

An-Nahdah (Revival)

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First translated Edition

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About the Author:

Sheikh Fareed Saalih (Haafizh Saalih) May Allah's mercy be upon him, was born in a Palestinian village. After completing his primary education he left school and worked in Palestine before moving to Kuwait in the early 1950's. He obtained his secondary education at the end of the 1960's in Jordan and attained a Baccalaureus degree and Masters in Islamic Studies in Pakistan in the mid 1980's.

He was married and had twelve children and thirty-four grandchildren.

He began to carry the Islamic Da'wah from the 1950's and prioritised this work above all other priorities. He carried the Da'wah in Iraq, Jordan, Lebanon, Egypt, Pakistan and Tunisia. He was imprisoned in Jordan in 1969 and was given a life-sentence. He was imprisoned in Iraq in the days of Abd Al-Ilah, the days of Abdul Karim Qasim, Ahmad Hasaan Al-Bakr and Saddam. He was also imprisoned in Egypt in the days of Sadat in Egypt and hunted by the intelligence agencies of Habib Bourguiba (Tunisia) and Hafez Al-Asad (Syria).

He carried the Da'wah in the West Bank and Iraq in the sixties before returning to Jordan for a time before moving to Egypt in the days of Sadat. After being imprisoned he returned to Jordan and then went to Iraq where he was imprisoned. After that he returned for a short time to Jordan and then secretly went to Lebanon where he accompanied Sheikh Taqi ud Deen An-Nabhani (rh) for three years until the Sheikh passed away. He then accompanied Sheikh Abu Yusuf (Abdul Qadeem Az-Zaloum) (rh) for a short time before moving to Tunisia where it has been mentioned that he conducted more than forty cultural Halaqaat (circles) weekly. He then left Tunis to return to Lebanon before being sent to Pakistan where he remained for two years before returning to Lebanon. At this time his

health declined and he suffered a stroke that prevented his activity for a while. He was also being hunted by the Syrian intelligence and so he decided to return to live in Jordan in the latter 1990's where he remained until he passed away (rh). At this time he stated in the introduction to a book that he never completed that his health prevented him from engaging in the active Da'wah and so he decided to spend his time writing in the hope that this would fulfil some of what he had been obliged with.

As for his affiliation and belonging then those who knew him bear witness and testimony to the fact that he saw himself as being from the family of the Da'wah movement. Every elder was his uncle, everyone from his age was his brother and everyone who was younger was like his son and if he was annoyed by any of them then they would not be his son but rather his nephew.

An-Nahdah was from amongst some of the books that he wrote and included.

- Democracy and the Islamic ruling in regards to it.
- The methodology of the Qur'an Al-Kareem in the Da'wah.
- Examination of the Da'wah in light of the Makki Surahs.
- Examination of the Da'wah in light of the Madani Surahs.

He also wrote other books and explanations in addition to some prose poetry (Qasaa'id).

May Allah Ta'Alaa accept this from him and raise him amongst the ranks of the pious, truthful, Shuhadaa' and Anbiyaa'.

An-Nahdah (Revival) – Linguistic and terminological meanings:

The word ‘An-Nahdah’ is an Arabic word derived from the verb Nahada (نَهَضَ) which means Qaama (to stand) however it has begun to be used with an Istilaahi (terminological definition) meaning which indicates a specific reality. This meaning that has been provided in the modern time was not used by the Arabs previously. This is because its linguistic meaning according to what the Arabs laid down differs from this terminological meaning. Therefore the word should not return to its linguistic meaning without a Qareenah (indication/linkage) as its new terminological meaning has become widespread, dominant and it represents the meaning that comes straight to the mind when it is mentioned or heard by social scientists, the majority of educated people and even the general masses.

As for its linguistic meaning then the following was stated in the dictionary ‘Lisaan Al-‘Arab’:

Nahada: The departing/rising from a position/placement and standing from it.

Nahada, YanHadu, Nahdan, Nuhoodan i.e. Stood up. Intahada Al-Qawm (the people raised up) meaning: They stood up for battle.

An-Nahdah: The strength (energy) and power (Taaqah and Quwwah). A Naahid place means: Elevated (place).

It is therefore evident that the terminological meaning representing the subject of our study cannot be found within the linguistic meanings mentioned above.

Introduction:

It could come to the mind that the Nahdah represents scientific progress, increased production, the abundance of factories and the use of technology and innovation in the material forms used in life with the consideration that the Nahdah only means progress and the moving of the society and people from one condition to a better one. This understanding reached the point to where some imagined that every land that experiences economic affluence is revived despite this statement being contradictory to the witnessed sensed reality in many of the lands that enjoy economic flourishing, abundance in the material forms of life and affluence in living whilst in reality being from amongst the most backward and declined countries.

For this reason it is necessary to give a definition of An-Nahdah, define its meaning and the manner of achieving it. Is it as some have claimed: the spread of education, the increase of riches or combating illnesses and diseases? And based on this understanding the reasons they claim to be the cause of backwardness i.e. Poverty, ignorance and disease need be cancelled out and removed?

Is the abundance of schools, educational institutes, universities, large numbers of university graduates carrying higher certifications in all disciplines a proof of the revival of the country or that it is upon the path leading to revival?

It can be clearly sensed that many of the backward countries have suffered due to the great number of graduates holding higher certifications. This has reached the point where they have become a burden and strain upon them and a heavy weight, as they have been unable to provide them with a dignified income which has compelled these graduates as a result to leave these lands and seek their Rizq (sustenance) elsewhere. This has made it necessary to implement an

education policy to meet the challenge of the large number of graduates in a large number of fields and this is done through putting down a policy based on a specific percentage of passes in addition to a specific number of admissions to absorb those graduates who one day will be standing at the doors of the departments seeking work or a position that will provide them with a living.

The percentage of graduates and those carrying higher certifications in many of the lands that are considered to be backward and are categorised under what they have called third world countries is much greater than the percentage of graduates and those holding higher certifications found in the most progressive countries. Indeed what has happened is that these graduates (from the Muslim lands) have been exported to all corners of the world and particularly to the most revived and progressive states and on top of that many of them have even given up their nationalities in order to live in those foreign lands.

Therefore if we examine for example any land from amongst the lands of the third world (i.e. the lands of our Islamic world) then we would see that which amazes the minds and baffles those of understanding. Take for example Egypt, Pakistan, Jordan, Syria or Turkey amongst others and you will find that tens of thousands of the sons of these states hold higher certifications in education and across all areas including medicine, physics, engineering, chemistry, atom studies and technological areas. They have left their lands and gone in search for a source of sustenance and as such many have settled in America, Germany and many other lands from amongst the revived and progressive nations in addition to other lands in the world.

This issue has given rise to many points of discussion and many writers and thinkers have spoken about it under titles such as: ‘The

ripe minds have been stolen' or 'The flight of the minds to the land of the minds' or 'America has bought our minds with money' amongst other similarly provocative headings and titles. Despite this, these minds and this plentiful number of graduates have been incapable of reviving the Ummah and elevating her.

By taking a simple look at these states we find within them an abundance of raw materials, natural resources and manpower which is beyond words and we can summarise this in the summarized statement: 'They represent the richest part of the world in terms of what Allah has granted it with and the favours that he has specifically chosen for it'. In spite of this they suffer from extreme poverty and languish under the heavy burden of debts to the point that it borrows more just to pay the interest on the previous loans. They are unable to fulfil what is demanded from them and persist upon demanding revisions to the loan schedule so that one crisis does not end before a new one begins which is even greater and the situation becomes worse than before.

The reason for this does not go beyond one of two matters: It is either the ignorance of those who are responsible for the Ummah's affairs, in regards to the meaning of Nahdah and the way of achieving it, so they stumble about randomly in their policies and caretaking of the people's affairs. Or they are merely agents to their masters and traitors to their Ummah whose job is to tame the people and keep the lands a fertile ground, open mine and vast market for their masters who placed them in the positions of authority over the people. They could also be a combination of the two matters combining their ignorance to their servitude and agency to their masters.

In light of this it is necessary to understand what the Nahdah is, the foundations that it is established upon and the path that leads to its achievement.

An-Nahdah (The revival):

As we have said An-Nahdah is a modern Istilaah (terminology) and has been put down to express a specific reality which is the moving of a nation or people or individual from one condition to a better condition. However what condition do we mean? It has become evident to us that the abundance of educated people and graduates, the increase in wealth or resources and the existence of many affluent people does not mean (the realisation of) Nahdah?

Therefore what is this transformation or moving whose existence is an expression of the existence of Nahdah within a nation, people or individual? This is the crux of the matter to determine that which distinguishes one nation from another. And what is the difference between a revived people and a declined people? What is the measurement that distinguishes between a revived person and a low or declined one? What distinguishes one individual from another whilst both of them are human enjoying the same faculties and specificities and both of them strive to fulfil their needs and satisfy their hungers? Despite this we describe one as being an elevated person and the other declined whilst paying no regard at all to his outer appearance, the size and shape of his body or the colour of his skin. Having said that we are certain that the judgement that we have made upon them is a correct judgement and that it is a true judgment upon that is applied upon the person's reality. This is because we do not judge him except after witnessing his conduct and after we have seen his behaviours and interacted and dealt with him. So that we do not pronounce a haphazard judgment upon him and do not describe him falsely then his conduct, the manner that he regulates his relationships and proceeds in life is the mirror that makes evident his true reality and it is the definite proof that we rely upon in making our judgment. In this way we are able to describe the people as being elevated or declined built upon their conducts and behaviours and

this description would then be applicable upon the person's reality without excess or negligence.

It is possible that we read the works of a certain author, or hear the speeches of another, or listen to a lecture of a lecturer or sit in a gathering of a certain person and as a result we could be enchanted by these writings or our hearts affected by these speeches. We could also denounce what came in the lecture or condemn what was mentioned in certain discussions however despite this we are not able to describe him from what we have heard from him or read from him. Rather we describe what we heard and what we read so the description is for the lecture and not the lecturer or the talk and not the speaker. As for the description of the lecturer, author and speaker then this is not arrived at unless we see or witness from his behaviours, conduct and actions that which allows us to make a judgement upon him.

As such the one who defined Imaan (belief) as: 'The belief in the gardens (Janaan), the pronouncement with the tongue (Lisaan) and the acting according to the Arkaan (fundamentals)' or as: 'That which is pronounced by the tongue and affirmed by the acts'. This is because the definite proof and true mirror applying upon his image in its true reality is that which is reflected in his conduct, behaviours and actions and none other than these. As for the statements and written works then these represent no more than an indication that acts as an incentive to monitor or follow up upon that person to understand his true reality.

Allah (swt) states:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ

الْخِصَامِ

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ
الْفُسَادَ

And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.

And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption (Al-Baqarah 204-205).

And He (swt) said:

يَقُولُونَ بِاللَّسِنَتِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

They say with their tongues that which is not in their hearts (Al-Fath 11).

And He (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O you who believe! Why do you say that which you do not do (As-Saff 2).

As for confirming and verifying the true reality then Allah (swt) said:

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

And say: Perform acts for Allah will see your deeds, and [so, will] His Messenger and the believers. (At-Taubah 105).

As for passing judgement over speeches that we have heard, articles and books that we have read and discussions that we have listened to then these represent a collection of thoughts which are judged according to the manner that thoughts are judged. Thoughts have specific rulings, principles and criteria that allow the correct thought to be distinguished from the thought that holds no value and for the shallow thought to be distinguished from the deep thought. Therefore when we pass judgement on a book, article or lecture we do not pay attention to the person giving the lecture or the writer but rather we pay attention to the thoughts and concepts that he has produced in terms of the words and meanings and without being affected in the least by the personality of the writer and knowing him. We make a judgement upon these thoughts and concepts built upon solid criteria and specific principles which exist specifically to understand the truthfulness of ideas and concepts and their correctness.

Therefore the judgement upon a person is not arrived at except by knowing his conduct and behaviours and the judgement upon a person in terms of being elevated or declined would be judged through his behaviour which is different from the judgement that is made upon beliefs, thoughts, concepts and news.

That which applies to the individual also applies upon the society because the society is a group of people who have permanent relationships that exist between them. These permanent or continuous relationships is what transforms this group of people into a society and without them the group would have remained merely a collection of individuals like those found travelling together on a journey on a ship who are not called a society. The importance is

therefore placed upon these relationships and the judgement upon the society is based upon these permanent relationships and it is not based upon suffering and deprivation or the enjoyment of riches and luxuries that are present. So the relationships are the true mirror that reflects the true reality of the society and it is these that regulate the life of the people and by which the customs and traditions are defined. By examining these relationships and taking note of how the people conduct themselves in accordance to these relationships and their interests then we make a judgement upon the society in terms of the society being sound or degenerate so that we can ascertain that the society is elevated or declined. In this evaluation there is no place for considering the abundance of the educated, cultured and graduates or the growth in trade and industry, or economic flourishing and the existence of obscene riches. Rather the consideration rests in the foundations that have made the society a society meaning that the consideration lies in the thoughts and concepts that dominate the society and by which the people's interests are arranged in accordance with. This is in addition to the sentiments of displeasure and contentment that these thoughts and emotions have generated and the values and high example that the people believe in, and then the general system that regulates these relationships, organises them and preserves that which the people have agreed upon. In this way the relationships represent the true mirror that makes clear the true reality of the society and the description of the society would be built upon that perceived reality as a true description. Therefore if there was harmony between the public or general custom and the system where the thoughts and sentiments were the same as the system we would say: 'This society is harmonious and that there is complete harmony between the citizens and those responsible for the citizen's affairs. And if the relationships were good and the sentiments were good, the values high representing a high example and that those responsible took

care of these affairs, then we would say: 'This society is an enlightened one and it is a revived society'.

The opposite is also true with a society where the relationships are in conflict and contradictory, the thoughts are scattered and fragmented built on a dull sensation and differing sentiments which hold hatred towards the regime and undermine it, the people are ruled by iron and fire, the mouths are gagged, necks are tied and sources of sustenance are cut and where selfishness and apathy dominate. In this case how would we describe such a society? This is the reality of all of the societies in our Islamic world irrespective of what they contain in terms of universities, colleges, educational institutes and schools and regardless of what these societies possess in terms of numbers of educated people, graduates and those holding higher educational certification, and irrespective of what Allah (swt) has bestowed upon these lands in terms of natural resources and riches. Regardless of all of this, these lands are still called the third world and the people are described as being backward.

The examples for this are many and clear. There is not a natural resource or treasure except that we have a lion's share of it. So we have oil, natural gas, various minerals that are beneath the earth, agriculture and cattle in their many forms, a plentiful supply of sources of energy, onyx and marble amongst other valuable rocks and materials in addition to much more that Allah (swt) has bestowed upon us, all of which no other nation or people possess the like of.

On top of this we have a huge working man force and a large number of them carry certificates and are specialists in every field but have been driven to fill vacancies all over the world, whilst seeking a living and dignified life. We have all of this and yet the reality of these societies has not changed in the least and they have not elevated to a fitting level. Indeed they remain in the abyss of decline and have

reached rock bottom or near rock bottom. All of this is because these matters do not represent the basis of revival or the basis by which a society moves from a condition to a better condition and state, and because these do not reflect the basis upon which a society is established. They do not represent the components of a society because the formation of a society rests upon its components and the components of the society are the bases that the permanent relationships are built upon and what regulate them. As such the formation of the society rests upon the knowledge of what it contains in terms of thoughts and concepts, and what emanates from these in terms of sentiments and values. Following this is the knowledge of that which regulates the relationships in terms of systems and laws. There is no relation in this to the natural resources or other matters in regards to the formation of the society and in relation to explaining its values and the level that it has reached in terms of elevation or decline.

And by taking a close look to these societies which exist in our Islamic world we find that in addition to the intellectual decline, dull sensation and contradictions within the people as a result of attempting to reconcile between that which exists within the people and that which regulates their relationships, and the poisoning of their thoughts by the Western thoughts, in addition to all of this there is a difference or contradiction in relation to the system that is applied upon them which has made anxiety and confliction the basis of their lives. This has led to those who are in charge of implementing the system to resort to suppression and force by use of iron and fire to compel the people to submit to the system and to run their relationships and conducts in accordance to the laws that have been enforced upon them despite being contrary to their Aqeedah and thought. The people then began resorting to hypocrisy, desperate measures, plotting, weaving conspiracies or even seeking assistance from Shaytaan to get rid of the situation they found themselves in

and to remove their dominance over them. The situation (today) remains the same in terms of domesticating and taming the people and humiliating them until they accept that which is implemented upon them. This is the reality that the societies in our Islamic world are suffering from, corruption and conflict in the thoughts, weakness in sensation and differing sentiments or emotions with hostility existing between the people and the regime, so that those in authority became the number one enemy to the masses.

How do we view this reality in relation to the statement of the Messenger (saw):

انما الإمام جُنَّةٌ يقاتل من ورائه ويتقى به

Verily the Imaam alone is the shield, he is fought behind and protection is found in him.

(Muslim, Al-Bukhaari, Abu Daawood and An-Nasaa'iy).

And his statement (saw):

خيار أئمتكم الذين تحبونهم ويحبونكم وتصلون عليهم ويصلون عليكم . وشرار أئمتكم الذين تبغضونهم ويبغضونكم وتلعنوهم ويلعنونكم

The best of your Imaams are those whom you love and they love you, you make supplication for them and they make supplication upon you. The worst of your Imaams are those you hate and they hate you, and you curse them and they curse you.

(Muslim, At-Tirmidhi and Ad-Darami).

Al-Insaan (the human being):

This study concerns the human and understanding his level of elevation or decline and the way of ascertaining that emanates from his actions and behaviours whether this applies upon an individual or a group, as the study relates to the human in his capacity as a human being. Therefore it is essential to understand this human upon his true reality, so that we can know when he is declined and when he is elevated. Understanding the human requires an understanding of the motivating factor for the actions and behaviours, understanding the manner in which they proceed in addition to that which controls the behaviour of this human and his conformity to the behaviour of the group or collective from amongst those who surround him.

Yes, it is correct to say that taking a view of the human falls under the overall view of the universe as a whole and what is included within it in terms of life however the human who fits into this universe differs from all other creations with characteristics and attributes that are unique to him. Despite being a material part of the universe and creation and from the forms of life that walks upon the earth, he does however differ completely from this creation due to what Allah (swt) made special with him in terms of his 'Aql (mind) and that which has been bestowed upon him in terms of comprehension and understanding. This is the reason for subjecting that which exists in the creation to the service of man, as a mercy and favour from Allah (swt) to him.

وَسَحَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

And He has subjected for you all that is in the heavens and all that is on the earth - from Him. Indeed in that are signs for a people who give thought (Al-Jaathiyah 13).

وَسَحَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَحَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ

And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day (Ibrahim 33).

وَسَحَّرَ لَكُمْ الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَحَّرَ لَكُمْ الْأَنْهَارَ

And He subjected for you the ships to sail through the sea by His command and subjected for you the rivers (Ibrahim 32).

There are in addition to these other Aayaat (verses) which explain that which Allah (swt) has bestowed out of his favour upon this human being in terms of the blessing of the mind and comprehension and what follows this in terms of providing and subjugating all that is in existence to him and allowing him to seek benefit from what he wishes and in whatever way he can find to utilise them.

So the human is a living body and has everything that any other living body has in terms of attributes. So he develops, grows, eats, drinks, rests, produces offspring, populates, he takes care and protects himself, he senses and feels his inabilities and need whilst seeking to cater for this. Similarly he feels compassion and tenderness, paternity and sonship, just as he feels fear and security, love of the self, of

authority and ownership and he gets angry and pleased, he celebrates and he is sad amongst other sensations or feelings that generate within him the desire and provide for him an incentive to go forth in order to satisfy these wants and deal with these hungers, that are a product of the life energy that lies inherently within him.

Also this body that resembles a motor has needs in terms of its movement, continuation, building, forming, fixing what is broken or damaged and removing that which causes it damage in terms of waste. As such the Taaqah Al-Hayyawiya (Life energy/force) drives him to obtain nourishment and water whenever the body requires this or to remove that which burns or is damaged within it. Therefore this human from the time of his birth until the time of his death is in a state of continuous and sustained movement and due to this he requires what he needs in terms of energy for this movement and what the body requires in terms of components and tools. The human is as such always busy in securing his need or driving away his hunger that is demanded from this body in its organ structure and instinctive structure, and in this way he is like any other living entity or being. However he differs from all other creatures or living things in regards to the manner in which he fulfils the attainment of that which satisfies his hungers and in regards to the manner of satisfying them. Other living things and creatures act by instinctive reaction (Raj'i Ghareezi) according to the Fitrah (nature) that Allah (swt) has given them.

وَالَّذِي قَدَّرَ فَهَدَىٰ

And (the One) who gave proportion and guided (AL-'Aalaa 3).

So these creatures behave in specific ways to maintain their life, to preserve themselves and maintain their species or to fulfil their hungers with mind boggling and wondrous styles and means. However the human being differs from them because he acts in accordance to his mind that Allah (swt) has bestowed upon him and not in accordance to instinctive reaction like the other living creatures. When he goes forth to satisfy his hunger or fulfil his need or desire he only does this based on an intellectual comprehension and by forming a concept about a matter that he is addressing, in regards to whether it can lead to satisfaction or not? And whether it is permitted for him to seek utilisation by it or not? As such the human does not proceed upon a matter from amongst matters until he has posed two questions to himself.

The first question: Does this thing or matter contain that which satisfies his hungers, meets his needs or satisfies his desires? And the answer to this question rests upon the concepts that he carries, so if his concept about the matter is that it satisfies his hunger or meets a need or satisfies his desire (whether this concept has originated from him or has been taken from others) then by this concept alone that he possesses, he will attain the inclination towards it and will feel the pressure and hunger towards taking it and this is what we call 'the concept about a thing or matter'. However he refrains from engaging in taking it and seeking utility from it until he has heard the answer to the second question which is: Is it permissible to utilise or benefit from this thing or matter and satisfy his hunger from or by it or is it not permissible to do so? Then if the answer to this is negative he will incline away from it, turn his inclination away from it or attempt to do so because it is not permissible to benefit from it or meet his hunger by it. If however the answer is positive in the case where it is permissible to benefit from its use, then he will take it, perform it and satisfy his hunger by it. This is what we call 'The concept about life'.

Therefore that which determines the conduct or behaviour of a person is his concepts about things or matters in terms of them being satisfying or not satisfying and then his concepts about life in terms of the matter being permissible or not.

The concepts about matters or things could virtually be the same in respect to the sons of Adam (humans) and there are no differences between them apart from differences in tastes and desires. As such in terms of the concepts about things and understanding or knowing the attributes they consist of and the benefits that they contain, then these are one and the same in respect to humankind. As such these do not affect the conduct or behaviour of the human in terms of his elevation or level of decline. So fruits, vegetables and meats in their different and various forms and categories, knowing that the female satisfies the hunger related to procreation, that worship satisfies the hunger related to sanctification, that clothing protects the person from the cold and heat or is worn for reasons of appearance, then all of these concepts about matters or things are the same in respect to the human being because they represent studied knowledge or a comprehension of the attributes of things in respect to them satisfying the hunger or not satisfying it.

As for the concepts about life in terms of it being permissible to seek satisfaction from a certain thing or matter or it not being permissible to do so, then this issue rests outside of the thing or matter itself and outside of the human himself. Rather it is necessary to return to a principle or principles which are used as criteria or a measurement for his actions and a measure for his behaviours. This means returning to his viewpoint in life in respect to undertaking an action or refraining from it. And the viewpoint of the Muslim in life is the Halaal and the Haraam. Therefore whenever a hunger comes to him like that related to the stomach for example and he sees a bowl of food and knows that it is suitable to be eaten due to his knowledge

that it is food that is eaten, then he will be inclined towards it, however he will not take it until he has answered the second question: Is it permissible to take benefit from it or is it not? In other words he is asking himself whether it is Halaal or Haraam to take it and eat it. If he then knows that this food contains something that contravenes and is against the measurement that he returns to (for judgment) i.e. his viewpoint in life, like if he knew that it was Najas or that pork was contained within it or that its owner had not given permission for him to take it, then in the like of these circumstances he would refrain from taking it regardless of his inclination towards it and he then attempts to distance this inclination. This example can be applied to anything that the human comes across in relation to the satisfaction of any hunger from amongst his hungers or desire from amongst his desires and whether it was from the organic hungers like eating and drinking or from the instinctual hungers like sanctification, procreation and survival.

And based on this we say: That all of the actions of the human are restricted by measurements, criteria and principles that he believes in and which have been defined by his viewpoint in life i.e. by his Aqeedah (belief about life). And that every action from amongst his actions is determined and runs in accordance to his concept about life in terms of proceeding to undertake the action or refraining from it, whether this action was a fundamental one or not, great or lowly and of high value or of low worth. So his Aqeedah is the fundamental principle (or basis) for his thoughts and concepts about life and all of the systems of life emanate from it. His viewpoint in life is taken from it, in addition to the principles, criteria and measurements that distinguish the Khabeeth (filth/bad) from the Tayyib (wholesome/good) and the wheat from the chaff.

