth, He enlarges the provision for whom He wills'***. [42:12] There is no provider (raziq) except Him : ***'Who is he that can provide for you if He should withhold His provision ?'***. [67:21] And He has divided the provision (rizq) between His servants : ***'It is We Who portion out between them their livelihood in this world'***. [43:32] And He ordered them to have taqwa (God fearing) : ***' And whosoever fears Allah and keeps his duty to Him, He will make a way out for him (from his difficulty) and He will grant him provision from whence he could never imagine'***. [65:2-3] So let us fear Allah ta'ala and let us begin the serious work to change the corrupt situation in which we live by joining forces with the sincere and aware carriers of the da'wa to re-establish the Khilafah, until we attain the honour and dignity in this world and the reward of the Hereafter. And we are from those Allah ta'ala has intended in the hadith of His Messenger (saw) : ***Verily, the deen began strange and it will return strange. So, blessed are the strangers who make good what the people after me have corrupted of my Sunnah'***.