



Signs of Revival

Nothing in life is of greater importance to the *Mu'min* (believer) than to seek the pleasure of the Creator (swt). It is He that created man from nothing and He that commands the utmost respect and worship in all our actions. As Allah (swt) commanded:

"I have not created jinn and man except to worship Me." [EMQ 51:56]

Allah (swt) not only created man, but also made within us the capacity to think and respond to our instincts. We have the choice of doing right or wrong, of following the Supreme's guidance or descending into falsehood, the criterion solely defined by Allah (swt):

"Follow what is revealed to you from your Lord. And Allah is aware of all things you do." [EMQ 33:2] and

"Then We set you upon a way (Shari'ah) by which your purpose will be fulfilled: so follow this way and not the whims of those who have no knowledge." [EMQ 45:18]

The following of and full implementation of this Shari'ah is the greatest challenge facing the Muslims of today, indeed without this application of Islam to life's affairs, we cannot say we are living by Islam. The sham of corruption characterised by the systems of disbelief which are implemented throughout the Muslim world must come to an end for us to achieve this noble goal. But as long as the Muslim Ummah stays silent the tyrants will continue to steal the authority to rule, which Allah (swt) granted to the Ummah. And as long as the sincere, active Muslims waste their time in side issues defining acts of charity, or welfare, education, healthcare provision or even the individual military struggle as the solution to our political problems then we will delay the achievement of our key political goal - the re-establishment of the Khilafah.

Signs of Revival in the World

No one can deny that there is a great upsurge in interest in Islam. East and west alike are clamouring to understand the Islamic law and to see how it will affect them. Islam is talked about in the corridors of power in Washington, London and Paris as much as Muslims are seeking guidance and knowledge in the *deen* and wondering how Islam will solve their day to day problems in Damascus, Istanbul or Lahore. People point to the number of Muslim women in the streets wearing *hijab* as a sign of revival, or the number of men clamouring to pray the obligatory Friday prayers as another sign of Islamic resurgence. Whilst these obligations must be fulfilled by the Muslims and the signs that ever increasing numbers are practising Islam individually is encouraging, it is not the full picture or sole objective. Islam must dominate not only the personal lives of Muslims but also the public society at large.

In this way the growing uneasiness with the systems of *kufr* dominating Muslim lands, the outpouring of feeling and movement for Islamic issues such as in Algeria, Egypt, Bosnia, Kashmir and Palestine are signs that the Muslims are looking only to Islamic solutions. The non-Muslims of course are seeking to divert such sentiment

and action towards weak nationalist or secular solutions which will lead to further misery and are *haram* (forbidden) in any event.

Perhaps the greatest single sign of Islamic revival is the increasing attention paid to the Islamic movement in the world and in the Muslim world in particular. The threat to the Western ideology is coming from those struggling to implement Islam radically, that work tirelessly for a full implementation of the Islamic system and not those propping up the ailing secular regimes who legitimise their rule by joining them in government, or work to solve the social and economic failings of the governments through social and charitable works without even the mandate or authority of the people. Increasing attention is being brought to bear to divide the Ummah along imaginary fundamentalist and moderate lines where those that adhere strictly to the commands and prohibitions of Allah (swt) are labelled fundamentalist or extremist and those prepared to compromise with western systems (laws) and ways are moderate.

What is sure is the promise of Allah (swt) to all that adhere to the word of Allah and struggle in His cause:

*"Allah has promised to those among you who believe and work righteous deeds, that of a certainty He will cause them to succeed (the present rulers) to power on earth, as He granted it to those before them, that He will establish in authority their *deen* which He has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace: They will worship Me (alone) and not ascribe powers to any beside Me."* [EMQ 24:55]

The Basis for Revival

Islam is based upon one main fixed idea, the comprehension of one Creator (Allah (swt)) and complete submission to Him. This submission means that all reference for life's affairs must be directed to Allah (swt) for judgement, whether our prayers, fasting, relations with our families or non-Muslims and political, or economic matters. The central pillars of faith (belief in Allah, His Angels, His Messengers, His books, the Day of judgement and Divine fate and destiny) form the basis of all our actions. Therefore we refer only to the Book of Allah and the Sunnah of His Messenger (saw) as revelation (*wahi*) and the sources derived from these, Ijma' (consensus) of the Sahabah and *Qiyas*, for guidance. Whilst no Muslim enters the *deen* without full conviction in the articles of belief (*'aqeedah*), the adoption of laws and the adherence to them are compulsory regardless of whether the believer fully understands them or not. Allah (swt) says,

"And they say: We hear and we obey." [EMQ 2:285]

Indeed the Shari'ah is applied to all (Muslims and non-Muslims) regardless of belief.

Islam uniquely bridges the confusion between belief and action or doctrine and systems. The human must determine the correct basis (creed or doctrine) and then base the system or his actions upon that provided by the law. The law provided by *wahi* (revelation) is that which governs all actions whether personal or societal, whether ritual worships or international politics and of course the issue of revival.

The following of Islamic text is an intellectual process which leads to revival, provided the Islamic methodology is used. By Islamic methodology we mean the process of *ijtihad* where the scholar applies the Islamic text to the reality after a rigorous process of verification of the problem (*tahkeek al-manat*) and then applying the appropriate Shari'ah evidence to the problem. This is completely different from the West where they derive the solution from the problem, so for example a law is brought to curb drink driving without examining the nature of the problem or whether drinking itself is not the real problem.

In the Muslim world today we suffer from corrupt scholars that bring a solution to satisfy the West and then text is sought to justify the answer, as we saw when a so-called Shari'ah opinion was sought to justify the invasion of the US forces into the Hijaz during the Gulf war, or potentially even worse where the correct process of *ijtihad* is not followed and so called scholars bring *daleel* (evidence) without following classical *ijtihad*. This is more damaging because the true revival based upon the clear cut evidences is inevitably delayed.