This is what distinguishes the human from all other living creatures and this is what elevates him above them. He possesses a mind that

comprehends the things and matters that are around him and has a viewpoint in life that can intellectually reason the truthfulness by thoughts, and he believes in these thoughts so that they become concepts for him that define his conduct in life and regulate his behaviours when he goes forth to satisfy his hungers and satisfy his desires or wants.

Based upon this the judgement upon this human is made through his actions. This is a judgement made upon what thoughts he believes in and what he has taken as a criterion for himself in addition to what he has made the viewpoint in life. Judgement upon these thoughts requires the presence of principles and given accepted truths that are returned to when issuing a judgement.

Therefore the issue here is about understanding a particular human being. Is he elevated or declined? It is a judgement upon his actions and behaviours based on our criteria of concepts and convictions about the elevated actions and behaviours and its associated characteristics like selflessness, goodness, chivalry and loyalty or trustworthiness, in addition to good neighbourliness, honesty in transactions, sincerity and perfection amongst other measurements and criteria that people use to ascertain the true reality of actions.

Allah (swt) said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Verily Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded (An-Nabl 90).

And He (swt) said:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakah; [those who] fulfil their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous(Al-Baqarah 177).

The Messenger of Allah (saw) said:

<<For one person to be guided by Allah by your hands is better for you than all that the sun rises upon>> (At-Tabaraani from Abu Raafi').

Al-Afkaar and Al-Mafaahem (Thoughts and Concepts):

Thoughts are an expression about a specific sensed reality that is external or a reality that is envisioned in the mind. Being present externally means that it is a judgment upon a specific reality that expresses it by any means from amongst the means of expression. So if he comprehends or realises the meaning of this thought, in other words he comprehends the reality that has been judged upon and the judgement has been applied upon it perfectly and affirmation has resulted via the application of the thought upon its reality, then this thought would become the regulator of the behaviour that is linked to that reality. In other words the comprehension of the thought has occurred and it has been affirmed (in application) and as such the thought would have become a concept. However if he was not to comprehend its meaning or affirmation (Tasdeeq) does not occur then this thought or this expression of the thought remains merely as information that is stored in the brain. The human may then require this (information) when a certain reality for it comes into being or opposes it. However if the expression or wording does not have a reality or cannot be conceived to have a reality, or it is not possible to envisage a reality for it, then this expression would represent no more than fiction, illusions and myths.

The following represents in summary the collections of knowledge that the human possesses:

a) Knowledge that he has comprehended its reality in a true manner and it has been affirmed and believed in, by the application of that knowledge upon its reality, in a decisive way. In other words certainty has been attained in relation to the application of that knowledge (Ma'rifah) upon its reality which has been built upon rational (intellectual) evidence (Daleel 'Aqli) i.e. the judgement of the human mind that has occurred by the inevitable application of this

knowledge upon its reality. This can occur either by a direct judgement from the mind (intellect) like the judgment that is made upon sensed and tangible matters in regards to their existence.

Fundamental Aqeedah thoughts fall into this category like the belief in Allah, that the Qur'aan is the speech of Allah, the belief that Muhammad (saw) is the Prophet of Allah (swt) and the belief in Al-Qadaa Wa-l-Qadr, or thoughts that are related to sensed and tangible things that we interact with which exist.

Or it can be a rational or intellectual judgement that is derived from a Daleel Naqli (Transmitted evidence) which has been confirmed in origin by the 'Aql (mind/intellect) like the thoughts of the Aqeedah that do not fall under the senses such as the belief in angels, the resurrection, Jannah, the fire and the Day of account amongst other beliefs or information that the mind decisively has certainty in and is impossible to falsify or deny like the Mutawaatir informative (Khabariy) texts.

b) There is a secondary level of knowledge which is the knowledge which has been affirmed and believed in and its reality has been comprehended. However this belief contains some doubt and has not reached the level of Yaqeen (certainty). So the 'Aql (mind/intellect) is not decisively certain about that which has been transmitted to it and as such it is not able to deny the possibility of error, forgetfulness or that what has been transmitted to him can hold more than one possible meaning. Therefore he suffices by outweighing one of its meanings that the text allows and this applies to the concepts (Mafaaheem) of the Shar'iyah, knowledge of the Aqeedah that is derived from Aahaad (single line) narrations, the Shar'iyah rulings that are derived from the detailed evidences or knowledge related to history, linguistics and other areas in which the correct understanding is outweighed.

c) A type of Knowledge where its reality has not been fully comprehended or the extent of its application upon the reality has not been fully conceived or comprehended. This means that the mind is able to envisage that it has a reality and can apply it upon this reality. It is therefore a Fikrah (thought) i.e. a judgment upon a particular or specific reality however the Tasdeeq (affirmation/belief) does not occur in regards to it which means that the affirmation has not occurred in relation to its application upon that reality. These types of thoughts occur very numerous throughout the course of the history of human life in general and knowledge related to Geography and Astronomy are equal in terms of affirmation and belief and not believing and the like of this type of knowledge represents thoughts. This means they are judgements upon a particular reality and every aspect of knowledge within them transforms into a Mafhoom (concept) when evidence is obtained that confirms the correctness of these thoughts and their application upon their realities. This is whether the evidence is 'Aqliy like witnessing or seeing a thing or matter, or if it is Naqliy (transmitted) when we trust the truthfulness of the one who has transmitted the knowledge of a matter to us.

d) A type of knowledge where its reality is not fully comprehended or it does not apply upon the reality that it is describing and this type of knowledge remains stored in the mind as information alone. Therefore they do not lead to elevation because they have become thoughts or concepts that the human may need in specific circumstances like to confirm their falsity or reveal their error. This is like knowledge about the capitalist ideology, freedom, democracy or communism amongst others which merely represent information.

So for example the reality that communism discusses in relation to thinking has a comprehended and perceived reality however the judgment upon this reality when stating that it is the reflection of

matter upon the brain is an incorrect judgment that does not apply to the reality of thinking.

The same applies in respect to the reality that capitalism discusses in relation to democracy when it states that it is the rule of the people and by the people. Despite this reality being comprehended the judgment upon it however is that it is incorrect because the rule of the people by the people is not (in actual fact) realised. This is because the people do not lay down their constitution or their laws but rather it is only a specific group from amongst the people that do this.

e) A type of knowledge that does not have a reality and it is not possible to envisage and see a reality for it. In addition it is not possible to study and look into it in terms of its application or non applicability upon a reality. These are the illusions, myths and imaginary fictions which include the like of goblins, phoenixes and science fiction amongst other matters that are imaginary and mythical.

The above is the reality of the collection of different types of knowledge that a human can gain in his life and whether these were gained through experimentation or imitation or by acquisition and derivation or by reading it in a book or hearing it from another person or through any other means. However when he acquires any knowledge then the origin is that he receives it as a thought so that it becomes part of his knowledge bank and even if the source was other than him. What we mean by receiving it as a thought or intellectually, is that he understands the meanings of the worded expressions and sentences that he is reading or hears or sees. He then attempts to envisage for that a sensed reality and then he attempts to apply what he has read or heard upon that envisaged reality or what it is expressed upon. If it applies upon it then it is viable to be correct or

it is correct and as such it would become part of his concepts that affect his conduct and control his behaviours when he proceeds to satisfy his hungers or fulfil his wants.

If however he is unable to envisage a reality for it or is unable to apply it upon an envisaged reality then he will deny it and it would remain in his mind as mere information that has been confirmed to be false or has been unable to confirm its correctness. In addition Tasdeeq (affirmation/confirmation) has not occurred in respect to it and as such will not be a Mafhoom (concept) for him and will not have an impact or effect upon his conduct and behaviours.

The reason behind presenting the meanings of these types of human knowledge and distinguishing between them is so that the effect of the concepts upon the conduct of the human and his behaviour can be understood. This is the same whether these concepts include those concepts that are about things or they are concepts about life. The behaviour of the human and his behaviour in relation to satisfying his hungers and fulfilling his wants is the sign that indicates his elevation or his low level and decline. He can either rise to a high level and be better than the angels or he can fall down and become more astray than the animals.

إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

They are not except live-stock, rather indeed they are even further astray from the path (Al-Furqaan 44).

For this reason it is essential to know the thoughts and the concepts in a manner that makes us capable of distinguishing the sound correct thoughts from those that are incorrect and to know the elevated thoughts and distinguish them from the declined thoughts,

and to distinguish between the shallow thought, the deep thought and the enlightened thought. All of this is so that the concepts of the human and his thoughts are elevated correct concepts that he has taken with awareness and in an enlightened manner so that he can be elevated by them to the level that Allah has wanted for him to ascend to. In other words that he is elevated to the level of a human being.

A close examination to distinguish between the thoughts and concepts in regards to being elevated or declined requires for there to be a principle or principles to act as a basis by which these thoughts and concepts can be judged. Built upon this principle or principles the thoughts can be classified and in order to distinguish between the wheat and the chaff (i.e. good from the waste) and the correct from the incorrect. So we must utilise the precise criteria when making judgement in relation to understanding every thought and every concept. Otherwise the colours will become blurred and the vision will become fuzzy and the human will be puzzled between the righteous and wicked, the good and the bad, and the pretty and ugly. So what then is this principle, criteria and measurement that we are required to use to pass judgement and which will then be used to establish that which is elevated and what is declined?

The answer is as follows:

Our subject area is the human being who lives in this existence in this life and who seeks revival, elevation and to proceed on the path of completeness. Will he be able to achieve this without knowing the meaning of his existence in life and the meaning of this temporal life that he must spend time in? This is particularly the case as he can see himself as just one individual from amongst the humans who lives with a collection of people along with other living creatures upon this earth which lies within a vast universe!!

There is a vast difference between the human looking at himself as being Zaid or ‘Amr and between looking at himself as a human. This vast difference would be revealed with absolute clarity if we were to follow some of the steps in regards to it. As such the furthest point of decline is represented in his adoption of that individualistic self-centred view, that view which is a reaction to the survival instinct and the manifestations of the survival instinct are indeed many. His individualistic view could expand and widen a little and expand beyond himself so that he sees that he is the son of so and so and that he has brothers and sisters, and that he is member of a family that he loves. And he likes to be the master of it which is another manifestation of the survival instinct which means that he is still behaving according to the instinctive reaction. This view could then extend further to include his wider family, tribe, village or town that he lives in and the result of this can be seen very clearly amongst those who link the name of their town or village to a certain name like Zaid Al-Khaleeli or ‘Amr Al-Baghdaadi. This view could widen even further to become nationalistic (Wataniyan) belonging to the soil and earth so he is then called Misry (Egyptian), or Shaami (From the Levant), or Hindi (Indian) amongst other namings. His horizons and vision could widen even more to include the Qawm (a people i.e. Arabs) that he belongs to and as such he becomes Qawmi (A wider Nationalist). Despite all of this expansion he did not elevate to arrive to the level of the human being. Allah had honoured him and created him in the best of moulds and yet he did not see himself as a human being who lives amongst others from amongst mankind.

From this fundamental view towards existence, life and the human we are able to distinguish between the elevated thought and the declined or low level thought. So if we were to draw an explanatory line we would place the lowest level of the human being at zero. This zero would guide towards the view of the human in terms of him being a human being. As for that which is less than this point then

this would represent the beginning point of decline like from Qawmiyyah (nationalism related to a people) to regionalism to the wider family network until it reaches the end (of the chain) i.e. the self-centred individual. As for elevation then this begins from adopting the view of the human in terms of him being a human being until he is able to reach the highest level based on this view. This is when he fully comprehends that he is the slave of Allah and as such adopting the view of the human as a human represents elevated thought or the beginnings of intellectual elevation whilst anything less than this view represents a declined thought or a low level one. As for climbing the stairs of elevation and attempting to revive this human, then this is represented in the answer to the other question, which attaining knowledge about the meaning of the human's existence in life. And any study or thought in regards to defining the meaning of life and the meaning of the human being within it represents an elevated study irrespective of the results that are reached. It is the type of thought that leads to revival irrespective of whether this revival is correct or incorrect.

From this perspective the first criteria in relation to a thought being elevated or declined is comprehensiveness. So if the thought is comprehensive in encompassing the reality that is being investigated and not restricted to one area, case or circumstance then this thought would possess the attribute from amongst the attributes of the elevated thought which is the attribute of being comprehensive. As such if the thought is not comprehensive then it will not be elevated.

As for the second attribute from amongst the attributes of the elevated thought, it is the depth in the study or investigation and to begin from the beginning, where the fundamental true reality of the matter that is being studied is reached. So this happens when he examines the universe, life or the human being and he does not just take one of its aspects or manifestations but rather it is necessary for

his view to be deep so that he knows the basis from which this reality that he is investigating arose from. So when for example he examines the human being, it is necessary for his view to encompass the type of this human from the very beginning which necessitates knowing whether this human is Azaly (eternal) or a creation of a creator. From there he moves on to knowing what this human is made up of and what distinguishes him from the other living creatures. He then moves on to knowing or understanding the drives and motives that lead him into motion and action and whether he is compelled to undertake these actions or acts according to his choice. He studies this amongst other matters that would make it a deep fundamental thought about this human being. And when he undertakes this study he does not do so merely to increase his intellectual wealth, to develop a philosophical opinion or just to increase his knowledge and information. Rather he undertakes it because he is a human who lives in this life within this wide existence (universe) and this is because he wants to know the meaning of his existence within life. He will not be able to arrive at this knowledge unless he knows and understands the beginning of this existence that he is living within and the direction that it is heading to. And built upon his answer to that (whether it is correct or incorrect) he defines his conduct and regulates his behaviours. This depth in the study is the second characteristic or attribute of the elevated thought and by establishing that we have established its true reality. This is that the elevated thought is the thought that is characterised by comprehensiveness and depth. This is the thought that is fitting for the human as a human being and it is the thought that leads to Nahdah (revival). It is the thought that is viable and sound for the human if he wants to tread the path of revival and elevation. Otherwise he would decline falling to the depths of animals, indeed animals would be better than him.

إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

They are not except live-stock, rather indeed they are even further astray from the path (Al-Furqaan 44).

It is for this reason that we find the Lord of the worlds and all creation directing us towards this type of thinking in hundreds of Aayaat like His (swt)'s speech:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (6)
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ (7) تَبْصِرَةً
وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ (8) وَنَزَّلْنَا مِنْ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ
الْحَصِيدِ (9) وَالتَّنْحَلِ بِاسْقَاتٍ لَهَا طَلْعٌ نَضِيدٌ (10) رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً
مَيِّتًا كَذَلِكَ الْخُرُوجُ

*Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?
And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind.
Giving insight and a reminder for every servant who turns [to Allah].
And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest
And lofty palm trees having fruit arranged in layers.
As provision for the servants, and We have given life thereby to a dead land.
Thus is the resurrection.
(Surah Qaf 6-11).*

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ
(190) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

*Indeed, in the creation of the heavens and the earth and the alternation of the
night and the day are signs for those of understanding.*

*Who remember Allah while standing or sitting or [lying] on their sides and give
thought to the creation of the heavens and the earth, [saying], "Our Lord, You
did not create this aimlessly; exalted are You [above such a thing]; then protect us
from the punishment of the Fire.*

(Aali Imraan 190-191).

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

*And a sign for them is the dead earth. We have brought it to life and brought
forth from it grain, and from it they eat.*

(Ya Seen 33).

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
دُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْأَلْهُمْ الدُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.
(Al-Hajj 73).

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ

Or were they created by nothing, or were they the creators [of themselves]?
(At-Tur 35).

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (68) أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

*And have you seen the water that you drink?
Is it you who brought it down from the clouds, or is it We who bring it down?*
(Al-Waaqi'ah 68-69).

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ (6) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

*O mankind, what has deceived you concerning your Lord, the Generous.
Who created you, proportioned you, and balanced you?*
(Al-Infitaar 6-7).

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

*O mankind, indeed you are labouring toward your Lord with [great] exertion
and will meet it.
(Al-Inshiqaaq 6).*

The above selection represents just some from amongst a great number of Aayaat which address the faculty of the human mind. They address him as a human and bring his attention to that which is around him in terms of life and impresses upon him the need to pay attention to this vast universe that he lives in.

Similarly the Aayaat bring his attention to focus upon the thing or matter in respect to its source:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ

*Or were they created by nothing, or were they the creators [of themselves]?
(At-Tur 35).*

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

And we have made everything from water. Will they not (then) believe (Al-Anbiyaa 30).

This is in terms of the elevation and decline in the thinking. As for distinguishing between the shallow thought, the deep thought and the enlightened thought then there are different criteria for this and principles that are used to determine the level of this thought. It is

worth noting however that is still considered a thought and a judgment upon a reality and whatever the level of shallowness that is reached it is still considered to be a thought. It is distinguished from the instinctive reaction and is distinguished from imitation and simulation, and its possessor is raised to the level of a human and it represents viewing the human as a human being. It is the product of the human mind and the fruit of an intellectual effort otherwise it would not be fitting for revival or to proceed towards the path of completeness, or to transfer an individual or society to a better state and condition.

The shallow thought means to judge upon the most basic or simple aspects or appearances of things and their realities without knowing that thing or reality and understanding it well, like knowing what it is or the basis that it has emanated from, or the circumstances that surround it, or without possessing significant information about it and without attempting to obtain the information that explains that reality. Or the one who accepts information that has been explained to him whilst this thought is distinguished by shallowness or naivety. It is very easy to deceive people who are characterised by this thinking which is done through deceptive displays or appearances, sweet speech and false promises. In addition a society in which the like of these shallow thoughts dominate remains in the hands of its leaders and rulers. These people are led by resounding charismatic speeches, moved by the stirring of emotions and are satisfied with the least of gains or outcomes. And how truthful were the words of the one who described these people with the words: "They are gathered by the drum and they are dispersed by the stick". And how great the number of examples there are in our society which reflect this shallowness and how often do the people hasten towards thoughts which on the outside appear to be merciful whilst their inside (and true reality) bring suffering. This is so that the leaders and rulers are capable of taming the people and of bringing them down to the level

of despair and despondency whilst leading them to accept any solution that the leader or ruler chooses for them. The most vivid example of the shallowness of the people is reflected in how easy it is to lead them by utilising deceptive mirages and fake appearances, and this state of affairs repeats itself time and time again. The best example of this is the issue of Palestine and the situations that it has passed through since its beginning until this hour. Room and possibilities have still been left available for the leaders and rulers to take Palestine as a means to achieve their aims or implement their desires or those of their masters by bringing the Ummah to a condition and state of despair, hopelessness and surrender despite its reality not differing much from the remaining Muslim lands. There (real) issue is the same issue and it does not differ except from the angle of the appearance that has been cast upon it. This is because all of the Muslim lands suffer from the same reality Palestine suffers from and the process of taming the Muslims is one single process even if its manifestations are many. So Syria, Lebanon, Iraq, Iran, Pakistan, Morocco, Algeria, Saudi and Yemen are all the same in relation to the desire to tame the people and make them accept the rulings of Kufr (disbelief).

The shallow thought as we have stated is the judgement upon the most simple manifestation of a specific reality without paying attention to the truth of this reality and without expending effort to understand this true reality by knowing its causes and effects or to understand the basis that it has emanated from or what is built upon it. This in addition to not knowing or understanding its circumstances, conditions and what is related to it. For example: When we here a commotion outside in the street we go out to see a mass of people raising banners and shouting slogans. It would in this case be shallow or superficial to find it enough to state that what has been witnessed is merely a demonstration. It is higher and more elevated to expend effort to know and understand what lies behind it

and which parties or groups are leading it. And it would be even more elevated to know the real goals and motives that are hidden behind this demonstration and what the circumstances, conditions and realities are that has driven this party to organise a protest. It would also be necessary to make effort to understand if there is behind this party leading the protest any other influence or direction that has pushed this party in the direction of demonstrating in order to achieve a specific aim or objective.

All of this is necessary so that when we issue our judgment upon the reality it is correct or near to being correct. It is sufficient for our judgement to have been deep and not merely restricted to one manifested reality from amongst the manifestations related to that reality. Rather we would have expended effort to understand the reality according to its true reality and we would have examined the factors, objectives, circumstances and conditions that relate to this incident and after that we would have issued a judgement.

Another example: A young man wishes to marry; he sees a beautiful girl and then judges from her appearance that she is suitable to be his wife. This is a shallow and superficial judgement. It would be more elevated to know whether she is already married or not? Is she healthy or sick? Is she able to speak or is she mute? Is she fertile or barren? And even more elevated than that would be for him to know her family from her father? And what house she is living in? And even more elevated than this would be to understand her viewpoint towards life and what her beliefs are? What thought does she carry? If he fulfils this study and gains an understanding of this reality then his judgement upon this reality would become elevated and close to what is correct.

Another example: When we listen to a text that is read out or we read a subject. If our reading or listening to that text was for the sake of

killing time or self-amusement or if it was absent in terms of vision and depth in regards to comprehending its meanings or we were unable to do that, then we would pass a superficial or shallow judgement upon this text. However when we examine its literary form and make effort to know its conformity to the rules of the language, then in this case we can make a judgment from a literary angle and aspect. However when we try to contemplate its meanings and understand the reality upon which it applies, to know the one who has compiled the text and the occasion or circumstances in which it was made, then we would have taken from this text or this study an intellectual taking which is far from superficiality or shallowness. Our judgement upon it would then be a deep judgement that is far away from shallowness and superficiality as a result.

As for the deep thought, it is also a judgment upon a reality however it requires the knowledge of the reality and is not restricted to one manifestation from amongst its manifestations or one particularity from amongst its particularities.

Knowing and understanding matters and things requires knowledge of its partialities and specificities so that there minute composition can be arrived at. As for understanding the realities and events then it is necessary to know and understand the sides involved in the dispute and the matter being disputed over, in addition to the circumstance or conditions that the dispute is occurring upon and the direct causes and indirect causes for it if they exist. As for understanding the legislative text then this requires another matter as it requires wide knowledge needed to interpret the text and understand it, in addition to expending effort to distinguish between the legislative text and the literary text or algebraic text and so on. It also requires wide knowledge needed to understand the indications of the worded expressions whether they are literal or metaphorical and to comprehend the meanings of the sentences and compositional

structures. If all of this knowledge is present and we have expended effort to judge upon the text or understand it, we would have then judged upon it or understood it correctly or close to that which is correct. This is the deep thought.

However it still remains incomplete and falls short in fulfilling all that the study requires. This is because things, matters and realities have circumstances and conditions that have an effect upon them and they have related matters that it is necessary to comprehend whilst these circumstances, conditions and related matters are not part of the things, matters, realities or events. So studying a poem does not mean that the poet is known, or the circumstance in which it was said or written are known, just as understanding a destructive explosion does not mean that the one who is behind it is known or the aim behind it or who ordered it to be done are known. Depth in the study does not lead to the arrival of these matters because the depth in the study is restricted to the partialities of a matter, its structured composition and its laws. As for what lies around it and what is related to it then this lies outside of the deep study and rather it requires during the study shedding light upon that which surrounds the studied matter to know what surrounds it and what is related to it because it is not (actually) part of it.

Al-Fikr ul-Mustaneer (The enlightened thought):

As for the Fikr ul-Mustaneer (the enlightened thought) it is the most elevated and it is the thought that leads to the true Nahdah (revival). It is the thought that clears away the obscurities and it does not suffice with knowing or understanding the fundamentals of things and matters and their branches, or the reality and its effects, or the texts and their meanings as is the case with the deep thought. Rather it goes beyond all of that to understand that which surrounds the matters, what lies around them and is related to them.

So when the one possessing this thought looks into and examines a thing he does not find it sufficient to arrive at its conclusion by knowing its particular weight or its atom make-up but rather it is necessary to know and understand its circumstances and conditions. In other words it relates to knowledge of the laws that control over it, the specificities that it is distinguished by and that which must by necessity proceed along with it and is not able to escape from it or leave it behind unless its condition changes and its circumstances and conditions are replaced with others and as such is controlled by other laws and specificities or characteristics. When this level of depth is gone into in the study then it is necessary to enquire and question about that which is related to it, meaning that which has made this thing submit to these laws and made it proceed in that way according to these circumstances and conditions. This means shedding light upon the parts of the thing and the laws that control or govern it and to have knowledge of that which has made it submit to these laws. For this reason it has been named the enlightened thought as it has not left a single matter except that it has shed light upon it whilst the deep thought is insufficient and the superficial shallow thought is rejected. This is the nature of the enlightened thought and what distinguishes it from the deep thought.

These are the thoughts that govern the behaviours of the human and his conduct and upon its basis his concepts (Mafaheem) and inclinations (Mayool) are shaped and formed, and his viewpoint in life is defined by it, and through it he knows and understands the meaning of his existence in life. It is this thinking that decides his position and standing amongst people? So does he accept and choose to be declined in his thinking with a low level of comprehension? Is he satisfied to be shallow in his thinking and short sighted? Does he dive deep into depth whilst leaving a thousand questions and does he stay away from questioning of those around him in regards to connecting the causes and the effects or does he deal with it haphazardly when he is unable to provide reasoning? Or does he seek the standing that Allah (swt) has dignified him with and the blessing that Allah (swt) has bestowed upon him, the blessing of the mind (intellect) and human dignity. He will think like a human and utilise his mind or intellect ('Aql) to comprehend things or matters and clear the obscurities of matters away and understand their true realities.

Therefore it is essential for him to follow the events and incidents and connect them to their causes and effects, to know their circumstances and conditions and to shed the exploratory light to understand all that which is related to them. This is so that he can proceed upon the path of revival and elevate to the heights of completeness by way of the 'Aql (mind/intellect) and proof. Due to this we say: 'The man will revive according to that which he possesses in terms of the thought about life, the universe and the human being and their relationship altogether with what is before the life of this Dunyaa and what lies after it'. This means that the path of revival is represented in the view of the human for the human himself and the life that is around him in this vast universe in which he lives. This is so that he is able to understand this period of time that the human is alive for in this existence. In other words he must have knowledge about the meaning of his existence in this life and

know that this is not arrived at unless a comprehensive thought is formulated by him about the universe, life and the human. This is to establish a firm and constant truth in respect to it being eternal or created? If he establishes that it is created then what was before it? Therefore it is necessary to formulate a thought about this creator that all of life in existence depends upon just as it is essential to formulate a comprehensive thought about what lies after the life of the Dunyaa. As long as this life of the Dunyaa has a beginning then it must also have an end. So what is it? And what is the relationship between all of these things together and between that which is before them (i.e. the creator) and what is the relationship with that which is after them? In other words is there a relationship between the life of this world and what was before it and is there a relationship between it and what lies after it? By answering all of these questions he is then able to understand the life of this world and the period of life that he lives. He will then be capable of knowing the meaning and purpose of his existence and the meaning of life.

As for the necessity of these questions and the necessity of answering them to formulate a comprehensive idea about them, then this is because the human is forced to interact and deal with them and it is absolutely not possible for him to live in isolation from them. He is an individual from amongst human kind and he is inevitably connected in relationships with others and he has no choice but to engage with them. Similarly he sees that he is surrounded by living creatures of whom he is one and it is essential for him to interact and participate in living upon the earth in this vast universe. This earth contains things and it is essential to utilise them. He fulfils his needs with them, satisfies his hungers (organic needs and instincts) and he fulfils his wishes or desires with them. This is particularly because Allah (swt) has put all that is in the earth at the human's disposal. In summary this human represents a picture from this universe in terms of what is in it. He shares in the universe in terms of what it is made

of, he shares in the living creatures in regards to the soul and he is unique by the power of the intellect that puts everything else under his disposal, and this mind is the focal place of the Takleef (legal responsibility). Due to this it is necessary for a comprehensive thought about the universe, the human and life to be formulated. He will understand himself firstly and then he will understand the life that he lives in with others and the universe that he lives. He will then be able to know and understand the life of this world and the consequences of this upon him in regards to the period of time that he is living within it. In other words he will know and understand the meaning and purpose of life.

Without answering these questions and without forming a comprehensive thought about existence (irrespective of the correctness or error or this thought) he will be incapable of defining the meaning of his existence in life. He will just wander about in it and his greatest concern will be the satisfaction of the greatest amount of sensual gratification. He will therefore not differ from any animal and indeed his condition would be even worse than that:

Allah (swt) says:

هُنَّ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهِنَّ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهِنَّ آذَانٌ لَا يَسْمَعُونَ بِهَا
أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

They have hearts with which they do not understand with, they have eyes with which they do not see with, and they have ears with which they do not hear with. They are like livestock; rather, they are even more astray (Al-A'araaf 179).

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time. (Al-Jaathiyah 24).

This comprehensive idea about the universe (all that exists), the human and life which is used to understand the meaning of the life of this world and which has arisen from a comprehensive and examining view of the universe, man and life is what has been called the Aqeedah. This is where the Aqeedah has been defined as: "The comprehensive idea about the universe, man and life and about what is before the life and what is after it, and their relationship altogether with what is before the life and their relationship with what is after the life'. Due to this the Aqeedah is the only path to generate the correct concepts about the life of the world and to understand this period of time that the human spends in the life, in addition to understanding the meaning of his existence and what he must do. This means that it is the Aqeedah that defines for him his viewpoint in life and from it the systems that regulate his life emanate, in addition to the controls or principles that govern his conduct and behaviours. It is therefore the Qaa'idah Al-Asaasiyah (The fundamental principle/basis) upon which all of his thoughts are built as it has not left out anything that the senses can fall upon except that it has been included by the comprehensive idea which has arisen from a scrutinised and researched view. It has provided a complete answer whether this relates to his conduct or his thoughts. This is because it is the fundamental principle and as we have stated thoughts represent judgements upon things, realities or events. This comprehensive idea covers everything that can fall upon the senses and as such is a fundamental principle (basis) to judge upon anything or any matter in existence as these matters are considered as being

parts of this complete and comprehensive view for everything that is in existence. As for his actions and behaviours which must be in line with his viewpoint that he has formulated about life and the meaning of his existence in it, then these are branches resulting from the knowledge or understanding of his relationship with what was before the life and his final destination after the life. It is therefore inevitable for all of his actions and behaviours to be branches that have emanated from his knowledge and understanding about his relationship as a human with that which was before the life of the world i.e. the relationship of the human with what was before the life meaning with the one who brought him into existence into the life upon this universe.

An issue remains:

Is every Aqeedah suitable for Nahdah (revival)? And is every Aqeedah correct?

Every comprehensive thought about the universe, the human and the life, what is before the life and what is after it and about the relationship of what was before the life and the relationship of what is after it, meaning any Aqeedah, is suitable to be a basis for revival because it comprises a fundamental (basic) principle for things and matters, a fundamental principle for relationships in addition to being the basis of a viewpoint in life in addition to providing the answer to the meaning of life. Following from this it draws out a path for the carrier of this thought to proceed in the way of revival, meaning elevation from one state or condition to a better one for the individual or society. Therefore the Aqeedah that encompasses all of these bases can act as a basis for revival and indeed revival cannot be completed except by it and upon it. If however the Aqeedah was deficient or restricted to a certain aspect to the exclusion of another and neglected something that necessarily needed to be included, then

in that case it would not be suitable. Indeed it would not be valid to call it an Aqeedah based upon the definition and if it has been called an Aqeedah then this has only been done by way of Majaaz (metaphorical and not a true meaning of its reality).

As for the question of whether it is a correct thought or correct principle that leads to a correct revival and the transferring of an individual or society to a better condition or state, then this requires establishing a Daleel (evidence) upon the correctness of the thought or principle and establishing proof in relation to that. As the Aqeedah is a thought, a comprehensive thought about the universe, human and life, then like any other thought it is subjugated to what any thought is subjugated to and submits to, when wanting to ascertain its validity or falsity. It has to be judged and its applicability upon its reality or non-applicability needs to be known. This is because every thought is a judgement upon a reality and the correctness of the thought is determined by it being applicable upon the reality that it has been applied upon. Similarly when we judge the thoughts to know their validity then it is necessary for us to have solid criteria and true measures which establish the true reality of that thought upon their basis. As such it is necessary to understand these criteria and measures so that the judgment can be clear and all obscurities can be removed.

The thought (Fikrah) is a judgement upon a specific reality and in the case where we state that it is a Hukm 'Aqliy (Intellectual judgement) then it is necessary to go to the mind or intellect for judgement i.e. to utilise the correct intellectual principles. In other words to make the mind or intellect judge upon it and to be based and built upon it and what the sound mind decisively judges to be correct.

So the intellect necessitates for example that behind every effect there lies a cause, that behind every system there lies an organiser of it, that

everything that has been organised by a system requires that which has organised it and that the thing that is deficient from completeness is in need, and that the matter or thing in need is not self sufficient by itself. And that the one who is incapable of fulfilling his own need is himself and that he is in greater need of fulfilling the need than others in regards to the same need and that the one that does not possess something cannot give it to others. Similarly the sound mind dictates that two opposites cannot be brought together just as it dictates that there are only two options in regards to a matter or thing existing or not existing. These are some of the principles that are given and accepted intellectual facts (axioms) and they are necessary so that the mind can build upon its rules and so that thoughts and opinions can be measures, and to rely upon it when issuing rulings. When however these principles and rules are neglected or ignored or judgement is made in opposition to them, then we say that it is intellectual judgement (Hukm ‘Aqliy) although it is not built upon the ‘Aql (mind/intellect). This means that it is not built upon these principles and laws or based upon these measurements which are given and accepted facts (axioms) that no two rational people can disagree upon.

Therefore the first measurement in determining the correctness of this thought (the Aqeedah) is that it needs to be built upon the ‘Aql (intellect/mind) so that every possessor of a mind can be convinced by it. This does not happen by leaving the question unanswered and equalising between existence and non-existence or by providing a middle compromising answer or by making matter the source of thinking or by leaving that which is incompatible due to chance, coincidence or impulse. So the first condition is for the mentality (‘Aqliyah) to be built upon the ‘Aql (mind/intellect).

As for the second measurement then this is a measurement of a different kind:

This is because the study is related to the human and the meaning of his existence in the life so that he can know how he should proceed in life and how he should act and behave in accordance to his understanding of the meaning and purpose of the life. For this reason it is necessary for the reality of this human and understanding his true reality to be the area and scope of the study. This is because it is the reality that we want to apply the thought upon so that it is valid to become a correct thought due to its applicability upon this reality. This is because the correct thought is the thought that is applicable upon its reality.

So what is the Haqeeqah (true reality) of this human i.e. what is the nature (Fitrah) that he has been provided with?

These two measures or criteria are necessary to pass judgment upon the comprehensive thought (Aqeedah). The first criteria is for the 'Aqliyah (mentality) to be built upon the 'Aql (mind/intellect) and the second criteria is its applicability upon the reality of this human being, which means that it is in agreement with the Fitrah (nature) that the human was provided with.

The first criteria: Here I mean the intellectual conviction and building upon the mind. As such one should not believe that every intellectual study is a study that is built upon the mind or that every thought that the mind has been used to judge upon a specific reality is a correct judgment and built upon the mind. Rather the intellectual study and the issuing of a judgement upon things, matters, realities and events requires a number of elements, different principles and various criteria that must necessarily be used when undertaking the intellectual process that leads to the issuing of a judgement upon a thing, reality or event. The correctness of the judgement rests upon the correctness and validity of these elements, principles and criteria.

This is because the intellectual process necessitates the sound mind or intellect that takes on the process of connecting the (previous) information he holds with what has been transferred to him of the sensation of the particular reality of event. So the fundamental elements for the intellectual (or thinking) process number four: The sound mind, the sound sensation, the sensed reality or that which is embodied in the mind and the stored or retained information or that which has been gained that explains the particular reality or incident. So the mind undertakes the process of connecting these elements and issuing its judgement upon the thing or event. And the correctness of the results of this intellectual thought process rests upon the accurateness of the understanding of the reality and gaining understanding in it whilst being beware of the possible deception or manipulation of the sensation. It also rests upon the accuracy of the information that explains and interprets this reality and making sure that it is correct. Then accuracy is required when connecting between the information and the reality. However this does not mean that the Hukm (judgment) is correct unless the fundamental principles and measuring units that were used as the basis for making the judgement upon the thoughts and realities were correct decisively (i.e. with certainty).

So if the information used to explain and interpret the realities was correct and if the principles and measures (criteria) upon which the measurement of the reality and the information was made were also correct in addition to the process of connecting between these elements being correct, then the Hukm (judgement) would be Saheeh (correct) and it would be considered an intellectual judgement that is built upon the mind (intellect). However if the information was mistaken or the principles and measures were not intellectually accepted facts (axioms), or if the connection between these elements was not done soundly, then the result would be incorrect. If however the information was correct, the reality correct and the process of

connecting was correct but the principles and measuring units that were used were incorrect and then the process of making the judgement upon the reality was made upon them during the process of connecting in addition to the judgement of the information upon them during the connecting between the information and the reality, then in this case (the judgement) would not be correct. This thought process is considered an intellectual thought process however it was not built upon the mind (Aql) because the Qawaa'id (principles) and Maqaayees (measurements) that were used were not from the given and accepted (undisputable) facts (axioms). They were not from that which the sound mind decisively accepts to be correct and for this reason we state that the result is intellectual but that it was not built upon the mind or intellect (Aql).

For this reason the sensation of the reality is not sufficient but rather it is necessary to understand this reality in a manner that is built upon the pure (truthful) sensation. Therefore before the judgement is made it is necessary to measure the reality upon the principles of the true sensation so that we are not deceived by one of the manifestations of a matter or thing, or imagine a mirage that does not really exist. Similarly it is necessary to gain understanding of this reality and to know all of its aspects, circumstances, conditions and what relates to it. In other words knowledge of the laws that are controlling over it and of its causes and effects is required. This is all essential before engaging in the thinking process i.e. before connecting the reality to the information or the information to the reality. Similarly it is necessary to make judgement upon this reality along with its related information, its circumstances and conditions. This is by measuring it to specific principles and given undisputed intellectual accepted facts (axioms) so that all ambiguities can be cleaned away and every obscurity removed.

After this truthful sensation and the confirmation of the correctness of this sensation, the sensation transfers to the brain so that its opinion of it can be examined and its true reality established. However the brain cannot to do this unless it obtains the information that explains to it this reality. This applies in the same way whether this information was retained or gained. And just as his sensation passes judgement upon a specific principle or principles it is also necessary for the information explaining this reality to be judged upon the same principle or principles that the sensation has been judged upon. This means the measuring of the information upon firm principles and given accepted intellectual facts (axioms) that confirm the correctness of the information. This is so that it is not in opposition to the intellectual rational axioms (indisputably accepted facts), what the sound mind necessitates. Thereafter the mind undertakes the process of connecting between the reality and the information. If the connection and linkage was correct then it would be an intellectual result that is built upon the mind. Therefore the crucial point for intellectual judgements to be considered to be built upon the 'Aql (mind/intellect) returns back to a collection of principles and axioms ((indisputably accepted facts) by which the reality is measured or by measuring the information during the process of connecting by them. As such they are not considered as being built upon the mind merely as a result of the 'Aql making a judgement upon it. This is similar to mathematical equations which are not solved without first putting down laws and formulae. The utilisation of any incorrect rule or law would lead to an error in every solution that uses that law or formula and will inevitably lead to the wrong result and even if he proceeded to solve the problem in a correct manner (according to the wrong law or formula).

As for what these principles and indisputably accepted facts (axioms) are? Then they are general thoughts and intellectual principles that the sound mind has laid down to understand the partial thoughts and

to issue intellectual (rational) judgements i.e. to generate thoughts. These are like the natural laws of physics in addition to chemical, mathematical, logarithmic and square root laws amongst others. In every field of knowledge intellectual axioms (accepted facts) have been laid down that are relied upon for understanding. This is like the statement that two opposites cannot come together, that two is greater than one, that the straight line is the shortest line between two points, behind every effect there lies a cause and behind every system there lies an organiser, amongst thousands of other principles in every area and field of knowledge. Utilising these principles and intellectual axioms during the thought process makes the result intellectual (rational) and built upon the mind. However attempting to reconcile between existence (of a creator) and non-existence or stopping the study when it is only half way along its path, or relying on incidental matters or chance or upon matter being the source of thought, then all of these in addition to being false are not suitable to be fundamental principles to be used as measures and it is not valid to say that the thoughts that are built upon them are thoughts that have been built upon the mind. This is because building upon the mind necessitates that the basis that is built upon is an intellectual (rational) basis. This means that the principle or principles that are built upon during the connecting process are indeed principles and measures taken from the intellectual (rational) axioms and indeed from the obvious matters and truths that no two minds can rationally disagree upon.

For this reason when we wish to put down a basic or fundamental principle for our thought then that is done by providing a comprehensive idea about the universe, the human and the life where this is the reality that the senses can fall upon and where it is comprehensive dealing with every matter.

It is therefore necessary to establish its reality first to know if it is Azaliy (eternal) or if it is created by a creator. So in relation to this sensed reality of the universe, the man and the life it is necessary to gain depth in it to know and understand its circumstances, conditions and what relates to it. From here we must return to all the information we have about it and the natural laws and dynamics that accompany it. This reality is then judged and the information that we have at our disposal is judged measuring them all by the collection of intellectual principles and measures that are axioms (indisputable acknowledged facts).

Therefore when we discover that everything in it (the universe) is Mahdood (limited) and that everything within it is Muhtaaaj (needy), that all of it is subservient to a system that regulates it, and when we know that every part from amongst its parts submits to laws and contain properties that cannot be abandoned. When we discover all of this within this reality along with the information that explains it and we return back to the intellectual (rational) measures and principles and indeed the most obvious rationalities which establish a single true reality. The truth that behind every organised system there is an organiser and that anything organised by a system is not capable of exiting from its regulation and system. When we witness within this reality that the temperature of the sun differs from the temperature of the atmospheres surrounding it and when we know that there are many suns and that they also differ from the atmospheres surrounding them. When we witness that it is a shining light that radiates its heat and yet is unable to offset the heat or equalise with the atmospheres that surround it. When we connect this reality to the intellectual rational principles and measures we possess, they dictate that every hot entity loses some of its heat gradually until it is equal to its surroundings. We therefore judge with certainty (Yaqeen) that it must have a beginning point i.e. that it is not Azaliy (eternal). This judgement is therefore an intellectual (rational)

judgement that is built upon the mind as it is built upon the intellectually undisputed facts (axioms) and obvious facts. When we arrive to the understanding that it has a beginning point and that it is not eternal then the mind necessitates that there is something that has brought it into existence, provided it with this heat and made it subservient to systems that regulate it.

This then is the intellectual judgment that is built upon the mind and it represents the first condition in regards to ascertaining whether the comprehensive idea is a correct thought and that the Hukm (judgement) applies upon the reality in a complete manner, and as such is a correct thought.

Example:

Everything possessing heat continues to emit or radiate its heat if the atmosphere around it is less than its temperature and it continues to emit this heat until its temperature is equal to the atmosphere surrounding it and this is like a cup of tea. So if we were to pour tea into a mug (cup) and the temperature of the tea was 90 degrees, it would begin to radiate its heat, which it would lose gradually until it reaches the temperature of the place which is surrounding it. If we entered a room in which there was a cup of tea that was still hot, we would be able to calculate the time from when it had been poured. However after its temperature had become equal to its surroundings then we would be unable to specify a time period for how long it had been there. However we would be able to say that it had stood there for a long period since the time that it was poured. The above relates to the loss of temperature and there is another measure that is related to radiation when substances lose structuring due to emission or radiation and it can transform into another element (or state) due to the loss of this radiation. So for example uranium changes into lead after its radiation has taken place and based upon this the structure of

the lead is calculated differently from the element of uranium due to the radiation. This body is called half life (or age) where the element of uranium radiates and leaves behind a body (or mass) of lead from what it loses during the radiation. This is why this body or mass is called half life (or age).

In addition built upon the law of temperature (or heat) they make calculations for the sun in relation to when it will end by calculating the amount that it radiates from its heat and they say that after a certain amount of years it will lose its heat. Indeed they go further than this and say that there are many stars that have lost their temperature and gone out (like a light) and have become black specks. They have also calculated what is produced from that radiation in relation to the increase of the intensity of the radiating body. From this they say that the sun when it loses a lot of its heat this will increase its intensity and as a result the power of its pull!! And as a result it will pull the planets towards it and this will mean the end of the world. This is what they have stated and it does not concern us what they have stated in their studies however the Muslim uses his 'Aql (mind/intellect). He uses it to know that every hot entity continues to lose its heat until it is equal to its surroundings and that this means that these heavenly bodies (planets) that emit heat have not remained for long enough for them to have equalised with their surroundings. This means that they have a beginning or starting point that they began from which means that they are not Azaliyah (eternal) and this is what the sound mind decisively concludes. This is what we mean when we say the thought should be Aqliyah (rational/intellectual) and built upon the mind.

As for the second criteria, which is that the thought applies upon the reality of the human being and is in line with it?

Allah (swt) says:

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ

*[Adhere to] the Fitrab (nature) of Allah upon which He has created [all] people.
No change should there be in the creation of Allah. That is the correct religion,
but most of the people do not know (Ar-Room 30).*

This is approached in the same manner as we have taken to know the reality of things or matters according to their true realities and how we have understanding about them what is required to be able to make judgement upon them and for our judgement to be in line with the reality. In other words the process by which we have measured the reality of things and matters and the information that explains them upon the intellectual rational principles that are axioms (undisputed) and as a result of that the result was completely applicable and in line with the reality. Therefore in the same way it is essential to know and understand the reality of the human according to his true reality and to measure this knowledge upon the intellectual rational principles that are axioms (undisputed).

It is therefore necessary to know and understand the reality of the human being according to his true reality and obtaining information about this universe and the human is sufficient to explain it and understand its true reality. Then this information is measured and the reality of the human is measured upon the rational undisputed principles when judging upon this human so that the judgment is applicable to and in line with the reality. Yes it is essential to know the reality of the human because he represents the point of legal responsibility (Manaat At-Takleef). He is the subject of the study, the one who is examining and the one who is searching for the meaning

of his existence in the life so that he can define his course in it and he is the one searching for that which will bring him happiness and contentment. Therefore it is necessary for that which we have used to judge upon things and matters, in addition to being rational and built upon the mind, for it to also be in line and applicable to the reality of this human being i.e. in agreement (and harmony) to the Fitrah (nature) which people have been shaped (or created) upon. It is not possible to know the agreement of this solution to the Fitrah or its disagreement to it unless we have known the components of this human, his composition and the factors that lead to his tranquillity and peace of mind so that he can spend this period of time (in this life) upon the straight path and in continual tranquillity, and so that he can be rid of the misery and unhappiness that he suffers from, in addition to the conditions of worry and stagnation that affect him. This is all so that he can be elevated to the level of a human being that Allah (swt) has dignified him with. For this reason it is essential to gain comprehension and understanding of this human being.

We have said since the beginning that the conduct of the human and regulation of his behaviour proceeds in accordance to his concepts about life. And that these concepts are a collection of thoughts that the human believes in and has comprehended their reality. And that these thoughts are a collection of judgements that the mind issues in relation to realities, events and things, and they specify and define his position towards them. Built upon this it becomes clear that what determines the human conduct and behaviour is this power of intellect that Allah (swt) has granted him with. Therefore these judgments that are issued from this human power of intellect must be in agreement with the composition of this human. It must be at home with it, able to settle it and provide it with comfort and tranquillity. In other words, the comprehensive thought about the universe, the man and the life need to be in agreement (and harmony) with the Fitrah (nature) of the human being and his natural

composition i.e. in agreement with the components of this human entity or body.

So what then are these human components?

Firstly: The organic components/ the organic composition:

It is from the most well known and accepted matters that the organic composition of the human demands fundamental elements that must be provided to him so that his body does not to perish, its need for development is taken care of and its capability for movement is ensured. These elements are represented in all that the human requires in terms of food and drink including all that the food and drink contains in terms of those elements that the body is in need of.

This is addition to that which he naturally takes directly from the air in terms of oxygen and other elements. Just as he requires that which will nourish his strength and development, he also needs to dispose of waste. Therefore any fundamental thought that does not take into account this organic composition, is not compatible with these needs and does not lead to the satisfaction of these hungers, is a destructive thought that will lead to the dying out of the human species and the wrecking of human life.

Secondly: The instinctive (Ghareeziy) composition:

It is also a well known and accepted matter that this human is very attentive to the continuation of his life and gives this matter his full attention and concern. For him this is a vital issue that he would fight until death for. Similarly he is very attentive to the continuance of human kind and the attention he gives to this is no less than the attention and care he places to the continuance of his body. So he pays care and attention to his parents and children and his readiness

to sacrifice himself and his wealth for any of them reveals clearly to us that the issue of the continuance of the human kind is a vital life and death issue. I would like to bring attention to an important aspect related to preserving and safeguarding the continuance of the kind (species) and the mentioning of this is for the sake of bringing clarity to the issue. This issue is that of AL-‘Ird (honour) because the issue of honour is a subject that is clear to the eyes and it is well established to be from amongst the vital issues connected to the importance of life and death. So the continuation of the species and the human kind is an inevitable matter and a vital issue.

He is also is very attentive to finding a safe and secure place to seek refuge in at the time of severity which he can turn to in the time of need, when the supporters are few and he has lost all protectors. In other words this occurs when somebody is incapable of meeting his need or finding security from his fears.

These inner driving dispositional sensations and feelings have been called instincts. They are the inherent or latent energy within him and what motivates him towards continuous activity and to continuously move forward.

Some people have categorised the instincts and counted them to be in excess of one hundred however in respect to all of these manifestations which they have considered to be instincts we return to the origin that they have originated from. As a result they number no more than three fundamentals or origins and they include every aspect of the human’s life. They are: Firstly, his love for continuance (i.e. to remain/survive) which includes his attention and care that he attaches to this. Secondly, his love for the human species and the continuance of reproduction including the attention and care that he attaches to this. And thirdly, his love for security (feeling of safety) and tranquillity and the care and attention he attaches to this.

For each of these origins there are a great number of manifestations and each one of them appears or manifests in the presence of that which instigates them. So he fears when an incentive for fear exists which could either be from a represented reality in front of him that causes fear or it could be from associating the thoughts of fear with a represented reality that is in the mind which exists externally and as a result he pays special attention and care upon his survival, well being and continuation of his life. Also he inclines towards the female when she is present or if he thinks about the girl in his mind which relates to his internal dispositional attentiveness to the continuation of the human species and kind. And he dedicates himself to Du'aa and continuous pleading to Allah when he finds himself in a tight spot or dilemma and he cannot find anyone or anything to fix it for him or get rid of it from him, or when he is thinking about obtaining or attaining something that is hard to achieve or reach.

Each of these three Gharaa'iz (instincts) have a number of manifestations from which feelings are emitted that apply pressure upon the Nafs (inner-self) of the person whenever an instinctual hunger from any of these three instincts or one of its manifestations occurs within him. He is then driven to satisfy this hunger or goes in search of a means to satisfy it. It will remain a source of pressure upon the human inner-self and cause worry and stress for him until he is able to remove the reasons provoking that hunger or satisfy that hunger or prepare a means for its satisfaction.

And it should not be said: That these matters are not originally in the Nafs (self) but rather they are acquired characteristics or attributes and accrued in the person as a result of living circumstances or conditions and the nature of life. This is not said because it is noticeable that the child from the moment of its birth has these matters existing within him and this reality has been witnessed by the senses. This evidence of this in a child is apparent before he has

gained the ability to imitate or make such an acquisition. His longing towards his mother, his crying out due to pain and his love for grabbing hold and taking possession of everything that he sees around him, all of this confirms the Fitrah (nature) of these matters within him and that they are not attributes that are acquired from his society. None other than the blindly arrogant would deny this and refuge is sought in Allah from such arrogance. And is there anyone more arrogant than the one who says that the instinct of possession or ownership arises from the capitalist society and the concepts that it brings whilst in origin the human has no such instinct and they are only characteristics or attributes that the child picks up from his childhood and onwards? So who then taught the child how to take milk from his mother and to pay special care and attention to the breast of his mother, and who taught him to pay special attention to his toy and provided him with the ardent zeal to attempt to take ownership of another child's toy when he comes across it?

The above is a brief snapshot of the reality of the human composition, the natural (Fitriy) composition that cannot under any circumstances be overlooked, neglected or changed.

Allah (swt) says:

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

*[Adhere to] the Fitrah (nature) of Allah upon which He has created [all] people.
No change should there be in the creation of Allah (Ar-Room 30).*

Otherwise this would lead to the end of the human being and his extinction as a result of overlooking his organic needs or by overlooking the instinct of the species (i.e. procreation). Or it would leave the human locked in his obsessions, worry, stress and instability

due to not being able to satisfy his instinctual hungers and natural internal sensations that apply pressure upon his nerves leading to his unhappiness and misery.

This brief summary above was presented so that we can understand the extent of the effect of the comprehensive thought and what emanates from it in regards to the systems that are applied upon this human being who is the subject of our study and the problem that we want to address and solve.

Therefore any comprehensive thought (Aqeedah) along with what emanates from it in terms of treatments and solutions that did not take into account these (natural) compositions of the human self, is considered to be an incorrect thought, that is not compatible with the objective of bringing a sound and correct revival for the human or his society. In summary, the first criteria, which is that the thought is rational (intellectual) and built upon the mind, is a correct measure or criterion and the second criteria which is the agreement of that comprehensive idea to the Fitrah (inherent nature) of the human, is also a correct measure. And any comprehensive thought that is in opposition with these two criteria or any one of them is an incorrect or false thought that is not suitable for the sound or correct Nahdah (revival).

For example when a particular thought is being established related to the repression of the instinct of procreation or the spread of the thought of monasticism and abstention, this thought is false and incorrect because it does not take into consideration the procreation instinct that exists naturally and inherently within the human being. If every human was to abide by this thought then this would mean the end of the human race after only a short time from the point of embracing this kind of thought.

<<A group from amongst the Sahaabah went to the houses of the wives of the Nabi (saw) and asked about his 'Ibaadah (acts of worship). When they were told, it was as if they thought it was little and said: Where are we in relation to the Messenger of Allah (saw) who has been forgiven his past and future wrong actions? Then one of them said: I will pray throughout the night and never sleep. The second said: I will fast continuously and never break my fast. The third said: I will isolate myself from women and never marry. Then when this news reached the Messenger of Allah (saw) he addressed the people in the Masjid and said: What is the matter with those people who say such and such things!? As for me, I stand up for prayer at night and (then) I sleep, I fast and I break it and I marry women. So this is my Sunnah and whoever desires to turn away from my Sunnah then he is not from me>>.

This is in relation to the thought's opposition to the Fitrah of Allah that he has created the people upon. Similarly this is the case when a comprehensive idea is established upon the repression of the survival instinct or the suppression of one of its manifestations like the love of ownership which they have called the ownership instinct and considered to be (merely) an acquired custom or habit. Regardless of their incompetence in that consideration, it is evident that the reality of ownership or possession exists within the child who has yet to acquire anything from his surroundings or those who are around him. The attempt to repress this reality represents a failed attempt and it will inevitably lead to the unhappiness and misery of the human due to it being in opposition to his Fitrah (inherent nature). We would say: It is an incorrect comprehensive idea and it is not suitable to revive the human with a sound (correct) revival or to provide him with happiness and contentment. Additionally this kind of thought cannot be achieved in reality in the absence of the use of coercion and force.

Likewise any comprehensive idea or thought that attempts to prevent the human from feeling the need for a power that he can seek refuge in whenever he faces hardship or a harm befalls him is a failure of an idea or thought. This is because it is not possible to remove these feelings and whenever we attempt to do so we redirect and divert these feelings of sanctification and respect in another direction. As for completely removing these feelings then this is pure fantasy and diverting them to sanctification, reverence and respect to a State, person, leader or anything else is exactly like the attempt to convince people with the idea of abstinence from marriage whilst leaving him to satisfy himself by way of Zinaa (Fornication) or homosexuality for example. This represents an attempt to satisfy his hunger or desire for procreation in an incorrect or a deviant satisfaction in regards to one of its manifestations.

As for the correct comprehensive idea (Aqeedah), it is the thought that does not overlook the Fitrah of the human being in terms of his organic needs and instinctual hungers (urges/drives). Rather it aims at organising all of these hungers and not suppressing them and it arranged and organised their realities in a precise manner and it did not let them run free. This meant that it did not allow the satisfaction of one at the expense of another. Therefore the Aqeedah like this which the second measure or criterion has judged to be correct due to its agreement with the inherent nature of the man, we say that the like of this Aqeedah is correct, as long as it fulfils two conditions:

- a) That it is 'Aqliyah (intellectual/rational) and built upon the 'Aql (mind).
- b) That it is in agreement (harmony) with the Fitrah (inherent nature) of the human being.

We therefore decisively affirm that the comprehensive thought (Aqeedah) i.e. the Qaa'idah Al-Fikriyah (Intellectual principle/basis)

upon which the human builds his thoughts, and from which the systems of his life emanate, must fulfil two conditions. It must be intellectual and built upon the mind so that the intellectual conviction can be attained and it must also be in agreement with the human Fitrah resulting in the tranquillity of the heart. This is what leads to human happiness and it is the principle or basis that is utilised to achieve the revival of human kind.

So the intellectual conviction is what the human uses to regulate and conduct his affairs whilst the agreement to the Fitrah is what brings tranquillity, peace and contentment into his heart.

The Aqeedah or the Qaa'idah Al-Fikriyah (Intellectual basis):

The Aqeedah has been defined as: A comprehensive thought (idea) about the universe, the human and the life, and what was before the life and what was after the life, and about their relationship with what was before them and their relationship with what was after them.

However is this comprehensive thought sufficient to act as a Qaa'idah Fikriyah (Intellectual principle or basis for thought) upon which all of the thoughts that the human could possibly face in life are built upon? Is it possible for this thought to be comprehensive in its entirety for every aspect of life and not restricted to one aspect whilst leaving another? Has this thought laid down bases that make it present and existent within the reality of life? In other words, does this Aqeedah include within it the manner to bring it in to existence in life, the manner to implement it and safeguard it i.e. does it include a Tareeqah (method) to bring it to life within the present reality, to safeguard it, to explain how the human problems should be treated and how to carry it mankind?

If the answer to all of these questions is affirmative then this is what would make the Aqeedah an intellectual basis in truth, from which all of the treatments and solutions of life emanate from, and upon which all of the thoughts that the human can possibly come across are built. It has a specific manner for implementing its treatments or solutions, to preserve and safeguard them and to carry them to mankind i.e. it possesses a Tareeqah (method) to bring it into existence within life. Therefore it would be an intellectual Aqeedah from which a system of life emanates for the human being living upon this earth, whilst at the same time it provides bases for the implementation of this system, and to make it reach every human being and it is not restricted to one aspect whilst ignoring others. It does not look to one group of people to the exclusion of others as it views the human

in his reality as a human being. It is not restricted to one region to the exclusion of others and as such has a complete view of all that exists. It is not restricted to exhortation, guidance and advice but rather adopts a specific manner to enable the human to bring the Aqeedah into existence in life and implement what it has come with in terms of systems and the treatments or solutions that have emanated from it.

In this way the human is able to live by it, for its sake and to lead others from mankind by it. He is led by it, he leads it and leads others by it and as such this Aqeedah is also a Qiyaadah Fikriyah (Intellectual leadership).

This is therefore what is stipulated upon the Aqeedah so that it can become a Qaa'idah Fikriyah (intellectual basis) upon which all of the thoughts are built upon and so that it can lead to real revival. The correctness of the Nahdah (revival) rests upon it, so if this Aqeedah (comprehensive thought) was correct then the revival would also be correct and if the Aqeedah was incorrect then the revival that arises from it would also be incorrect. For this reason it is necessary for this comprehensive thought (Aqeedah) to be a Fikrah Yaqeeniyah (Thought based on absolute certainty) that agrees with the Fitrah and convinces the mind so that the heart of the human can be filled with tranquillity and so that he experiences (feels) happiness.

Indeed it is possible for Aqaa'id (beliefs) to be deficient despite representing a comprehensive thought about the universe, the man and the life. They are restricted to presenting treatments without explaining how to implement these treatments, so they remained as individual solutions or philosophical. Or they can be restricted to a specific group or people to the exclusion of others. Aqaa'id (beliefs) like this, even if they are comprehensive ideas, are not suitable for the

revival of the human being in his human perspective, or are they suitable to provide humanity with happiness.

The Jewish Aqeedah for example is a comprehensive thought about the universe, the man and the life, and about its relationship with what is before the life and the relationship with what is after the life. However it is restricted to some treatments (solutions) whilst neglecting others. This is from one angle and from another, this belief is restricted to a specific people. It is a belief specific to the children of Israel and as such is an Aqeedah for a specific people. It is therefore not suitable for mankind wherever they are, in any time and for any race as it is an Aqeedah for a specific people and restricted to a certain time. It is therefore deficient and not suitable as a basis for revival.

As for the Christian Aqeedah, then it also provides a comprehensive thought about the universe, the human and the life, however it is restricted to providing advice and exhortation to only some aspects of the lives of individuals. It has also fallen short in terms of putting down the manner to preserve and safeguard it or in terms of providing a way to implement these advices that the Aqeedah has come with. It is restricted to the relationship between the human and his creator in terms of addressing worships, foodstuffs and some aspects related to marriage. It has also advised and informed individuals not to engage in certain bad acts and these have been named 'The ten commandments' (Do not steal, fornicate, kill etc...) in addition to addressing some other basic matters. It has left the individual to take charge of this and administer these matters himself and it did not provide a specific method or manner for implementing them or a manner of safeguarding the very Aqeedah itself. And specifically in regards to this and in accordance to the claims of its adherents, the religion states: 'Give what belongs to Caesar to Caesar and give what belongs to Allah to Allah'.

There are also a number of beliefs and philosophical thoughts that have in their view comprehensively addressed existence in its entirety, have viewed the human in terms of his humanity and have put down solutions to treat the problems of the human and to regulate his relationships. However they have fallen short in relation to providing a method for the implementation of these solutions and thoughts. Examples of which include 'Plato's republic' and Farabi's 'Utopia' amongst others. As such the like of these Aqaa'id (beliefs) and general thoughts are not suitable to become the basis for revival (An-Nahdah) or as a method that will lead to revival. This is because An-Nahdah (revival), the manner of arriving at it or proceeding upon the path of revival necessitates the following:

First: The presence of a comprehensive thought about the universe, the man and the life, and about what is before the life and about what is after the life, and about their relationship with what is before the life and about their relationship with what is after the life of the Dunyaa. This is so that the human can define the meaning of his existence in this life. Based on this he defines his concepts about the life of the Dunyaa, which then specifies his conduct in the life of this world built upon this comprehensive thought, in addition to specifying what is built upon it in terms of thoughts and what emanates from it in terms of meanings, concepts and solutions (treatments).

Second: The comprehensive idea needs to include the treatment for the individual's most fundamental problem. This is the specifying of the meaning of his existence within the life. Similarly it needs to include the treatments (solutions) for all of his problems, so that all of his relationships are regulated for him i.e. his actions and behaviours are regulated in this life. This is so that he is not left in a continual cycle of contradictions or as a victim of fears, whispers

(obsessions), worry and stress where he is afraid for himself, or afraid for his kind (species) or his dignity, or he does not feel safe or secure. This means that the comprehensive idea has provided him with the bases for all of the solutions and treatments to all of the problems that he will face within the period of time that he will spend upon this earth i.e. the stage of the life of this world.

Third: That this Aqeedah has the potential to be spread to mankind and it is not restricted to one people to the exclusion of others.

Allah (swt) says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Verily Allah is Aleemun Khabeer (Al-Hujuraat 13).

This is because it is a comprehensive thought that encompasses everything and because it has looked at the human in his human perspective in origin. It represents a thought because it has been produced intellectually by making an intellectual judgement upon a collection (of matters) which his senses have fallen upon. Therefore it is necessary for it to be intellectual (rational) and address the minds of human beings and make the mind or intellect the source of responsibility (Mana'at At-Takleef).

Based on this it is also necessary for it to include the obligation of spreading it and working by it and for it. This is so that it is valid and

correct to call it a Qaa'idah Fikriyah (Intellectual basis) and a Qiyaadah Fikriyah (Intellectual leadership) which the human is led by and by which he leads others.

Fourth: The comprehensive idea must contain within it, the manner of preserving (safeguarding) it and the manner of keeping it pure and maintaining its clarity. So it is not correct for it to be exposed to blemishes that hide its clarity or that something is included in it which in origin is not from it and as a result its purity is lost. Therefore it is essential for the mentality to be based on certainty (Yaqeen) and far away from speculation or doubt (Zhann). It needs to be distanced from anything that has not been established upon the definite (Yaqeeni) Daleel (evidence) to prove its correctness.

Allah (swt) says:

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

They follow nothing but Zhann (matters with doubt) and verily the Zhann does not avail the truth in anything (An-Najm 28).

Exhortation is not sufficient in regards to the preservation of the idea but rather punishments are enforced upon those who attempt to change it, harm it or take it based on Zhann.

Fifth: This Aqeedah must include a manner to implement what it has come with in terms of treatments (solutions) and a Tareeqah (method) that enables the establishment of these treatments within the reality of life. It is not sufficient for these solutions to be left to the individual to take them as advice or exhortations for him to take or leave as he wishes. Rather it is essential for there to be a Tareeqah

(method) for these solutions that make their existence in the life of the individual,, people and society an inevitable matter whether he likes it or not.

So when it exhorts to the safeguarding of the human life it has made a Tareeqah (method) to implement that by way of (the punishment of) killing the killer. When it commanded the mind to be safeguarded it provided the Tareeqah to implement this by way of the lashing the drunkard and when it addressed the safeguarding and protection of the human dignity and honour it made the manner of implementing this, the lashing of the Qaadhif (the one who slanders the woman's honour). When it made obligatory the preservation of progeny i.e. the safeguarding of the human kind, it put down the punishment of blood money for sterilization and castration. When Islaam established that lineages should not be mixed, it put down a gruesome death penalty as punishment (Stoning) for the Muhsin (married) Zaani (Adulterer) so that human procreation and lineage would be protected. When Islaam commanded that the wealth and properties of the people should be safeguarded it made the cutting the hand the method of implementing that. When it wanted to spread tranquillity within the breasts of the people and the spread of security and stability in the society it made death or crucifixion or the cutting of the hand and foot on opposite sides as the punishment for those who want to infringe upon the security of the people (highway robbery). And when it decided to safeguard the Aqeedah it made death the punishment for the apostate. When it made the implementation of all of these rulings obligatory and obliged the establishing of its thought in life's reality, it also made it obligatory upon the people to deputise and delegate an individual from amongst them to undertake this implementation. In other words it made it obligatory to pledge allegiance to a Khalifah to implement that and it made death the punishment for the one that rebels against the Khalifah i.e. against the State.

In this way it did not leave a treatment or solution without providing a specific manner to implement it which the State is responsible for undertaking. In summary, it did not find it sufficient to present solutions to the people that explain how they regulate their actions and satisfy their needs and hungers (drives). Rather it (also) provided the specific manners to implement every one of these treatments or solutions. In other words, it is not sufficient to merely write a medical prescription and leave it to the hospital patient to take the treatment by himself. Rather it functions like an organised hospital in which the nurse takes responsibility over the patient and makes sure that he receives the medicine whether this was voluntarily taken or forced. This even relates to the behaviours of the individual himself i.e. the relationship of the individual with himself or his relationship with his Rabb (creator and Lord). Indeed it did not find it sufficient to present the treatment alone but rather obliged the implementation of this treatment or solution. So if the patient does not take his treatment of worship like the prayer (for example) then it is obligatory upon those responsible over the implementation to put down a preventative punishment so that he takes the treatment. And when he does not abide by a moral or dietary treatment then a punishment is similarly enforced according to what is sufficient to deter him and so that he follows the upright way and sound path.

Sixth: As we have stated it is a comprehensive thought that looks at the human in his human capacity and it has been established for the sake of his happiness and his revival. Therefore it has adopted the obligation of carrying it to the people and inviting them to embrace it. It addressed the minds so that they could comprehend its true reality and it established the proofs and evidences for its correctness. However it did not leave this as a mere advice that the individual implements if he wishes to, but rather it provided a specific manner that explains how this thought is carried to the people and the way by

which the people will be able to fully sense or feel that true reality without being impeded by that which obscures their view or distorts its image.

For example:

When Allah (swt) commanded the Muslims to carry the Da'wah to the people:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner (Saba' 28).

He (swt) did not find it sufficient to leave it to exhortation and advice alone like that which came in His speech (swt):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (An-Nabl 125).

Or like His (swt)'s speech:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." (Fussilaat 33).

The Da'wah was intellectually undertaken by a party bloc (Takattul) which the Messenger of Allah (saw) proceeded with and it explained and clarified all of the steps and stages that the Da'wah requires in order for it to reach the stage of application and implementation manifested in the establishment of the State of Islaam, which then commences to implement the (Islamic) solutions and treatments. The Daw'ah at this point moved on to a new stage which necessitated that it should not be restricted to the intellectual manner of carrying the Da'wah alone.

It did not find this sufficient and it did not stop at that but rather He (swt) commanded His Messenger (saw) and the believers to break the material barriers and obstacles that stood in the way of the Islamic Da'wah. This is because the Tareeqah (method) of carrying the Da'wah in this stage necessitates the imposing of the system of Islaam upon the people and to apply the rulings of Islaam upon them. This is so that they can perceive and realise the truthfulness of its thought and the justice of its legislation without being hindered by the existence of barriers, distortions, misrepresentations or compulsion. For this reason the Aayaat came in succession that commanded the Muslims with Al-Jihaad and to fight the Kuffaar (disbelievers) who stood as an obstacle between the Muslims and the application of Islaam upon the people.

Allah (swt) says:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is all capable to give them victory. (Al-Hajj 39).

And His (swt)'s speech:

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا
بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا

So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens (Muhammad 4).

This applies to those who believe in Allah but disbelieve in the Prophethood of Muhammad (saw) like the Jews and the Christians just as it applies to those who disbelieve in Allah and the Prophethood of Muhammad (saw) like the Arab Mushrikeen (polytheists) or the Majooos amongst others. It is for the purpose of applying Islaam upon them so that they can see the truthfulness of its thought and witness its justice without being forced or compelled and far away from deception, malice and envy.

Allah (swt) said:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا
يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled. (At-Taubah 29).

And it is like His (swt)'s speech:

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَعَلِّمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous. (At-Taubah 123).

Similarly the Seerah of the Messenger (saw) throughout his life is considered to be the practical implementation of this ideology. The following came in the Hadeeth related by Sulaymaan Bin Buraidah from his father who said:

<<When the Messenger of Allah (saw) used to appoint an Ameer (Leader) over an army he would exhort him especially to have Taqwaa (fear) of Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and restrain yourself from doing

them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhaajiroon and inform them that, if they do so, they shall have all the privileges and obligations of the Muhaajiroon. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizyah. If they agree to pay, accept it from them and hold off your hands. If they refuse this then seek Allah's help against them>> Muslim, Ibn Maajah and Ad-Daarami.

It has also been narrated in his Seerah (saw) that when he migrated from Makkah to Al-Madinah he called together the notables and representatives of the people including the leaders of the Jews and he dictated to 'Ali Bin Abi Taalib (ra) to write down the first constitution. It explained the general relationships between the Muslims with each other and between the Muslims and others and this was done in front of the eyes and ears of the notables from amongst the people. He did not find this sufficient on its own but rather demanded that they all accept it and sign up to it and it obliged the people to refer their judgements to him (saw) and this included the Jews who were present despite being from the Ahl ul-Kitaab. However when the Jews betrayed and breached their covenant (which is normal for them) the Messenger (saw) judged upon them with judgments that were fitting for what they had done in respect to breaking the covenant. He punished some with death like Banu Quraizhah and he expelled others from them like Banu Nadeer. In addition he extended the sphere under his authority by conquest whether this was the land of the Arab Mushrikeen (polytheists) like

Makkah or the land of the Jews like Khaibar. When he (saw) conquered Khaibar by force he made the people remain under his rule and authority and he placed them over their date palms and lands based upon the contract of Al-Musaaqaah and he did not force any of them to embrace Islaam. Similarly he (saw) despatched his army to fight the Romans in the battle of Mu'tah despite the fact that they were Christians.

This is his Seerah (saw) and two matters are made clear by it:

The first: The method (Tareeqah) for establishing Islaam in the reality of life is via the establishment of the Islamic State and it has its own specific rulings.

The second: The method to implement Islaam and its treatments (solutions) and its Ahkaam, and to spread it to the whole of Mankind.

In addition the following Ahkaam (rulings) are made clear in regards to the first matter: The Takattul (Party block), the Da'wah, the political work, combating arguments by (stronger) arguments, evidence and proof, explaining the evils and corruptions that the people are upon, attacking the leaders of Kufr (disbelief) and the heads of corruption. In other words the intellectual struggle and the political struggle are evident.

And in regards to the second matter the following Ahkaam (rulings) are made clear: Taking care of the affairs of the people, establishing the Hudood (set punishments) and protecting the borders, spreading Islaam by Al-Jihaad so that the people can see it in front of their eyes and the truthfulness of its invitation and the justice of its legislation. In other words it explains the deputyship and delegation of the Muslims to the one who is entrusted with these matters which are not of the matters that are specific to the individual and rather fall

under the speciality and responsibility of the Sultaan (authority) i.e. the Khalifah.

These are the six conditions for every Fikrah Kulliyah (comprehensive idea/thought) through which the revival of the people is sought. In summary it is the Mabda' (Ideology) that is established upon the intellectual (rational) Aqeedah from which a system emanates. It is a Fikrah (thought) that makes clear the Aqeedah, the Mu'aalajaat (treatments/solutions) and the carrying of the Da'wah and it is a Tareeqah (method) that explains the manner of safeguarding this ideology, the manner of implementing what it has come with and the manner of carrying it to the people.

This is the correct basis upon which Nahdah (revival) is established and anything other than that represents no more than patchwork solutions, deceptive appearances and dishonest deception.

An issue remains:

Are the Aqaa'id (beliefs) the basis of the systems and the source of the laws that the human conduct proceeds in accordance with? And have they answered the five questions that the Aqeedah is composed upon?

In regards to the formation of a thought about all that exists (The universe, the man and the life), are they Azaliyah (eternal) or created by a creator? What is before them? And what is after them? What is their relationship with what was before them? And what is their relationship with what is after them? These questions that force themselves upon any thinker intend to strike at how he should proceed in life and his conduct in this life will be regulated in accordance to the answers that are provided to them. This will therefore provide him with the understanding of the meaning of his

existence, how he should proceed in this life and where his life is leading to.

Indeed these are the questions and the Aqeedah has answered these questions with answers that have clarified the path for the human to know the meaning of his existence and how he should proceed. It has explained for him his relationship with what is before the life which provides for him an explanation of what he should do in the life.

Therefore the materialist Aqeedah has answered these questions by stating: That there is no creator, that life is matter, matter is eternal and that matter through its proves of evolution is the source of everything. So the Fikr (thought) and 'Aql (mind/intellect) are a product of matter and as such matter is the source of Tafkeer (thinking). Relationships related to production are specified by the means of production and the means of production are a result of the evolution of matter. In addition the production relationships evolve in line with the material evolution i.e. in line with the means of production.

As such matter (i.e. their Aqeedah) with its continual evolution according to their claim, is the source of the thinking (or thought) and the source of their systems and laws. So the rock, axe, tractor, car, plane and missile are what determine the systems that regulate the relationships between the people. This is according to their claim and what the Aqeedah that they believe in and have embraced dictates.

As for the capitalist Aqeedah (I.e. Democracy): Then they have answered these questions through the separation of the Deen from the life and they have declared that the Hukm (rule) is of the people, by the people and for the people. In other words they have made the

human being the source of everything, so he is the one who lays down his systems and laws and it is he who defines the path that he proceeds along. So he regulates his relationships, satisfies his hungers and meets his needs in accordance to his wishes and desires. There is no room for infringement or interference in this and as such it is necessary to provide him with his freedom so that he can practise his will. Therefore the individual is the source of the system and the laws and for this reason they stated that the people are the source of the authorities and the people are those who enact the laws and lay down the legislations. As such the democratic (capitalist) Aqeedah is the source of the system and basis from which it emanates.

As for the Islamic Aqeedah then it states: That this universe (or all that exists) has a creator that created it and He is Allah (swt). That this life has a beginning and an end. After it there is accounting for what was earned (i.e. what he did) within the time period that he spent in the life. As such it is then necessary for the regulation of the relationships between the people, the regulation of the human life, the specification of his actions and his behaviours to be built and based upon the commands of this creator and organiser (Mudabbir). So the Wahi (revelation) is the means to convey to the people that which they require from their Rabb (lord) and what their creator intends for them. This is done by way of the Messengers he sends and this is His Sunnah (swt) (the way that He (swt) has chosen). Therefore the system and the laws that organise the relationships between the people and regulate his conducts and behaviours emanate from the very same Aqeedah. This Aqeedah is: Imaan (belief) in Allah, His angels, His books, His Messengers and the Day of Judgement.

So the Messenger (saw) conveyed to the people the Wahi (revelation) that came from Allah (swt). The Qur'aan Al-Kareem and the Ahaadeeth Ash-Shareefah (Noble) (i.e. the Sunnah) was what the

Wahi came with and they are a part of the Aqeedah (belief) (His books and his Messengers). And they included within them a complete system and large collection of Shar'iyah rulings to regulate the life of the individual and organise the life of the society. And they came explaining the manner of implementing these solutions and treatments and to establish them within life's reality in addition to explaining the manner of carrying it to mankind in its entirety. It also provided viable and sound bases in order to derive rulings for all newly occurring problems that the people can possibly face in the course of life.

After making clear what is suitable for the revival of the Ummah and to elevate the human upon the steps leading to completion. And after explaining the manner of how to reach that by explaining the the manner of productive thinking which must be an enlightened thought that clears away all obscurities around matters and clarifies the features of things and realities. This is in order to specify for the human the possibility of his moving forward upon a course of action or the possibility of him being reluctant to do so, which is built upon fundamental principles and precise criteria or measures that he must utilise during the thinking process. After having made all of this clear it is then necessary to understand the reality that is desired to be treated and to gain a deep understanding about it until we are able to transform it to what we want or take a suitable stance and position towards it.

Understanding the reality and gaining a deep understanding of it:

We have stated above: That it is not possible to judge upon any reality with a correct judgement unless we have understood that reality, known its circumstances and conditions and what it affects or is affected in it. This is in addition to the information that we possess about it, a confirmation of the correctness of this information and the correctness of its explanation for this reality. And that this is done by measuring all of it by the fundamental principles and rational axioms (accepted universal truths) at the time of connecting that reality with the information whilst issuing the judgement upon it.

Therefore those who desire revival and elevation must gain a deep understanding of the reality that he wishes to treat, to understand the sicknesses that it contains and the causes of these sicknesses or diseases. This will provide them with the knowledge that will enable them to prescribe a successful treatment and the medicine that will cure all of these sicknesses. This is after they have digested their idea and envisioned their method (path) i.e. they carry an ideology that they believe in and are sincere to. This is because the pharmacist who is an expert in medicines and their effects upon diseases and bacteria is unable to prescribe any treatment for the patient unless he is aware of the type of disease despite his pharmacy containing hundreds of types of medicines and medications that fight disease and bacteria. He will not provide a treatment until the illness has been diagnosed by a specialist doctor. And even more than this would be for the doctor to undertake the necessary analysis by taking the bacterium and examining it to discover the cause of the disease or illness. He would then test it with substances that respond to it to understand which medications have the greatest effect upon it. Therefore the (sound) treatment dictates the diagnosis of the illness first, then to know the bacterium that is the cause of the illness, followed by

knowledge about the medication that will deal with this bacterium and then the provision of the suitable quantity of this treatment to the patient to treat him according to what the body is capable of absorbing.

Based on this we say:

We want to revive the society. So what then is the society? And what are the diseases or sicknesses that it is suffering from? And what are its causes i.e. what bacterium has affected it? After this follows the knowledge of the treatment that removes these causes and as a result also removes the diseases?

The society:

Many different definitions have been provided for the meaning of the society despite the fact that it is a reality that can be sensed. There are some who have taken a superficial or shallow view and have stated: 'The society is (merely) a collection of individuals'. And there are those who say: 'They are a group of people who are united in their hopes and sorrows'. Others say: 'It is a political unity united by a single political system' whilst others have said: 'They are a group who have unified to accomplish shared aims or objectives'. Some have said that: 'It is a group of people with a single culture and a feeling of unity to preserve their existence'. Irrespective of the above, as long as the subject being studied (i.e. the society) is a sensed reality and it is possible to intellectually perceive and comprehend it and to pass a correct judgment upon it, then it is necessary for us to define the meaning of the society and understand it according to its true reality so that treating it becomes easier.

It is from the well known obvious matters that the human being is a social being. He does not live alone and indeed it is not possible for him to live alone. Rather he only lives in a collective (group) or in groupings whether these are large or small. Every human continuously strives to fulfil his needs, satisfy his hungers (urges) and satisfy his desires or wants. The means of satisfaction or fulfilment are mostly found in the possession of others or amongst others. For this reason it is inevitable for any group or collection of people to have relationships that arise amongst them which enable the individuals to fulfil their needs, satisfy their hungers (urges) and satisfy their desires or wishes. To accomplish this then it is necessary for an agreement to exist amongst them upon specific thoughts upon the basis of which these relationships are governed, in addition to concepts that define the conduct of these groupings, as well as a specific manner to protect and safeguard the joint interests existing

between them. It is also an obvious matter that the people possess a collective sentiment or feeling of glee and pleasure towards that which is in agreement with what they have agreed upon in terms of thoughts and concepts that regulate and organise their lives and affairs. On the other hand they will feel a collective sentiment or feeling of anger, hate and abhorrence towards that which opposes those thoughts and concepts that they have agreed upon. For instance there could be a village or locality in which joy and happiness overflows when one of them implements a matter that they have agreed upon related to the satisfaction of the procreation urge i.e. marriage. So when one of the young men from the village or locality gets married to a girl from the village or locality they are happy with this and the sentiments of happiness and joy are manifested amongst them. However if the people of the village or locality hear about an individual from amongst them who has gone outside of what they have agreed upon in respect to this relationship, where he has had relations with a girl in a manner that opposes what they have agreed upon, like the committal of Zinaa (fornication) for example, then the feelings of hate and anger encompasses the people of the village or locality collectively. They condemn what that individual has done in respect to his contravention of that which they have agreed upon in terms of their customs and traditions and as a result they may throw him out or even kill him.

And when the group of people agree to regulate the exchange of goods and items in a specific manner like buying and selling, bartering or exchanging and they make effort to arrange and organise this relationship in a manner that they have agreed upon. Then after this one of them engages in this relationship in a manner that contravenes the manner they have agreed upon to attain his need, like if he steals, loots or commits fraud, then the people will scorn him or ostracize him whilst the collective feelings and sentiments of anger and hatred will be dominant against him.

The same applies to every relationship from amongst the relationships that they have agreed upon and with every conduct or behaviour of theirs. So acting in agreement to their customs pleases them whilst contravening and opposing these customs angers them.

This is because the presence of permanent relationships is inevitable within the collective group in which the permanent relationships form the basis of the society's formation and where the permanent relationships are organised and regulated by the general custom ('Urf 'Aamm) i.e. by a unity of the thoughts and feelings and a unity of the concepts and sensations. As such the 'Urf Al-'Aamm (general custom) i.e. the thoughts and sensations, represents the fundamental pillar upon which the society is built upon. And it is from the obvious well known matters that the human is a social being and not a robot and as such he has the potential and susceptibility to go outside what the society has agreed upon. Therefore the human is a body consisting of drives (Dawaafi') and sensations (Ahaasees) that generate continuous hungers (urges) and he goes forth in life to satisfy them. It is possible for one of these hungers or urges to dominate so that he goes forth to satisfy it without giving consideration to or observing what the collective has agreed upon. It is for this reason that the collective (group of people living together) agree upon a specific manner and to specific thoughts and concepts that treat the like of these situations and occurrences and regulate the conduct of the individuals. This is from one angle and from another angle there are general or public burdens associated to the joint collective interests that do not fall to the individual's caretaking despite his interests being attached to them. This is like the management of roads, health entitlement, education, security and shared natural resources amongst other matters or areas. Therefore it is necessary for the collective to agree also upon a method of sorts by which the caretaking of the affairs of the people is accomplished and their internal and external security is achieved and realised. For this

reason it is essential to choose someone to take responsibility on behalf of the collective to undertake the implementation of what the collective has agreed upon.

From the above: We can be absolutely certain that the society (Mujtama') is formed from a group or collective from amongst the people who have permanent relationships existing between them based upon unified thoughts and concepts that lead to common emotions or sentiments. These relationships are regulated by a system that (in turn) regulates the conduct of the individuals and takes care of the affairs of the collective, resolves their disputes, dispels the rivalries and prevents the violations. This means that the society is made up of a collection from the people who have a general (public) custom that they embrace and a system that regulates it. By this we have defined the reality that we want to treat i.e. we have defined the society and its components.

This is the reality of the society and these are the bases or fundamentals upon which the society is established and formed. It is the measure of its soundness or corruption, its decline or elevation, its revival or stumbling, its stagnation or vitality and its unity or fragmentation. This is because its unity is manifested in accordance to the extent of the agreement of the system with the custom and by the extent of the commitment and abiding of the people to the public or general custom, norms and traditions that they have inherited in addition to their Imaan (belief) in them and their awareness in respect to them.

As a result of this understanding it has become easy to specify and recognise the deep-rooted and chronic diseases that have afflicted our society easy to know and understand the symptoms of the diseases. Due to this, it has become easy to be aware of the successful treatment for them and their comprehensive cure.

However due to the lack of clarity of this picture and lack of knowledge and understanding of the components of the society and the bases or fundamentals it is established upon, the society continues to spiral into the depths of the abyss and the efforts of those working to change it are not capable of reviving it or even in the very least halt its decline. This is despite the full comprehension of everyone and their consensus upon the fact that the society is suffering from toxic and chronic diseases. This is because they were mistaken in respect to locating the disease and they were unable to diagnose the diseases that that were present within the society or their causes i.e. they were not able to identify the bacterium that had entered its body. As such they began to attempt to treat it with incorrect treatments, that in some cases focused upon some of the manifestations and symptoms that arose from the disease but did not deal with and treat the disease itself. They attempted to focus an argument in the minds of the people and make that the illness and that it was necessary to spend money and exert efforts to remove it. This argument states that our woes and the problems that we are suffering from are poverty, illiteracy and disease. They then directed the focus towards treating these diseases or rather we should say symptoms. So they called for increased productivity, capital development amongst other economic plans and as a result they drowned the countries in debt. This was to build dams, canals, channels, extend roads and shipping and airports amongst other things, in addition to building factories, buying machinery and petroleum production factories all of which we can see around us wherever we are and wherever we may live. Despite this the society remained spiralling in the abyss of decline.

They stated that illiteracy or ignorance (Jahl) was a disease and so they prepared all that they were able to of strength and declared war upon it. So they went after those in every village, beginning from the nursery level progressing through all stages of education until

university and higher certificates of education and they even targeted those who were older in age and had missed something along the education train. So they launched a war to wipe out illiteracy until illiteracy disappeared in some regions or virtually disappeared and until the percentage of graduates and post-graduates certificate holders became much greater than those existing in the revived and progressive nations. They were so abundant and above the needs of these lands that many of these certificate holders were forced to make Hijrah (emigrate) and search for other places to go to.

So what was the result of this and did the decline end? The result was the emigration of many of the minds and certificate holders and a huge increase in employees filling the departments and administrations leading to thousands upon thousands of these certificate holders sweating in front of the doors of these departments searching for a job or an opportunity for work that will enable them to have a dignified life. This is from one angle and from another, the states were forced to attempt to absorb some of them, not to fill a vacancy or gap because the departments were already full and saturated, but rather this was an attempt to absorb and conceal the greatest possible number from amongst these people. This therefore led to the spending of money and wasting it and to overburden the state budget with spending that had no end to it. These are some of the results that are not absent from the eyes of anyone who wants to look into the matter.

The same scenario that happened with the war against poverty and illiteracy also happened in regards to the war against disease. So no town exists except that it contains a number of clinics and hospitals and there are no villages that do not have a clinic or small hospital. Despite this, thousands of certificate holders in medicine of all levels whether these were general practitioners or specialists in every part of the body, remained without work or a small clinic in which they

could practise their profession or display their skills or in the very least earn enough to provide for themselves and their families. At the same time their colleagues from amongst the pharmacists would have to wait for years for their turn to obtain permission to open a store where they can sell their goods (i.e. medicines). So was the society revived and were all of these efforts combined able to halt the decline and even in the very least?

This was the direction of the drive and campaign they undertook and these were the results that they led to. So we did not gain anything new and we did not elevate a single thing within our societies. These results were inevitable and that was due to the error in understanding the true malady and illness that had caused the decline of the society from the level that is fitting for it. Our situation did not increase in anything but badness in terms of all of the results that we have obtained. So the increases in wealth and economic development led to a marvelling and boastfulness in respect to the extreme riches the few began to possess and it led to the building of luxurious buildings, the acquisition of luxury cars, in addition to the search for the most recent products from Paris or Chicago, whilst everyone else suffered the plight of extreme poverty and painful grief.

So in summary:

(The direction of) fighting Jahl (Ignorance/illiteracy): This led to the scrambling of people to attain higher certifications, to marvel at them and to sweat before those who were in positions of authority in order to obtain a job that would secure their futures as they say in addition to the overburdening of the state budget for the purpose of creating jobs that held no benefit. Additionally it led to the migration of many of the certificate holders to lands that could secure a living for them.

(The direction of) fighting disease: This led to students seeking to attain certificates that would qualify them to become a doctor or pharmacist so that they could then open premises in which they could sell their products. In Jordan alone this led to more than 700,000 doctors waiting their turn to be given positions whilst a similar number or double that were waiting for their trade licences and this figure will multiply and multiply as more and more students will graduate in the coming years. They spend their time putting on their suits or resorting to contacts in higher places to secure employment. And even more dangerous than this is the misleading of the young people and people in general away from the true comprehension of the disease that the society is really suffering from and away from understanding its causes, in the case where they have been able to generate a public opinion upon their false and deceiving statements, which has led the young people and general masses to affirm and believe these deceitful statements (i.e. that the problem of the society is poverty, illiteracy and disease).

And there are those who have erred in their understanding of the composition of the society and its components and they undertake a process of reforming and correcting the society based upon their incorrect understanding of the society's composition and its components. So they have believed (or it has been said to them) that the society is composed of individuals, it is a collection of individuals and its reform will take place by reforming the individual, whilst its corruption would occur due to the corruption of the individual. So they rushed forward upon this path, attempting to reform the individual in order to reform the society as a result. However in doing so they missed two important matters.

Firstly: The society is not a collection of individuals and it is not merely a collection of people. Rather the society is how we have previously explained it. It is a collection of people who have

permanent relationships between them that are established upon a general (or public) custom ('Urf 'Aamm) which is taken care of by a system (or regime). The corruption of the collective grouping or its reform rests upon the correcting of the general (or public) custom in addition to the system or regime just as its corruption rests upon this premise. And we have clarified this matter previously.

Secondly: The importance of understanding the composition and makeup of the individual and comparing it to the composition of the society, so that the difference between them can be made clear and the correct method or path can manifest. So when we discuss the composition of the individual and reforming him, we only mean by that; everything that relates to him himself and the fulfilment of his personal requirements. The individual is a sensed reality that we are capable of understanding clearly in its true reality and what it is composed of. Based upon this it is possible to make a comparison between its components and composition and the composition of the society. So the individual is a human being who proceeds according to his thoughts and concepts about life and as such the origin in regards to him is the intellectual basis or principle from which his concepts emanate and his thoughts are built upon. This is his Aqeedah. So the first component of the individual's makeup is his Aqeedah which is the person's belief in his Rabb which leads to the relationship between the servant and his master which is the second component (i.e. through Ibaadah). Then it is necessary for him to have praiseworthy noble characteristics that he is characterised by in his life. This refers to the Akhlaaq (morals) and it is the third component of his makeup (that which relates to himself). This individual also has a relationship with others in order for him to attain in his needs, satisfy his urges and desires and as such there must be something that specifies and restricts the manner that he interacts with others. This refers to the Mu'aamalaat (societal

transactions and relations) and this is the fourth component of the individual's composition and makeup.

Based on this we say: The components of the individual are the Aqeedah, the 'Ibaadah (acts of worship), the Akhlaaq (morals) and the Mu'amalaat (societal transactions). As for the components of the society then as we have explained they are the matters that make the collective grouping a society from which a distinguished entity is built. Therefore it is the permanent (constant) relationships between them and the 'Urf 'Aamm (Common custom) that regulates these relationships and acts as the guard of their unity, which represent the components of the society's makeup and its composition. So the wellbeing and correction of the individual or its corruption rests upon its components which are the Aqeedah, 'Ibaadah, Akhlaaq and Mu'amalaat whilst the wellbeing and correction of the society or its corruption rests upon its components i.e. it rests upon his concepts and his thoughts and what arises from these thoughts and concepts in terms of sentiments of anger and contentment and in terms of the system that this society has chosen to undertake the caretaking of its affairs and safeguard its unity. In summary the components of the society are the thoughts (Afkaar), the sentiments (Mashaa'ir) and the system (Nizhaam) that emanates from these thoughts. So based on this do the components of the individual and the components of the society resemble one another?

Based on this incorrect understanding the efforts that were spent towards reforming the society by way of reforming the individual were wasted efforts. It will never lead to anything other than an increase in the numbers of those who commit themselves to this methodology and who proceed along its path. It should not be argued that it is a long path (i.e. to be patient for its results). This should not be said but rather it should be said that: It is a path that will absolutely never lead to the reformation of the society and its

correction because it is not the path that can achieve that, whether in the short-run or long-run. It does not consider the components of the society or what it is built upon and it does not take into account that which has made a collection of people a collective grouping (Jamaa'ah).

For example the very pinnacle and greatest heights that the individual can reach in terms of correction is for him to commit to and abide by the personal obligations that he has been obliged with, in addition to that which is above the personal obligations in terms of the Sunnan, Nawaafil and recommended acts, and for him to keep away from the Muharramaat (prohibited matters) and what is less than them in terms of the Makroohaat (disliked matters). This is in the case where all of this emanates from a pure Aqeedah upon Imaan (belief) in Allah, His angels, books, Messengers and the Day of Judgment which is established by way of the mind with full comprehension and by clear proof. This is in respect to the Aqeedah and in respect to the 'Tbaadah, he performs the obligatory prayers in the Masjid at its earliest time and he precedes and follows these prayers with the set Sunnah prayers in addition to not missing the night prayers and Tahajjud. He also fasts in Ramadhaan, follows this with the six fasts of Shawaal and performs the fast of Dawood (as) throughout the year (i.e. every other day) and he finds it impossible to miss the fasts in the middle of the month. He also spends his money to the point where none remains for the Zakaah and he performs 'Umrah and Hajj every year. He memorizes the Qur'aan Al-Majeed, excels in Tajweed and is continual in his recitation. And in addition to keeping good relations with his relatives and kin and his saying of Salaam to those he knows and does not know, you will see him possessing the courteous Akhlaaq (morals), being true to his covenant, trustworthy, honest, strong in body and the furthest of the people from the Muharramaat (prohibited matters). He does not pay attention to the filthy matters, he does not eat onions and garlic on the day of Jum'ah or when he

visits the Masaajid and the gatherings. He does not go ahead to fulfil a need or satisfy an urge until he has sought the Hukm Shar'i (Islamic legal ruling) for it and his measure is the Halaal and the Haraam. Therefore after all of this, is there a reformation of correctness or uprightness that is greater than all of this in relation to his affairs? If we were then to suppose that a great number from the Ummah and the people were to reach this condition and this level of Taqwaa and uprightness, then would it be correct to say that the society has become upright or has been corrected whilst the systems and laws remain as they are? I say: If the condition of the people reached to this level then Islaam would not be considered to be present in the reality of life and four-fifths would remain suspended and out of use. And it is this (four-fifths) that relates to the affairs of the collective grouping, the caring for the affairs of the individuals, the implementation of the thought, the security of the society, its protection and the carrying of the Islamic Da'wah to the world, because these are what represent the components of the society.

In regards to this issue there are four areas that will be discussed in the following section.

That which falls under the responsibility of the State and not under the responsibility of the individual:

1) The establishment of the Hudood (proscribed punishments):

It is known that the human being is not an angel or a robot but rather he is a social being who is tested by good and bad. He has the potential to be seduced, for his feet to buckle, for Shaytaan to overcome him so that he commits a violation, a sin or falls short in his fulfilment of an obligation, or aggresses against another. So who then will discipline him or prevent him and make him refrain? So for instance, is it the right of the father to implement the Hudood upon his fornicating or thieving son? None of the Muslims have ever said that this is permitted. This is because it is known from the Deen Bid-Daroorah (By necessity) that the safeguarding of the collective group, dispersing of the disputes, the safeguarding of rights and binding the individuals to abide by the laws, do not fall under the responsibility of the individual but rather they are the task of the person whom has been delegated on behalf of the Muslims to assume the undertaking of these affairs i.e. it is the responsibility of the Nizhaam (regime) and those responsible for implementing the Nizhaam (system). This is because these matters are obligatory upon the Ummah as a whole and as such the Muslims appoint a Khalifah on their behalf, to assume on their behalf the implementation of that which has been obliged upon them, in their description as a collective group. So he (the Khalifah/deputy) is responsible over the implementation of the speech of Allah (swt):

الرَّانِيَّةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِئَةَ جَلْدَةٍ

The female fornicator and the male fornicator lash each one of them with one hundred lashes (An-Noor 2).

This is despite those being addressed are the collective of the Muslims and this is similar to His speech (swt):

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

And the male thief and female thief cut off their hands (Al-Maa'idah 38).

And so on. And no individual has the right to enforce the punishment or to apply the Hadd punishment upon any violator unless he has been deputised on behalf of the Muslims as a whole or by a person the Khalifah in his role as the deputy of the Muslims has entrusted to undertake it. Therefore it is the responsibility of the Khalifah to safeguard this section of the general public relationships and what this collective does as.

Allah (swt) has stated:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And you have in Al-Qisaas life, O those of understanding, so that you may attain Taqwa (Al-Baqarah 179).

2) Taking care of the affairs of the collective group in their description as a collective group:

It is well known that the collective group (i.e. the society) requires affairs and facilities or utilities that must be established amongst them and taken care of. These have been made obligatory by Allah (swt) upon the Muslims in their description as a collective grouping and He

(swt) has made it the responsibility of the caretaker of the collective and not from the responsibilities of the individual or the responsibility of a group of individuals. This is like bringing the public utilities like roads, town squares, schools and hospitals in addition to taking care of the interests like securing the means of communication like telegraphs and mail and the development of the natural resources and distributing them, which includes extracting the natural resources, minerals and oil amongst other materials. This also includes taking care of the wealth and public properties amongst other matters that relate to the facilities, utilities and interests of the people. So is it permissible for the individual or obligatory upon him to engage in the undertaking of these matters without holding any central responsibility over them. Have they been delegated on behalf of the Muslims or been delegated by the deputy of the Muslims (i.e. Khalifah) to undertake the caretaking of these matters? And when we present the components of the individual, then does knowledge over these matters and their undertaking fall within these components and do they represent a part of them? Does the correctness of the individual and his uprightness lead to the regulation of these relationships and does it lead to the securing of these utilities and interests? Or is it essential for there to exist a body or organ that has been delegated and entrusted by the one whom the Muslims have delegated and deputised in order to assume the responsibility of taking care of these affairs and to secure the Muslim utilities.

3) Protecting the security of the Muslims internally and externally:

Is it the responsibility of the individual to undertake the safeguarding of the internal security? So that they assume the role of the police and the judiciary and chase after the criminals and those who go outside of the law? Or is there a specific organ or institution that assumes this role? This is because it is known that within any society whatever

its level of elevation and the heights it reaches, that there will be those who violate what the people have agreed upon in terms of customs that have formulated laws that regulate their lives. And in the high probability of the existence of this reality, then it is necessary for there to be a specific body or institution present that spreads security and tranquillity within the hearts of the people by securing the safety and protection of them, their properties, possessions, dignities and rights. This in regards to the internal security and as for the external security, it is known as ‘Himaayat Ath-Thugoor’ (Protecting the areas where the enemy can attack from). This is because any political entity that occupies an area of land, with known borders, is surrounded by other entities and a natural result of that within the life of people and societies is for disputes and rivalries to occur, which could lead to the occurrence of wars and strife. It is like someone stated: ‘If you are not a wolf then you will be eaten by wolves’ so any society that is not capable of protecting its borders and vantage points by one means or another will be invaded by another state, divided amongst its neighbours or made to submit to the authority of one of them and there is no escaping from this. This is a sensed witnessed reality today as it has been throughout history, as this is the nature of people and societies. As such, is it from the individual’s components and makeup to be an army and to represent a force that is capable of protecting the borders of the political entity that he is a part of? If it is so, then this was not found in the study of the components of the individual and the factors that achieve his uprightness and soundness. Therefore the one responsible for safeguarding the internal security and protecting the borders externally is the one whom the Muslims have delegated and deputised on their behalf to undertake that which they have entrusted him with, in their description as being a collective grouping. As such he has the responsibility of preparing and readying the police and security institution or organ that safeguards the internal security and he is also responsible for the preparation and readying of the army and to deal

with the enemy. This is whilst it is the collective grouping of the Muslims who have been addressed with this in their description as a collective grouping when Allah (swt) addressed them with:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

And prepare against them all that you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy (Al-Anfaal 60).

4) The carrying of the Da'wah:

In regards to every ideological society and indeed every individual who carries an idea or an ideology that he believes in, this idea will not be able to remain imprisoned within the one who holds it. This is because the ideology carries within its folds and indeed its bases the obligation to spread it and the explanation of the manner of carrying it to the people, in addition to the manner of establishing it in the reality of their lives. This is because these are the components of any ideology as we have previously mentioned and explained where we stated that the ideology is an intellectual Aqeedah from which a system emanates. And we have also stated that it is a Fikrah (thought) about living and a Tareeqah (method) of implementation.

The Fikrah(thought) comprises of:

- a) The Aqeedah (belief) of the ideology (Mabda').
- b) The treatments or solutions that emanate from the ideology's Aqeedah that treat the problems of life.
- c) The carrying of the Da'wah to embrace the ideology and believe in it.

As for the Tareeqah (method) for its implementation and its preservation then we have stated that this comprises of:

- a) The preservation or safeguarding of the Aqeedah of the ideology.
- b) The manner of implementing every treatment or solution from amongst the solutions that it has come with.
- c) The manner of carrying the invitation to it to the people (or mankind).

The role of implementing the Ahkaam (rulings) of the Tareeqah, the implementation of its treatments and solutions, the undertaking of the burdens of the Da'wah, spreading it to the people and carrying it to the entire world is entrusted to the Khalifah and the institutions or apparatus that he appoints to deal with these matters, in his description and capacity as the deputy of the Muslims.

As such it is the ideology (Mabda') that has obliged the carrying (of the Da'wah) upon us and has defined and specified a manner for undertaking it and it has obliged those carrying it to make the people submit to its rulings and its treatments and that is only accomplished by way of Al-Jihaad. The ideology did not leave the style or way of spreading it to the individuals and their activities. This is the nature of the ideology and a basis from its fundamental bases is the obligation to spread it in accordance to a defined manner that it has specified. The carrying of the Da'wah to the people represents the basis of the relationship of the Muslims as a collective grouping with others from amongst the entities of disbelief that surround and neighbour the Muslims. So the foreign policy or the taking care of and fostering of the affairs of Islaam and the Muslims externally, which represents the relationship that exists between the Muslims and the entities of disbelief, is also taken charge of and entrusted to the deputy of the Muslims who acts on their behalf i.e. the Khalifah.

It is the ideology itself that has divided the world in to two households and lands, Daar-ul-Islaam (The household and land of Islaam) which is represented by the Khalifah and the Daar-ul-Harb

or Kufr (Land of war or disbelief) which is represented in all of the entities of disbelief. And it has divided these entities of disbelief further into the States that have a covenant (Mu'aahadah), those that are at war in actuality (Harb Fi'lan) and those who are at war by rule (Harb Hukman) and the relations of the Muslims with them are defined in accordance to what these categorisations dictate and oblige.

This is in line with what the Messenger of Allah (saw) proceeded upon throughout his life in regards to regulating the foreign relations, from the time that he laid down the very first constitution in Al-Madinah, until the time that he was raised up to Ar-Rafeeq Al-'Aalaa. So he made treaties on behalf of the Muslims, he took care of the non-Muslims under his authority and took the Jizyah from them and he made war with the neighbouring political entities and States in order to break the material obstacles that stood in the way of the spread of the authority of Islaam upon the people. His noble Sahaabah (rah) followed the same manner of politics and this continued until the last days of the Islamic State. So, is this the task of the individual and does it fall under the components that he is composed of or under the bases upon which his uprightness is established?

The above is a quick glance comparing the components that makeup the individual, to those that the society comprises of. However those who are not clear about this and are following the wrong path, may require many more details and clarifications until they can comprehend that the method of reforming the individual in order to reform the society is an approach that will never lead to the accomplishment of what they are working for. It will never lead to the correction and reformation of the society, the resumption of the Islamic way of life and the revival of the Ummah to the level that is befitting for her. This is because their method begins with the

individual and ends with the individual and does not go beyond that at all.

The single reason that has led to this great error is no more than an adoption of a bad understanding and the lack of a full comprehension of the reality that they wish to reform and correct i.e. they did not comprehend the components of the individual and the components of the society (and their differences). For this reason we hope that they revise their view in relation to understanding this reality and indeed it is easy to be able to distinguish between the reality of a society in a village with one thousands inhabitants and the reality of a ship with thousands of passengers. This is because the village is a complete society whilst the passengers upon a boat are a collection of individuals who do not represent a society.

And had the reality been as they have assumed and the society been merely a collection of individuals, then many societies would exist within a single society and the unity would be split up due to all of the political entities that would arise built upon this understanding.

And it is necessary to be aware of the fundamental principle that is required when issuing a judgement upon any matter and this is that it is essential to understand the reality and to gain a deep understanding of it before issuing the judgement and providing treatments and solutions for it.

And this issue was not restricted to one group alone from amongst those movements working to revive the Ummah but rather it affected numerous groups with different names and different methods. All of them proceeded along a single path that drew them to the incorrect understanding of the reality of the society and despite carrying different names and numerous methodologies none of them escaped from the line that we have finished discussing above. This is because

there are not many differences between them and all of them revolve around the components that the individual is composed of and the paths leading to his uprightness. This is whether they are from those who have focused on the acts of 'Ibaadah alone and prohibited the political work by calling to turning to Allah only through 'Ibaadah, or they are from those who look at all aspects of the individual or those who view that the method of reforming the individual inevitably leads to the correcting of the society and the establishment of the entity and State that will take hold of the responsibilities of the collective and restore their honour and glory.

It is strange in regards to them that they talk about reforming the society and establishing the State without possessing any clear vision about the well being or uprightness of the society because they did not fully comprehend its composition and they did not possess even the least of an image of the State that they wished to establish. All of this is despite the rational principle and indeed the obvious rationally accepted fact that states: 'The one who does not possess a matter or a thing cannot give it (to others)'.

As for the doubt in regards to the attention paid to the affair of the Daa'iyah (advocate) and the one who carries the thought of reform and works for it, then it can be added to say that the Daa'iyah or the one carrying the thought would represent a copy that is in line and harmony with the origin of what he carries from the Aqeedah and the thoughts that he is calling to. Otherwise he would represent only a portion of what he carries and he would cause offense to that which he is calling to. Therefore the issue revolves around the upright and believing structures and there is no room to target or exposes individual people or the behaviour of individuals. Therefore it revolves around which path they are following, the path of reforming the society or the path of reforming the individual? As for the obligation of the Daa'iyah being an upright believer then this is a

matter that is given and accepted and I do not believe that there is a Kutlah, Jamaa'ah or Hizb that does not take care and pay attention to the culturing of their members so that they are committed in deed to what they are calling (others) to and accept into their ranks those who are not in harmony with their thought and their Da'wah. Similarly it is necessary to regulate the conduct of the individuals by way of a culture that the Hizb, Jamaa'ah or Takattul has adopted and due to this it is not valid or correct for this doubt to be used by some to hide behind. This is like when it is said: "The Sahaabah (rah) used to say: We used to learn ten Aayaat and that by Allah we would not go past them and move on until we had acted by them'. And here I would like to ask: When were the Shari'ah Takaaleef (legal responsibilities) revealed and where are the actions and Takaaleef that have appeared in the Makkan Surahs? But rather the intended meaning of this statement from the Sahaabah (rah) is that they did not move on past these Aayaat until they had understood their meanings, memorised them and applied them to the reality in front of them that they had been revealed to treat whether they dealt with attacking the thoughts of disbelief, the leaders of disbelief or the corruption of the relationships existing between the disbelievers, as these were the subject areas that the Surahs and Aayaats were dealing with.

Therefore the issue at hand is related to which path these believing and committed structures and parties proceeded along and did they proceed along the course of reforming the individual or the course of reforming the society? This therefore is the issue. As for those who call to the reformation of the individual in terms of his Aqeedah and 'Ibaadah in order to arrive to the correction of the society and the building of the Ummah, the establishment of the State, whilst at the same time forbidding themselves from undertaking the political work and accounting the rulers, then their calamity was greater:

Allah (swt) says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَاهَا

Will they not reflect (and contemplate) upon the Qur'aan or are their locks upon the hearts (Muhammad 24).

We invite them to reflect upon the Makki Surahs that are at the crux of the issue and even the Madaniy Surahs if they wish. This is because the Makki Surahs are those which dealt with a similar the stage that we are currently suffering through, the stage of the absence of Islaam and the domination of the rulings of disbelief whilst the rulers are placed over the necks of the people. This is so that they can reflect upon the Surahs and the Aayaat and what they addressed in terms of subjects and solutions, so that they can see with their eyes and hear with their ears, in order for their hearts to become aware of the subject areas and thoughts that these Surahs and Aayaat addressed.

And by taking a simple look at these Surahs with aware hearts we find:

That they discussed and dealt with what the society possessed in terms of corrupted beliefs and false thoughts in their many different forms. They explained them and explained their falsehood whilst bringing proofs and clear evidence against them whilst presenting in their place the correct Aqeedah (belief) and the sound thinking. So it countered and opposed the false claims of the Arabs, what they believed in, what they practised in terms of worships and rituals and what their society included in terms of thoughts and concepts.

Sometimes it did this in a general manner and at other times it was detailed so for instance the Qur'aan addressed:

Their statement:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

And they say: What is there but our life in this world? We shall die and we live, and nothing but time can destroy us (Al-Jaathiyah 24).

Or their statement:

وَلَعِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ

And if you asked them: Who created the heavens and the earth? They would for sure say Allah (Luqmaan 25).

Or:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

We do not worship them except so that they bring us nearer to Allah in proximity (Az-Zumar 3).

Or in relation to their naming of the angels as being female:

لِيُسَمَّوْنَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى

They name the angels with female names (An-Najm 27).

Or in regards to their denial of creation:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

Or were they created from nothing or are they the creators (themselves) (At-Tur 35).

And the Aayaat that make evident the correct belief and the sound thinking are repeated in tens of Surahs and hundreds of Aayaat. They bring the attention to the workings of the heavens and the earth so that it is comprehended by way of transmission and clear evidence that this existence has a creator that created it all and that He is Allah (swt) with all of his attributes and names that he has described Himself with. As such the Aayaat addressed what the society held of false and invalid beliefs and thoughts by using the style of presenting the straight line in the face of the crooked one and by making judgement with the rationally accepted truths by challenging the disparities and contradictions in the society in terms of the corrupt beliefs and false thoughts. In our current time and age these corrupt beliefs and thoughts would be represented by those offered by communism and socialism, capitalism and partial capitalism, democracy, nationalism, regionalism and patriotism. So they clarified these beliefs and thoughts to the people and confirmed their falsehood whilst shaking the hearts of those who carried and believed in them. This was in order to replace them with the pure and clear Aqeedah of Islaam as was revealed by Allah (swt).

The Qur'aan addressed the corrupt relationships in the society, the false transactions and dealings, the incorrect behaviours and conducts and its bad norms and accepted practises. All of this appears clearly with complete clarity within a single Surah that does not require deep thought, reflection or sharp intelligence to see.

Surah Ma'oon:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يُحِضُّ عَلَى
طَعَامِ الْمِسْكِينِ (3) فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5)
الَّذِينَ هُمْ يُرَاءُونَ (6) وَيَمْنَعُونَ الْمَاعُونَ (7)

- 1) *Have you seen the one who denies the Recompense? – Aqeedah (belief).*
- 2) *For that is the one who drives away the orphan – Mu'aamalah (dealing) and relationship between the people.*
- 3) *And does not encourage the feeding of the poor - Mu'aamalah (dealing) and relationship between the people.*
- 4) *So woe to those who pray*
- 5) *[But] who are heedless of their prayer – Tbaadab and the relationship with the creator.*
- 6) *Those who make show [of their deeds] – Moral characteristic and relations with the people.*
- 7) *And withhold [simple] assistance - Mu'aamalah (dealing) and relationship between the people.*

Similar to this is repeated in tens of Surahs and it is difficult to find a Surah that does not contain it.

Like when Allah (swt) says:

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُواهُمْ أَوْ
وَزَنُوهُمْ يُخْسِرُونَ (3) أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5)

Woe to those who give less than due. Those who when they take their measure from the people take their full amount and when they measure out or weigh for them they give less (than the full amount). Do they not believe that they will be resurrected? On a tremendous Day. (Al-Mutaffifoon 1-5).

These verses address the general and public relationships that are tied to the Aqeedah i.e. the Day of Judgement.

And Allah (swt) stated:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (8) بِأَيِّ ذَنْبٍ قُتِلَتْ (9)

And when the newborn buried girl is asked. For what crime was she killed (At-Takweer 8-9).

This is amongst many other Aayaat that do not require a great depth in thought and reflection but rather require aware hearts and thinking minds alone.

The Aayaat exposed those who were responsible for the people's affairs meaning their leaders and rulers, the leaders of Kufr and the Awliyaa' of Shaytaan who stood in the face of the Da'wah in opposition to it and represented the heads of Kufr. So some were mentioned clearly by name, some were described by their description

or characteristics and some were mentioned in the context of exposing their actions or statements. And indeed most of what they would falsely claim was responded to.

So Abu Lahab was mentioned by name:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

May the hands of Abu Lahab be ruined, and ruined is he.

Al-Waleed Bin Al-Mugheerah was addressed by his description:

عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٌ

Cruel, moreover an illegitimate pretender (Al-Qalam 13).

And:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (12) وَبَيْنَ شُهُودًا
(13) وَمَهَّدْتُ لَهُ تَمْهِيدًا (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا
عَيْنِيًّا (16) سَأُرْهِقُهُ صَعُودًا (17) إِنَّهُ فَكَّرَ وَقَدَّرَ (18) فَقَتِلَ كَيْفَ قَدَّرَ (19)
ثُمَّ قَتَلَ كَيْفَ قَدَّرَ (20) ثُمَّ نَظَرَ (21) ثُمَّ عَبَسَ وَبَسَرَ (22) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ
(23) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (24) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (25) سَأُصْلِيهِ

سَقَرًا

Leave Me with the one I created alone. And to whom I granted extensive wealth. And children present [with him]. And spread [everything] before him, easing [his life]. Then he desires that I should add more. No! Indeed, he has been toward Our verses obstinate. I will cover him with arduous torment. Indeed, he thought and deliberated. So may he be destroyed [for] how he deliberated. Then may he be destroyed [for] how he deliberated. Then he considered [again]. Then he frowned and scowled. Then he turned back and was arrogant. And said, "This is not but magic imitated [from others]. This is not but the word of a human being. I will drive him into Saqar (Blazing fire) (Al-Mudaththir 11-26).

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا
 الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (79) الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ
 الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ (80)

*And he presents for Us an example and forgets his [own] creation. He says,
 "Who will give life to bones while they are disintegrated?
 Say, "He will give them life who produced them the first time; and He is, of all
 creation, Knowing."
 [It is] He who made for you from the green tree, fire, and then from it you ignite
 (make fire) (Ya Seen 78-80).*

Even those who would say falsehood against Allah in private and away from the ears of the Messenger (saw) and others were addressed and the Aayaat came to expose what they were talking about whilst establishing the truthfulness of the Prophethood of the Muhammad (saw):

An example of this from Surah Al-Mujaadalah:

أَمْ تَرَى إِلَى الَّذِينَ نُهُوا عَنِ التَّجْوَى ثُمَّ يُعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَنَسَ الْمَصِيرُ

Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination (Al-Mujaadalah 8).

The Aayaat also focused the attentions to the signs of Allah (swt) and directly addressed the intellects of people so that Imaan in the Qur'aan and the Prophethood would enter them, in addition to the absolute submission to what came in the Qur'aan, so that Imaan would be established upon the intellect and clear evidence.

The Aayaat addressed the true reality of the creation and the human being:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6) وَإِنَّهُ عَلَىٰ ذَلِكٍ لَّشَهِيدٌ (7) وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

*Verily the human is ungrateful to his Lord.
And verily he is a witness upon that.
And verily his love for wealth is intense (Al-Aadiyaat 6-8).*

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ

مَنْوعًا

*Indeed the human was created anxious.
If he is touched by evil he is irritable.
And when he is touched by good he is grudging (Al-Ma'aarj 19-21).*

These are amongst tens of Aayaat that explain the true reality of the human being and what he possesses in terms of drives, hungers (instincts and organic needs) and needs.

The Qur'aan also came with stories of the previous prophets to sufficiently fortify the will power and determination of the believers and sharpen them. And they explained to the Messenger (saw) that what he endured and was afflicted with, was part of the Sunnah (fixed way) of Allah in regards to His creation and what he was afflicted with was the same as what his brothers from amongst the Anbiyaa (Prophets) and Rusul (Messengers) were afflicted with before him.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Nothing is said to you except that it was said to the Messengers that came before you. Verily your Lord is the possessor of forgiveness and the possessor of a severe punishment (Fussilaat 43).

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

[This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change (Al-Abzaab 62).

And we conclude this section with His (swt) statement:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Verily this Qur'aan guides to the most suitable way (Al-Israa 9).

And His (swt) statement:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

*Do they not reflect upon the Qur'aan or are the locks upon their hearts
(Muhammad 24).*

There are those who have ignored this reality or not taken care to understand it but nevertheless fully comprehend that this society is a sick society and as such they go off on a search across the world for many different types of medicine. He is smitten and won over by what he hears and sees in regards to the progression, revival and flourishing that exists in the advanced world and so he rushes to take from that which has dazzled him. His sight has been blinded by its lights and the noise of the machinery and factories deafened his ears. So he rushed to imitate these people in their call and their systems of life and he considered this to be the treatment and cure for his society as it had been the reason and cause of the revival of these societies and nations. So the banners and chants were raised high presenting that which had been brought from outside so that it could be implemented and so that we can catch up with civilisation. So they declared a fierce war against the thoughts and concepts that existed in the society and their Ummah or against the norms and traditions. So they became enemies of the past of this Ummah including everything that was in it whether it was good or bad and this is because they viewed all of it as being bad. So they began to call for freedom and they saw that repression, deprivation and abiding by the norms and

traditions and the values that existed in the society as the cause of the decline of the society and its misfortune. And the call for democracy began and they did not know anything about it except that it was a foreign word that led to the revival of the West and the East and some began to reconcile between it and Islaam saying: 'That democracy is the method to bring Islaam into the life'. Others called for socialism or communism and they did not forget to try and reconcile between Islaam and socialism and would claim that Islaam is the source of socialism and that Abu Dharr (ra) was the first socialist after the Messenger (saw)! The communist parties would even open and begin their gatherings and meetings with the recitation of the Qur'aan Al-Kareem.

This was amongst a number of flowery slogans and expressions although we will not spend time refuting them all now. However it is enough to say to these that: Whoever invites to freedom then it is obligatory for him to know what this invitation means, what its features are and to ask whether it is applicable to the reality that we live in and is it suitable to treat it? And he must know if it is a system of life or a style from amongst the styles of regulating life? And is there a real meaning to this word or is it a huge lie that has no real existence in the entire world? And is it possible to apply this meaning upon the society despite all of the alterations that have been added to it that goes beyond its initial meaning? Is it not enough for one of them to look at any human or any society in the world, in the East or the West, to nullify from his mind that this meaning has any real existence in the world? This is because we find that every human lives in any given society according to a certain rule of life. He submits to the systems and laws and he is unable to behave with any behaviour apart from that which the law of that land permits. So every human is compelled to proceed and live within what the laws and systems of the land permit for him. He lives within them, whether it agrees with his desires or contradicts with them and so his

living is controlled by the law and if he does not restrict himself to it then he will be subject to receiving a punishment or penalty. Therefore the meaning of this word (Freedom) has no real existence at all anywhere.

And the one who calls to democracy must know that this word is hollow and empty and that its meaning has no real existence amongst any people or society. It only exists deep inside books, the lips of deceivers and those who have been deceived or amongst those who carry a meaning that is imagined in their minds which is not actually its true and real meaning. Can it be said that there exist a people, society or nation that lays down its own constitution and enact their own laws?! Rather they are not the source for a single article from the constitution or a single law from the laws. Rather a very small group or elite from amongst the people that does not number more than the fingers on the two hands puts down the constitution and similarly a small group enacts the laws whilst a minority elect the ruler. So there is no nation that puts down its constitution and there is no society that enacts its laws and there are no people who actually choose their ruler. So where is the application of the meaning that they have provided for this word: 'The rule of the people, by the people and for the people'? It is therefore another great lie and deception that must be comprehended.

And even worse than this are those who call for socialism and they do not distinguish between the abrogating of personal ownership and between what represents a specification of it in terms of quantity and manner whilst they are not aware whether preventing ownership of some materials and interests like the tools of production and there like, are restricted to the economic system or represent an entire system of life? If it does represent a complete system of life then what is its Aqeedah (belief)? And if it is merely an economic system then what is the Aqeedah that this system has emanated from?

So in regards to all of the above we say: Before calling for a certain solution or treatment you must be aware of what you are actually calling yourselves and your people to. Then if you find goodness in it for yourselves and your people then try and diagnose the sickness that is present in the society that you are living in or calling to correct and reform. Does the society fit with the treatment that you are carrying and have treated yourselves with, so that you can see whether you were cured by it or caused to suffer more by it?

Our Society:

The society that we are living in today is a society like any other and its components are the same as any society and its elements are the same as any other society. And what reforms any society will reform it and what corrects any society will correct it. However just as we have stipulated the obligation of knowing the reality that we want to judge upon and treat, it is also necessary to understand everything about it and to understand its circumstances, conditions and everything that is related to it. As such it is necessary to apply this principle upon this reality i.e. upon our society that we want to treat. Therefore it is not sufficient to know its components and elements so that we can go immediately to treat it. Rather it is essential to understand our society in a manner that removes any and every obscurity and throws a revealing light upon all of its aspects and dimensions. After the attainment of this understanding, will it be able to be said that the society is still established upon unified thoughts and sentiments and that the customs and traditions are still present? Or have they disappeared and been replaced by new customs, norms and traditions? And does the system that is applied upon it and safeguards its political unity, emanate from the Aqeedah of the people or does it oppose their Aqeedah and contradict it? And was the executive body delegated on behalf of the Ummah to apply this system upon them or do they represent a group who has merely grabbed the reins of power and authority? And is this authority tied to others acting as an agent to them or is it sincere to itself and its society? Or has everything faded away and our society no longer has any distinguishing characteristics or unity that gathers it together, where its thought is not in harmony with its emotion and its system does not have a relationship with its Aqeedah? All of this in regards to knowing and understanding the reality from all of its dimensions. As for understanding its circumstances, conditions and all that relates to it, then all that happens and exists in our society in terms of

circumstances and conditions must be paused at to examine, in order to explain them and remove the obscurities. This is so that we can understand them and remove all of the obstacles that stand in the way of providing a treatment to the society or prevent it from moving forward.

Our society and I mean the society that currently exists in the Islamic world, is like any society as it is established upon a collection of people who have permanent relationships existing between them, which is taken care of by the Nizhaam (system/regime) and its unity is safeguarded by it. However it is noticeable that in this society specifically the unity of thoughts within it has faded away in spite of the unity of the Aqeedah which is supposed to be the intellectual principle from which all of the concepts and thoughts emanate and are built upon. However this Aqeedah has not been taken as an intellectual basis and no longer acts as the basis of thinking for the majority of the people including their thinkers and educated. It is an Aqeedah that the people have inherited and it was not the result of a purposeful process of thinking and examination and was not the result of thinking and a rational conviction. In addition they killed it in terms of being a political Aqeedah and let it remain living as a spiritual Aqeedah alone. However it still remains pure and clear in its fundamentals despite obscurities that have become attached to some of its parts in addition to some distortions. This was especially the case after it had been distanced from the reality of life represented in the relationships between the people and the systems that governed the society and it was restricted to the spiritual dimension and distanced completely from the area of politics. For this reason it remained as a spiritual Aqeedah within the breasts of the people and it remained the basis for their religious beliefs and what related to the relationships of the individuals with their creator in terms of 'Tbaadaat (acts of worship) or in terms of the relationship of the people with themselves in terms of Akhlaaq (morals) or their clothing

and foodstuffs. For these reasons the effect of the Aqeedah remained restricted to the individual and it had no relationship to the life of the people, their (societal) relationships or the societal systems or the taking care of the (societal) affairs of the people. This restriction was complete, with the exception of some parts of the social system related to marriage, divorce, inheritance and Nafaqah (spending upon those you are responsible for) which became known as the Law of personal circumstance. Therefore the Islamic Aqeedah remained the source for this law whilst its affect ended in respect to the thinking of the people in regards to the affairs of the society and its issues.

Since the time when the society lost this intellectual basis (their Aqeedah), it has not carried a political Aqeedah which would allow the people to build their thoughts upon it and from which the systems of life emanate. This was despite the spread of certain philosophical opinions and capitalist and socialist thoughts and despite the presence of a group of thinkers and educated people who were imprinted with these opinions and thoughts. For this reason a unity of thoughts did not remain in the society and the productive way of thinking amongst the people became absent. At the same time, the environments were poisoned by some thoughts, like the thoughts of freedom, democracy and socialism amongst other opinions, thoughts, rulings and legislations that had no relationship to the Aqeedah of the people. Therefore we are certain that the unity of thoughts in the society has been broken up and disappeared.

As for the unity of the feelings and sentiments, which is the third basis from amongst the components of the society, then we have explained that the Mashaa'ir (feelings) are the natural result of the thoughts that the people carry and what is concentrated deep within them in terms of concepts. They get angry when these concepts are contravened and are happy when they exist and are pleased by what agrees with them. This therefore is the reality of the sentiments that

the people hold. Therefore built upon the absence of the unity of thought and existence of differing concepts, the unity of the sentiments also became absent. And due to the difference in the thoughts and their contradictions, the sentiments and sensations also became different and there no longer remained that which brought together the sentiments and feelings of the people with the exception of those matters that still remained connected to their Aqeedah like being Muslims for instance. As for other than that, then their sentiments were not stirred or their anger kindled when they saw the violation of the prohibitions of Allah or when they witnessed the ruling by other than what Allah (swt) has revealed or the existence of the open calls to atheism or licentiousness amongst many other matters. Indeed the situation has even reached the extent in some cities that celebrations and mourning (events of happiness and sadness) would take place at the very same time within the very same building without any of them taking into account the feelings of the others.

In the absence of the unity of the thoughts and the sentiments within the society, the 'Urf 'Aamm (public custom) was also absent, with the exception of some partialities. This is because the 'Urf 'Aamm (prevailing general custom) is only established upon the basis of a thought that the people believe in and affirm to the exclusion of other thoughts and the masses of the people commit to it like the concepts which regulate their conducts. They are concentrated within the people deeply and the feelings of anger and pleasure are moved in response to them until they reach the level of absolute conviction that has become a fully recognised norm (that the people are accustomed to). The origin of the thought has been forgotten or the evidence that it was extracted from or the principle that it was built upon it. Had this not been the case, then the people's conduct would have been regulated in accordance to it. It would have become a law which the people collectively would not accept to be violated and

would be angry about any violation of it. This is the type of norm that is deep rooted and has become concentrated within and amongst the people thus becoming an ‘Urf ‘Aamm (Public general custom) between the masses of the people.

So for example:

Abu Hurairah (ra) related from the Messenger (saw) that he said:

مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمِ ضَيْفَهُ

Whoever believes in Allah and the last day must honour his guest.

(Al-Bukhaari, Muslim, Imaam Ahmad, An-Nasaa’iy, Ibn Majah).

This statement is a thought and its source is the Wahi (revelation) that the one who said it believes in and is followed by those who believe in him. This is because it is a thought which its reality has been comprehended and Tasdeeq (affirmation) has occurred in respect to it, so that it has become a concept that regulates the conduct of the one who believes in it. As time progressed the issue of honouring the guest became a normal and regular matter, it proceeded with the people and regulated them so that it became an ‘Aadah (norm). Additionally this norm encompassed the masses of the people and they became accustomed to this matter until it began to run in their veins and to the point where nobody dared to violate it. If someone did violate it then he would be exposed to the anger, scorn and indignation of the people and he would be maligned by a number of accusations that relate to his dignity.

However if we were to ask the masses from amongst these people about the evidence for this ‘Urf (custom), the thought that it is built upon and the source of this thought, then you would not find except a very small number of people who are capable of providing its evidence, know its origin and the Hadeeth of the Messenger of Allah (saw) that it is based on. In addition, our society today is not governed by an ‘Urf (custom), thoughts do not prevail over it and their sentiments are not shaken by anything. This is the clear reality that is necessary to know and understand in relation to our society before laying down a plan for its cure and treatment.

In relation to the Nizhaam (system/ regime), it is the fourth basis from amongst the components of the society and the fundamental main pillar for safeguarding its unity and for looking after its affairs. So the main task of the Nizhaam in our current society is to preserve the fragmentation and division of the Ummah, by ensuring the continuance of these parts which are represented in scattered political entities. This is in regards to the statement that states that the Nizhaam represents the protector and safeguard of the unity of the society, however in our reality, it represents the very opposite of that. The regime in its current true reality and its relation to its connection to the Aqeedah of the people, we can say that it is a regime that has been imposed upon the people, it has no relationship to the Aqeedah of the people and it does not emanate from their customs, concepts and thoughts. Rather it is a capitalist system that has been imposed upon them and despite this they have nothing but obedience to the regime and abide by it. Their interests are tied to it, their affairs are governed by its dictates and the people have had their identities and residency defined by it and by the piece of land that they have found themselves residing in. So it has been imposed upon them and at the same time they are committed to its rules without paying any regard to whether they are in agreement with their thoughts or the beliefs that they believe in. For this reason we find that the vast majority of

the people point the finger of blame towards the standing regime and consider it to be the source of all corruption and the basis of every misfortune. They wish for it to be changed and indeed perform supplication to Allah (swt) for Him to change it and remove it from being over their necks. This is despite the absence of an alternative in their minds and indeed they have not even thought seriously about a replacement and alternative and this even includes those who are actively calling for the change. This is because as we have already mentioned, they do not have an intellectual principle (basis) to launch from and to take their thoughts and systems from. They also do not possess a productive way of thinking that they can utilise to understand the reasons and causes of the corruption, to define the objectives and to present an alternative or replacement. Therefore we find many and many indeed of these movements and political parties who are working towards changing the current standing regime and yet until now they have not placed within their programmes or methodologies an alternative that they want to change it to. Uprisings, coups and revolutions have taken place in the Islamic world targeting the change of the regime and even many of these revolutionaries and coup makers have reached the position of ruling. However despite this they were unable to change the system because they did not have an alternative. If any changes took place then they were merely to solve an immediate problem, or to bring a new matter that was taken from another society or they implemented a matter in response to the slogans that had been raised during the revolution. This is whilst the hero of the revolution who became the new president would feel a great deal of pride when changing the constitution of the State that he governs. He would be proud that the constitution which he had chosen for the people and imposed upon them was extracted and taken from the different constitutions of at least fifty-one states!

This therefore is the description of the three main components of our society, the thoughts, feelings and the systems. And it is a description of what has affected and caused our society to become like the water that has no colour and the smell that has no flavour. These are its fundamental diseases that have paralyzed its recovery, made its body sick and broken its ribs. If only the matter had remained restricted to this however the side (non-fundamental) diseases which have arisen from these fundamental diseases are no less than them in regards to the dangers that they pose.

The side (spin-off) diseases:

Indeed had the issue only remained with the damage and disruption caused to the fundamental elements of the components of the society it would have been serious enough. However the issue extended beyond this, to additional side diseases that were no less dangerous and serious compared to the fundamental diseases. This is because it is not possible to achieve the fundamental treatment unless these side diseases are removed first. This is because they represent a preventative barrier in the face of reaching the core and essence of the problem. Two factors have led to the accumulation of these diseases: The first relates to the leftover affects from the period in which the downfall of the Ummah took place and the second factor is the removal of the Islamic State, the control of the western states over our entire Islamic world and its direct or indirect ruling over us. These two factors did not stop and they were not restricted to one aspect of our lives but rather they had the greatest impact and indeed a complete affect upon the fundamental components of our society.

Due to these two main factors the Muslims were silent over the removal of their State, the tearing apart of their society and the end to their unity. And due to these two factors some corrupt thoughts entered into the society and some nationalistic, regional and patriotic sentiments manifested themselves within it. And due to these two factors the West was made the Ka'bah of the educated and the focus of their vision so that they became imprinted with its culture and adopted their belief or nearly adopted it due to our Lord's mercy. In addition these two factors led to the Islamic world becoming subservient to the systems of Kufr (disbelief) and their agents who they established upon the necks of the people to continue to implement their commands, foster their interests and fulfil their objectives. For this reason it is necessary to fully encompass these side diseases, completely comprehend them and then work to remove

them so that we are able to arrive at the core of the problem. This is done at the same time as efforts are expended to treat the main fundamental diseases.

The first factor: The leftovers from the time of downfall – The effect of the time of downfall upon the thoughts upon which the society is established.

The Islamic society fell to the lowest depths of decline when its sons began to help the disbelievers to remove their State and to tear apart their society in the First World War. And before this their decline had begun to take place quickly following the Mogul conquests. The numerous movements and many changes that happened to the society were not able to revive it or even halt its decline and this is because they did not comprehend the meaning of revival and did not understand the effect of the thoughts within the life of the people. Indeed they became even more stuck when they separated the power or potency of the Arabic language from the power of Islaam and they declared the closing of the doors of Ijtihad. So the minds froze and thinking based upon a firm fixed principle was taken away and as a result the Ummah as a whole became dominated by a mentality of imitation and following.

The eyes of the people were dazzled by the industrial revolution that occurred in Europe whilst the State and its officials did not take care of the intellectual or cultural dimension within the life of the people. They believed that the strength of the military and its power represented revival and the key to advancement. So the State poured all of its attention into the military aspect and when the conquests halted in the midst of Europe the state found that it had become a target and prey that is hunted. This was because it did pay attention at the time of its military strength to the internal diseases that were destroying it from the inside. And the simplest of examples to

illustrate the extent of the intellectual decline and the mentality of imitation is the example that we can take from the Khutabaa' (Khateeb) of the Masaajid whilst considering them to be leaders of thought within the Ummah. In the Jumu'ah Khutbah which is considered to be the political director of public opinion, the Khutabaa' would read Khutbahs from a book of Ibn Nabaatah in accordance to the number of weeks in the year and the occasions that occur in it. So they would address the occasion of the month of Ramadhaan, the merits of fasting, a Khutbah for the Jumu'ah of the orphan near the end of Ramadhaan, the Khutbah of Laylat ul Qadr, the months of Hajj and its merits, 'Aashoraa', Hijrah, the birth of the Nabi (saw) and the middle of Sha'baan and so forth continuing in this manner for the entirety of the year. So if this is the case in regards to the supposed thinkers in the Ummah and those who are responsible for directing the Ummah, then what will the case be in regards to the Ummah that is directed and led in this way? And if these Imaams were to be asked about a matter outside of these matters then they would only deflect it and divert from answering it.

As for the effect of the time of the Ummah's downfall upon their feelings and sentiments, then due to the absence of the live thoughts addressing and treating their problems from the basis of their Aqeeda, the Ummah became dominated a lot of the time by a large number of feelings and sentiments that were contradictory and in opposition to their Aqeedah. This included matters like the sanctification of shrines and the burial sites of those considered to be from the righteous Awliyaa and A'immah (Great Imaams) in which they bestowed upon them attributes and descriptions that even exceeded those of the Anbiyaa and Mursaleen. Some would even say that the Nabi did not reach his high status due to his own efforts but was rather sent by Allah and that his merit was diminished as he was revealed to, whilst these others (Awliyaa) have reached their heights due to their own efforts and what they did in terms of acts. They

made various statements which strongly encouraged the people to go to the shrines of these Imaams or Awliyaa or their students and their teachers. In addition they were affected by some Sufi feelings from the Hindu philosophy which called to detachment from the Dunyaa and the torturing of their bodies so that their souls could ascend to the heavens. In this era the group or category of Mashaayikh and Daraaweesh (Dervishes) appeared and it was said in regards to the person who did not have a Sheikh, that Shaytaan then was his Sheikh! There were many other feelings like this that led to the dulling (weakening) of the sensations of the people until they lost their sentiments related to the might and honour of Islaam and living by it, for its sake and for the sake of advancing it and the strength of its authority. Or in the very least they lost the sensation related to the obligation of making change whilst the feelings of the unseen Qadariyah (acceptance of fate) became terribly widespread and they would consider all that happened to them and what they suffered from as their Qadar (fate) and that they should be content with what Allah had decided for them. This was accompanied by the spread of the idea of waiting for Imaam Mahdi who had been entrusted and delegated to deal with matters of change. They said that it was necessary for the land to be filled with evil and oppression as this would speed up his appearance. In addition to all of this some patriotic, nationalistic, Madhabi and sectarian feelings also began to appear.

As for the effect of this period of the Ummah's downfall upon the system and those who were in authority over it, then for many centuries there were no notable changes in the regime or system and even if it some of the fundamental principles began to change and some western concepts that had been taken from them began to be included. The reason for this was the severe weakness that had overtaken the minds of the Muslims in regards to understanding Islaam and the negligence in respect to the Arabic language, which is

the language of Islaam and the language that Islaam cannot be understood except by it. In addition closing the door to the performance of Ijtihaad led to the rulings of the system being taken as rigid texts which fell short in respect to following up the problems of the time and in terms of the system being able to deal with them and treat them. This in turn made the people who were in authority and responsible for the system feel like they were in need of principles or laws to treat the problems of the time and deal with them. This feeling was encouraged and helped by the Fatwaa of the Sheikh of Islaam that stated: 'That which does not oppose Islaam is from Islaam', which led to the inclusion of a number of principles and legislations from Roman or French jurisprudence into the systems of the Muslims with the argument and under the pretext that it does not oppose Islaam and as such is from Islaam.

This was despite Islam being that which Muhammad (saw) came with as a revelation from Allah (swt). It either came in wording and meaning which is the Qur'aan or it came in a meaning that was expressed in the words, acts or silence of the Messenger (saw). What emanates from these texts (the Qur'aan and Ahaadeeth) in terms of systems and the rulings that are derived from them is Islaam whereas Islaam is not that which does not oppose or contradict Islaam. The deciding and only important factor therefore is the source of the matter and not its agreement or disagreement with it. So the permissibility of private ownership in the capitalist system does not mean that this is from Islaam because it does not oppose it. This is because freedom of ownership has made ownership permissible in the capitalist system which is a ruling of disbelief and product of the mind. However in Islaam the permissibility of ownership is a Hukm Shar'iy (Islamic legislative ruling) and the evidence for it is the text that the revelation has come with. Therefore the decisive factor is the source of the thing or matter and it does not lie in its expressed

wording, indicated meaning, the result that it leads to or its agreement or disagreement to it.

The above relates to the effect upon the system and the following will deal with the effect upon those who were responsible for the regime and in the positions of authority and ruling. The effect upon them is clear from their behaviours and the implementation of the system. This is because they are from the same society and share what it contains of diseases and ailments. Therefore they were not better off than the masses in regards to their understanding, awareness and comprehension of the responsibility and this included even the believers and pious from amongst them. They directed their focus towards the military dimension and material power in the best of cases but they were ignorant of what must lie behind every military force in terms of the intellectual revival and awareness upon the reality so that the Ummah as a whole would be behind every military force. For this reason the State and System were isolated from the society and the system and those responsible for it and their agents became to represent one thing in the Ummah's view whilst the Ummah represented another thing. This isolation increased until it transformed into mutual animosity and hatred, and each of them began to behave with the other based upon this view. So the rulers and their agents wanted to enforce their respect, appreciation and the implementation of their orders by the force of steel using every means of pressure and terrorising. As such they misapplied the generalities of the system and its partialities and they over burdened the Ummah with whatever they wished in terms of taxation. The Ummah therefore lived in terror of their rulers to the point where a person would say to his companion: 'Save Sa'd because Sa'eed had perished'.

This reality that came to apply upon those responsible over the system made it easier for those who wanted to bring down this entity

to do so. It also led the Ummah to search for those whom they can gather around to bring down the entity considering this to be the way of being saved and the path towards salvation. For this reason and with the help of that group who had received their education in London and Paris in addition to those who had sold themselves to Shaytaan due to their desire to attain the rule, gain a position or secure an interest, the West was able to move the Ummah by them, destroy the Khilafah, tear up and divide the Ummah and occupy the Muslim lands whilst portraying themselves as the saviours to the people. They were saving them from the oppression of the Turks and their despotism whilst carving the limbs of the lands to establish in their place pitiful states in which the West's agents and manufactured productions would be appointed as the rulers who would implement for them all that they wanted and fulfil for them all that they desired.

Colonialism:

Colonialism is the method of the capitalist ideology to spread and propagate it, and to bring it into the reality of life. This means the spread of its military, political, intellectual, economic and cultural hegemony and dominance. Just as it is the method for spreading the ideology and making it exist in the reality of life it is also a means for looting the natural resources of the lands, plundering their treasures and sucking the blood from the sons of the land. This is the fundamental method for propagating the capitalist ideology and it is the exact method that they have used for spreading their ideology within the Islamic world.

So they mobilized the armies, they made alliances and they subjugated the agents and those had desires from amongst the sons of the Ummah and they declared a war which they called the First World War. This is when all of the states of disbelief with the exception of Germany gathered together to destroy the Khilafah and remove the authority of the Muslims. After they accomplished that, they spread their military control over the Muslim regions. They divided them first so that their power and strength would be lost in case they realised the seriousness of what happened and the atrocity that they had helped to achieve or had been silent whilst it was taking place. Then after tearing up the regions and dividing them, they then focused on extending their political control and hegemony. So they established their agents and supporters as rulers over the necks of the Muslims who proceeded to be commanded by their commands and to implement all the policies that they desired. They placed their hands over the capabilities of the lands and their natural resources whilst they enforced the economic system that they wanted. These agents signed economic agreements that enabled them to obtain the resources including the despicable agreements in regards to the oil. They proceeded to extend their intellectual and cultural influence and

they entrusted their wardens to implement what they wanted so that the society could be built and the ideology firmly implanted within it openly according to the form that they wanted and by the amount that they wanted.

As the culture has the greatest affect over the human thought and influences the course of life, they focused upon enforcing their culture upon the people and they put down education and cultural curricula upon the basis of their philosophy of 'the separation of the Deen from the life' which represents their viewpoint in life. To speed up the concentration and spread of this they established schools and educational centres in every city, town and village. The fact that most of the towns and villages did not already have schools helped them and made this matter easier and this was the result of the bad caretaking of the people's societal affairs by the authority in the period of decline preceding the fall of the Khilafah. This made the people warm to the likes of these actions whilst they did not perceive the true intentions and objectives that lay behind them.

They enforced curricula that they had prepared upon the schools and educational centres and compelled them to stick to them whilst not allowing a single departure from the curricula and programmes that they had laid down. By taking a glance at the cultural curricula that they laid down we find for example the subject of Deen (Religion). So the colonialism did not prevent the teaching of the Deen and indeed they did the opposite by making it a fundamental subject in the schools. However they taught it in the manner that they intended for the Deen so the Deen had no input in political affairs and the affairs of life but rather it only related to the affairs of the hereafter and the relationship between the individuals and their Lord. The curriculum was therefore restricted to the beliefs, worships and morals and it was not permitted for this curriculum to include within it the political or economic systems or discuss political realities. So

the Deen is separated from politics and taken away from the State: 'Give to Caesar what is to Caesar and to Allah what belongs to Allah' whilst bringing the Deen into the matters of ruling instigates Fitnah (unrest) and wars and brings calamities and scourges! This is because Europe suffered from the interference of the religion and it pulled them into wars that lasted for hundreds of years and they did not revive or elevate except after they had taken the Deen away from politics and the State. This was how the curriculum for the subject of the Deen had to proceed. It was necessary for those entrusted with writing the details of the curriculum to stick firmly to this principle and this is what was obliged and enforced upon the people as a whole.

As for the subject of history, then the fundamental principle for it was to make the European history the example and model that needs to be emulated and the western personality the highest example that must be imitated. They claimed that 'In the West you have the best of examples' whilst pointing with their fingers to the reality of those lands which are elevated and revived. So the fundamental principle and basis for the history curriculum was established upon two points. The first: To provide a glowing and shining image of Europe, its revival, its history and its personalities including its thinkers. Secondly: They presented the history of the Islamic Ummah in the same way as the Orientalists presented it and wrote it. They therefore did not leave any incident of Fitnah that took place, or difference or struggle that happened over the ruling and authority except that they brought it out and made it prominent. They made the young Muslim feel shy of his history and would visualise the Battle of the Camel, of Siffeen and Marj Dabiq amongst others and the competing amongst the Khulafaa, the assassinations of 'Uthmaan, 'Umar and 'Ali (rah) amongst other matters that made the Muslims feel disdain and contempt towards these events and even from just hearing about them. This was so that the situation would reach the level where the

Muslim would not be able to view his history except through the glasses of this gloomy and dark image that had been presented to him.

As for the subject of the Arabic language they wrapped it in a nationalistic covering so that the nationalistic feelings would spread and their pride in Arabs and Arabism along with it. They sang the praises of their glories, they wrote books and articles and regulated the emotions and feelings to such a degree that due to their ignorance some began to view that the Arabs and Arabism held a greater merit over Islaam and that without it Islaam would not have spread and found a place within life.

These are some of the main subjects within the cultural curriculum and they are the subjects that have an effect upon the shaping of the 'Aqliyyah (mentality) of the person and the building of his personality. If we add to that the type of people that they appointed to implement these subjects, supervise over them and teach them, then this made the students as a result dislike the Deen as a result of the personality of the teacher and his behaviour and conduct. The students of the Arabic language would leave or indeed end their curriculums and graduated as foreigners to the Arabic language due to a combination of two factors: The corruption of the curriculum and the corruption of those who were entrusted over its implementation.

This was amongst other matters that led to the following results and consequences and these are what we mean by the western occupying influence over the thoughts of the society and its public opinion:

a) The existence of a large number of educated people, who had been educated with their culture, believed in the western Aqeedah and worked in accordance to its viewpoint and philosophy.

b) Making the return of Islaam to the reality of life and the return of the Muslim authority a far off matter whilst considering the call to that as mere fiction or a kind of madness and considering the call to Islaam as being reactionary and backward.

c) The concentration and focus upon the nationalistic or regional thinking and the spreading of malice and hatred amongst the sons of the one and same Ummah.

d) Putting the spotlight upon democracy and making it the goal that is called for and the aim that is worked for to achieve.

e) The spread of the ideas of freedom, general freedoms under slogans such as 'Freedom, justice and equality'.

f) The spread of various forms of socialist thoughts and what is attached to them in terms of meanings and interpretations.

g) And to satisfy the Muslims and mislead them they focused their viewpoints towards understanding the society as being made up of and consisting of individuals. So the call to return to Allah by the self reformation of the individual spread under the slogan 'Reform the individual and the society will be reformed'! This was accompanied by calls to gain closeness to Allah through acts of worship, recommended acts of obedience and praiseworthy morals. As a result of this many charitable, religious and moral associations were established upon this basis.

h) The prohibition of political work upon the Muslim due to considering politics as deceit and hypocrisy whilst Islaam is upright and clear and as such Islaam and politics do not meet and mix. In addition they distanced from the minds of the Muslims that politics

in Islaam means the taking care of the affairs of the people domestically and externally.

i) Reliance upon the foreigner to reach goals and achieve results.

This was in addition to the spread of defeatist thoughts and declined opinions like their misleading statements:

In respect to the Noble Aayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ

O you who have believed, upon you is [responsibility for] yourselves (Al-Maa'idah 105).

They took the meaning: Apathy and indifference to what happens in the public and general life.

The Arab proverb: 'The hand which you cannot resist, kiss it in submission, and then pray that it may be broken'.

Which carries the meaning: Submit to injustice and only resist it with empty hopes.

The expression: 'The month in which you do not have in it a reward, do not count its days'.

This expresses the meaning of apathy towards the public life i.e. there is nothing that you can do to change it.

The expression: 'The palm does not exchange blows with the punch (fist)'.

This reflects defeat and cowardice.

The expression: 'It is not Halaal (permissible) for the Muslim to humiliate himself and confronting the ruler is humiliation'.

This means that the political work is prohibited.

The expression: 'Approach the dog by his mouth so that I can take my requirement from him'.

This reflects weakness and hypocrisy.

The expression: 'Contentment with the state of the reality if it is not what you desire...?'

An expression to accept the reality of being subservient.

The expression: 'Take and demand'.

An expression reflecting the acceptance of partial solutions.

The principle: 'The middle solution'.

A western style used to solve problems built upon their Aqeedah.

These are a selection of opinions and thoughts amongst many that poisoned the society and were absorbed into the minds of the people until they became the measure for their actions and the principles for their thought. It therefore became necessary upon the one desiring revival to work to remove these effects, cleanse the brains and distance these defilements so that the purity can return to the Ummah and so that its mentality can be built upon the correct ideological bases.

As for the effect of the occupation upon the collective's (i.e. the society) sentiments:

They were able to sow the seeds of nationalism, regionalism, racism, tribalism, clanism, madhABIYah and sectarianism. They found a fertile

soil that grew and developed quickly and set alight feelings of hostility and hatred amongst the people. This was the tool by which they were able to gain control over everyone and they would feed all of the factions in line with their famous principle: 'Divide and rule'. The Ummah became many nations and a single people became many peoples and a single society became societies fashioned upon their desires and the feelings and sentiments of the people would not be agitated except in the way that had been drawn out for them to. This is from one angle and from another, they made their (the western colonist) personality the ideal and model personality within the breasts of the people and they made their lands and history the image of what the people look up to in awe of their greatness and majesty. They did this until it reached the extent that those who had been cultured with their culture and who believed in their belief proceeded along with the colonizer. They were imprinted with the colonizer's thoughts and as a result they became strangers in their society, they would look at their people in scorn and their Ummah in contempt whilst being ashamed of their history.

And at this point I will mention a story that happened with one of delegations of a group of very cultured people who visited China. They were received warmly, welcomed and were hosted with graciousness and honour. They increased their honouring of them and this went past the formalities by inviting them to their evening social activities and gatherings. In one of these even gatherings the Chinese foreign minister was present and he sat with them to honour them and to please them. He then began to talk about the hero and legend who had not even reached twenty years of age, the Muslim commander who conquered India and reached the borders of China. He then mentioned the dialogue that happened between the King of China and the young commander. The young leader Muhammad Bin Al-Qaasim said that 'Our Ameer has made an oath that he would tread upon the ground of China with his two feet'. The King of

China replied to him saying: 'Carry my greetings with you to him and what is light to carry but precious in wealth as a present along with a bag of soil that you can put underneath his feet and then he can step over it and fulfil his oath'. This is what the high Chinese official related however the respectable cultured delegation hid their faces in shame from this story and they began to attack Muhammad Bin Al-Qaasim severely describing what he did as barbaric colonialism asking why he had felt the need to attack China and what did he have to do with China? And why did the Arabs ever go out outside from the Arabian Peninsula?! This was the result of the colonisers mentality, its arrogance and style and this is what was represented in this respectable and cultured delegation. As a result of this the Chinese Official was furious and he stood up addressing the delegation with hatred and contempt whilst pointing to the head of the delegation who had been condemning Muhammad Bin Al-Qaasim and he said to him: 'Listen you so and so. Any nation that is ashamed of their history does not deserve to live'. He and those with him then left and the following day the delegation was made to leave China. This event was related by one of those attending who had been an ambassador representing his country at that time.

The above therefore represents the sentiments and feelings that were left within the breast of the people.

As for the effect of the occupation upon the System, then the System is represented by its constitution, laws and the executive body that is responsible for implementing and applying them upon the people i.e. the Haakim (ruler). As for the ruler, then the presence of the disbelievers did not disappear from the Muslim street until they were satisfied and reassured that there were guards present that would protect what they had cultivated. So they did not hand over the rule to their agents from amongst the sons of the Muslims until they were reassured that they were the best to safeguard their presence, secure

for them their interests and implement their policies. And that they were the most capable of taming the people and shaping them in accordance to the western viewpoint in life and the western culture, and that they were the most capable of carrying the society as a whole towards becoming a capitalist society in terms of its systems, thoughts and sentiments.

They made the basis of political work in the land a struggle for the position of ruling that takes place between a collection of their agents that would not change the rule but rather just lead to the changing of the ruler and replacing him. The best evidence for this is what we have witnessed in recent years in terms of political struggles, revolutions and coups, not one of which extended beyond the attempt to change the ruler. Many of these attempts were successful in terms of changing the ruler whilst keeping the same system. Indeed it is noticeable that the systems and most of the laws that were enacted since the occupation have not changed until now apart from some minor partialities that do not go outside of the fundamental principles and broad lines, and this is despite the fact that the ruler has been changed a number of times.

We still witness today in the society how political parties and structures engage in fierce political struggles which quite often reach the point of a bloody struggle. We see the programmes, manifestos and culture that they present (if they have even done that) and we see that not a single one of them exits from beautifying their programmes and manifestos with the words of democracy, freedom, socialism, republicanism and progress amongst other wordings by which they adulate their idols and by what they believe will bring them closer to the hearts of the people. However any system that is enforced upon a people in opposition to their belief or in contradiction to their thoughts and feelings, it is only natural and

obvious for it to be met by the scorn and hatred of the people and they will oppose if they are able to.

For this reason it was necessary to use the 'carrot and stick' policy and as such the policy and rule of repression, persecution, martial law, spies and informers were coupled with the securing of interests, trade representations, grants, loans and import licences. So the stick was in one hand whilst the carrot was in the other which added insult to injury whilst the states of disbelief wrestled over the lands and competed to extend their authority, widen their influence and secure their interests. Then America decided after the Second World War to break out of its isolation after it bore the brunt of the burdens of two wars and it saw that America was the reason for achieving the victory. For this reason America considered itself the legitimate and rightful inheritor of the British, French and indeed all western colonialism which had controlled the Islamic world prior to the war. However Britain and France decided to hang on to their presence and to hold on to their interests and influence and for this reason a hidden struggle between them commenced. So America utilised its international weight, financial pressures and its new agents whilst Britain and France utilised their agents from amongst the rulers and their supporters and helpers. So a bloody struggle occurred and the tools for the struggle were the sons of the Ummah, the fuel were their treasures and resources and the Ummah was afflicted by the fire or tribulations and internal wars. All of which happened in implementation of the desires of disbelief and the disbelievers and under the covering of freedom and liberation.

This therefore is the condition that our society has arrived at in addition to our Ummah and this is the huge legacy that those working to revive the Ummah must deal with. This is what we mean in respect to understanding the reality and gaining a deep understanding of it before attempting to correct it and before making

a judgement upon it. So it is not sufficient alone for the ideology to be clear in the minds of those who want to revive the Ummah upon its basis, to lead her in accordance to what it demands and raise her to the level and position that is fitting for her. This alone is not sufficient but rather they have to fully comprehend what the situation of the people is and what they are suffering from in terms of fundamental diseases and side issues. So how will they be successful if they do not comprehend from the ideology except its name and do not understand from the Qur'aan except its script and praise, and they do not understand anything from the goals and objectives that they are striving for except that they want an Islamic State and the return of the might and honour for the Muslims?

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

*Say its knowledge is only with my Lord. None will reveal its timing except Him
(Al-A'araaf 187).*

Proceeding upon the path of revival:

We have stated: It is not possible to bring the revival except after the human has understood the meaning or purpose of his existence within the life so that he is able to form the correct concepts about it. In other words: Until he is able to organise his relationships, define his conduct and satisfy his hungers and urges (organic needs and instincts). This must inevitably take place with other than him from amongst the people, other living creatures and the material things that he requires in life. This is because he is a human who lives amongst other people and other nations from amongst the different creations upon this earth within this vast universe. So how can he interact with the people or with other living creatures or material things to fulfil his needs and satisfy his wants if he does not possess a viewpoint for this life that he is living and if he doesn't understand this life and his position within it?

For this reason it is necessary for his answer to the meaning of his existence in the life to be preceded by a true knowledge and understanding of all of these things together. So he must have a fundamental thought about the human, the living creatures and the universe which means that he must have a fundamental and comprehensive thought for all of these things together. This fundamental thought will be the principle (or basis) of his thought and the place from which every concept about this life springs from, and it will be the regulator and organiser of every conduct and relationship. If he truly wants to revive and elevate to the status and level that Allah (swt) has honoured him with, to the level of the human being, he must possess this. This is where he elevates with that which Allah (swt) has bestowed upon him in terms of his mind, that is unique to him and differs from the other life components of his body that he shares in common with other existing things in regards to their material and elemental composition. However if he

wishes to remain forever attached to the earth, stick firmly to it and live in the same way as other living creatures like cattle for example, then he would be making his ears deaf to what he hears and his eyes closed to what he sees and he would have abandoned the blessing and favour that Allah (swt) had specified for him.

This type of person has been described by Allah (swt):

هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا
أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ

They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless (Al-A'araaf 179).

Or His statement (swt):

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ
(175) وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ
الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought (AL-A'araaf 175-176).

For this reason the one who desires revival must possess a comprehensive idea about the universe, the human and the life, and about what is before the life of this world and about their relationship altogether with what is after the life of the Dunyaa (world). Therefore they must possess an intellectual (rational) Aqeedah that forms the basis of their thinking and from which all of their systems and laws emanate. It will also define their viewpoint in life which means that it specifies for them the basis upon which they must interact and behave with the people and things that they come across within life. This is from one angle and from another angle this comprehensive thought must include bases that explain the manner of implementing these systems and laws, just as this comprehensive thought must include the method that explains the manner of bringing it into existence within life's reality and make it reach all people. In summary they must have an ideology (Mabda') that they are led by, lead with and lead others from mankind with. This therefore dictates that they should be in their collective, as if they are the live ideology that runs through the people. This is because they, their culture and conduct and behaviour represent the mirror of the image of the ideology that they carry and so that the thought that they are calling for is imprinted upon them. Similarly it is a duty upon them, whilst their work is aimed at reviving the Ummah and moving the society towards a better state and condition, to be knowledgeable of the reality that they are working in. They need the knowledge that will enable them to present a fitting treatment or a suitable prescription for every issue, incident or reality from the fundamental diseases or the side diseases which eat away at the Ummah's body,

tear apart the society and poison the atmospheres. Therefore it is not sufficient for the knowledge or what is being called for to be restricted to the Aqeedah and the understanding of its thoughts and rulings.

In regards to providing details of this we will say that the following is required from them:

It is well known that carrying the Islamic Da'wah is Fard (an obligation) upon every Muslim as it is a message that has been entrusted to be conveyed and spread amongst the people: <<**For Allah to guide one man by your hands is better for you than all that the sun has risen and set over**>> (As-Suyooti Al-Jaami' As-Sighaar Hadeth Hasan) and in another narration: <<**Better for you than what the sun has risen upon**>> as reported by At-Tabaraani from Ibn Raafi'.

And Allah (swt) said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided (An-Nahl 125).

However the issue is not one of just carrying a Da'wah alone but rather it is the issue of carrying a Da'wah for the sake of a specific objective which is to build an Ummah and revive her upon a specific basis and to establish a State that will make Islaam present in the

reality of life. With another expression it means the issue of making the Muslims aware so that they can implement a Shar'iy ruling which has been suspended, which is the giving of the pledge of allegiance to the Khaleefah.

The Messenger (saw) said:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مَيِّتَةً جَاهِلِيَّةً

<<And whosoever dies without having a Bay'ah upon his neck, he dies a death of Jahilliyah (Muslim)>>.

Therefore the Da'wah must be carried for a specific aim and the achievement of this aim is not possible by the individual work and by preaching and exhortation. As such it is essential for this work to be performed within a party bloc or structure (Kutlah) and the individual work must be distanced from the minds of the people. This therefore becomes the meaning of his existence in this life where he lives for the sake of this and for the sake of delivering the message and conveying it to the people and bringing it to the reality of life.

The one who wants to revive the Ummah must have an understanding of the ideology with its thought (Fikrah) and method (Tareeqah), where the Aqeedah (belief) is taken based on rational certainty (Yaqeen) and built upon the mind. He must understand that which emanates from the Aqeedah in terms of Ahkaam and solutions and have an understanding of the means and styles that lead to spreading it and conveying it to the people. This also includes understanding what this Aqeedah has come with and what emanates from it in terms of the rulings that explain the manner of safeguarding or protecting the ideology itself. He must also

understand the rules that explain the manner of implementing what the ideology has come with, in addition to understanding the specific manner of spreading the ideology itself, so that it spreads to all people and becomes dominant through the expansion of the Islamic authority (the ideology) upon the people and thus enabling them to believe in it.

The manner or Tareeqah (method) which enables the establishment of the ideology within the life must be known. This knowledge starts from the point (in time) when the thought first begins to exist within a person or a number of people which is followed by the establishment of a party bloc (Takattul) that is established upon this thought. This Takattul is therefore built intellectually or by the thought. The carriers of this ideology and the members of this party bloc (Takattul) are cultured with a specific unified culture so that each individual becomes a representation of the ideology. This is coupled with making contact with the people and calling them to the ideology, so that their trust and confidence is taken by way of the ideology. The ideology is then carried through interaction in order to reach the possibility of placing the rulings and solutions in the position of being implemented i.e. the reaching of the rule and authority. In this way the ideology is established in the reality of the life just as the Messenger of Allah (saw) did it. It is therefore necessary to differentiate between the manner of delivering the ideology to life i.e. to the rule, and between the manner of implementing the ideology and spreading it i.e. undertaking the actions of ruling with all of its Ahkaam in terms of safeguarding the ideology, implementing the solutions, fostering and caretaking the affairs of the people and carrying the ideology to the world by way of Al-Jihaad.

The Messenger of Allah (saw) proceeded in accordance to the first manner (or method) beginning from the time of the descent of the

Wahi (revelation) until the performance of the Hijrah and the establishment of the State which brought the ideology into the reality of life. He then moved on to the second part represented in the practical aspect of the method (Tareeqah). So he undertook the implementation of the Ahkaam (rulings) of this ideology and as a result he built the most elevated society that history has known and established a revival that the world has never witnessed an equal to. Therefore it is obligatory to make the Tareeqah (method) of the Messenger of Allah (saw) with both of its parts the same method by which the Da'wah is carried today, whilst maintaining clarity in regards to the difference between them, so that each part is placed in its right place and context.

By examining the Tareeqah (method) of the Messenger of Allah (saw) we find that he established a political bloc (Takattul) that was established upon the ideology i.e. upon a single Aqeedah and thought. This can clearly be seen in the words of 'Umar Ibn ul-Khattaab (ra) when he said: <There is no Islaam without the Jamaa'ah (collective), and there is no Jamaa'ah without Imaarah (leadership and authority), and there is no Imaarah without obedience>. This negates the individual work which is contradictory to Islaam in regards to realising a specific aim. So how can it be individual work, when the aim has been defined by the ideology and when the nature of the work dictates the existence of a Jamaa'ah (collective group) with a leadership? This does not however mean any group with any kind of leadership but rather it means a political group, in addition to a political leadership.

As for the requirement of the group (Jamaa'ah) to be political, then it is for the following reasons:

a) The aim which the party block came into existence for its sake and the Fard (obligation) that made its existence obligatory is the

changing of the society and to move it to a better situation i.e. to revive the society. The society is comprised of a collective grouping of people who are joined together by general or public customs and a system that regulates their affairs however these customs and system in our current reality are far below the appropriate level and as such the objective is to raise the level of these people. Therefore in this situation it is necessary to raise the level of their customs, their thoughts and sentiments and to change the corrupt system that they are regulated by. And it is necessary to replace this with a system that will rectify their affair which agrees with the Aqeedah and thoughts that they carry. It means changing the corrupt political entity, in addition to the thoughts and sentiments that the system is built upon and to then to put down a political entity that is fitting to take its place. Due to this it is necessary for this party bloc (Kutlah) that is working for revival, to be an intellectual and political entity, so that it is capable of achieving its aim and arrive at its goal. And this is due to the principle: 'The one who does not possess something cannot give it to others' (Faaqid Ash-Shay' Laa Yu'teek).

b) As for the actions that this party bloc (Kutlah) has to undertake in the process of bringing change and revival, then all of them are political actions. The process of changing the customs, traditions and thoughts that are dominant in the relationships between the people demands culturing the people with a political culture that encompasses all of the thoughts and Ahkaam (rulings) upon the basis of which the society is desired to be built. This means that the work targets the permanent relationships that have made the collective grouping of people a distinguished society whether these relate to the thoughts of ruling, economics, the social system, security, education or other than these and this is done via its intellectual leadership i.e. the Aqeedah. This means making the Aqeedah that the Ummah has believed in, a political Aqeedah, that deals with all of life's affairs and its internal and external relationships.

c) The Kutlah (party bloc) whilst it works to revive the Ummah is in opposition to the corruption of the relationships and the systems and laws that regulate these relationships. This means opposing the executive body that is responsible for the implementation of these systems and laws. As a result it is inevitable that the State will stand in the face of this party bloc to counter it and as such this represents the political struggle (Al-Kifaah As-Siyaasiy).

d) The Kutlah whilst it is working to revive the Ummah opposes the thoughts in the society that are in opposition to what it holds. It stands against the norms, traditions, concepts and other party blocs and parties that are in opposition to what the Kutlah holds of thoughts and concepts. This represents the intellectual struggle (As-Siraa' Al-Fikriy) between the Kutlah and others from amongst the people who carry the erroneous thoughts and corrupt opinions. This therefore is also political work.

e) His statement (saw):

مَنْ أَصْبَحَ وَلَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ لَيْسَ مِنْهُمْ

<<Whoever awakens and he has not concerned himself with the affair of the Muslims is not from them>>.

(Al-Haakim from Ibn Mas'ood (ra), Al-Bayhaqi, At-Tabaraani and Abu Na'eem).

Or his statement (saw):

مَنْ رَأَى سُلْطَانَ جَائِراً مُسْتَحِلاً لِحُرْمَاتِ اللَّهِ نَاكِثاً لِعُهُودِ اللَّهِ حَاكِماً فِي عِبَادِ اللَّهِ
بِعَيْرِ مَا أَنْزَلَ اللَّهُ وَلَا يُعَيِّرُ عَلَيْهِ بِقَوْلٍ أَوْ فِعْلٍ كَانَ عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ

<<Whoever sees an oppressive ruling making the prohibitions of Allah Halaal, breaking the covenants to Allah, ruling over the people by other than what Allah has revealed, and he does not work to change him by a statement or act then it is for Allah to make him enter his place of entry (i.e. Jahannaum)>>.

(At-Tabaraani in 'At-Tareekh', Ibn ul-Atheer in 'Al-Kaamil' and others from Al-Imaam Al-Hussein Bin 'Ali (rah)).

This is in addition to tens of Ahaadeeth that have made it obligatory upon the Muslim to engage in the ordering of the Ma'roof (the clear commands that have come in the Shar'a) and to forbid the Munkar (The clear prohibitions that have come in the Shar'a). These actions of ordering the Ma'roof and forbidding the Munkar are also political actions.

Also Allah (swt) said:

وَتَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ

And let there arise from amongst you an Ummah that calls to the Khair (good i.e. Islaam) and orders the Ma'roof and forbids the Munkar and those are they who are successful (Aali Imraan 104).

The first and foremost of those who need to be ordered with the Ma'roof and forbidden from the Munkar are those entrusted with the affairs i.e. the rulers. This also reflects the peak of the political work.

These are some of the obligating factors that require the Kutlah (party bloc), that is working to revive the society and Ummah, to be a political party bloc and for all of its actions and thoughts to be political actions and thoughts.

The Kutlah has to define its thought and objectives in a manner that gets rid of every obscurity and removes any vagueness. Additionally it must take extreme care to maintain the clarity of its thought and its purity and this is done by binding every thought, ruling or opinion to a Daleel (evidence) from the Kitaab, the Sunnah or what they both guide to in terms of evidence. This makes it apparent to those observing, that these thoughts, rulings and opinions are deduced from that which the Wahi (divine revelation) has come with. Similarly it pays extreme attention upon maintaining its purity by distancing any thought, ruling or opinion that does not emanate from the Kitaab and the Sunnah. So it removes that which has been attached to them in the period of decline or at any other time, in terms of rulings, opinions, thoughts, principles and beliefs that have no linkage to the Kitaab and the Sunnah or have an imaginary and falsely attributed linkage to them.

All of this applies to the clarity and purity, and in regards to specifying and defining the goals, and objectives of the Kutlah in addition to its thoughts, rulings and opinions, it is necessary to define the manner in which its actions must proceed in accordance to what is required. This means that it must adopt a practical principle for it, like: 'That every action should be preceded by thought and that it should be for a specific objective and in an atmosphere of Imaan'. This means that the thought is first and is followed by the action that

is done for an objective within an atmosphere of Imaan which refers to the thoughts that the Kutlah has adopted. These thoughts are practical and far away from being imaginary, fictitious or theoretical. This is because the thought that is detached from the action is imaginary, theoretical and philosophical and holds no real value or worth. Indeed the Muslim libraries have been filled with the like of these books as the Islamic library is the richest library on the face of the earth. For this reason the Kutlah's thoughts must be practical thoughts and these thoughts are taken to be worked with and acted upon. In addition, linking the thought to the action, without specifying an aim or objective for the action, means going around in an empty circle and the Ummah has already been exposed to this reality. There are a large number of preachers and guides who shout out loudly to the Ummah that they must fear Allah and return to their Rabb and despite this they have changed nothing from the Ummah's reality because they are calling without an objective. For this reason it is essential to define an aim for the thought and action and the basis of the objective or aim has to be defined and specified by the Aqeedah itself. All of this, the thought, action and the aim that is sought all need to be within the Jaw Imaani (atmosphere of Imaan). This is because the difficulty and ruggedness of the path and the force of the opposition could weaken the drive of the Kutlah and as such it is essential to return and seek refuge in An-Naasir Al-Mo'een (The supporter and helper) who is Allah (swt). This is so that the Kutlah's hand can be guided and its foothold made firm and this will not happen unless every thought that an action is based upon is tied to the command of Allah, where every Hukm (ruling) is connected to its Daleel (evidence) and to the Aqeedah. This is in line with the methodology of the Qur'aan in respect to the Aayaat containing Ahkaam and the Aayah ends by connecting the command to Allah (swt) and with a description that the ruling dictates.

So for example Allah (swt) stated:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

And the male thief and female thief, cut off their hands as a recompense for what they have earned, a punishment from Allah and Allah is 'Azeezun Hakeem (Al-Maa'idah 38).

This means that the thought, the action, the objective, the manner of reaching it and the principle from which they spring from are all put down similar to an engineering plan or blueprint. Its principle is the Aqeedah and it specifies the shape of the building and the manner of how it is established just like the work of the architect. This is because when he decides to build a building (i.e. when he specifies his objective), he lays down an engineering plan which is like a map that makes clear to him the nature of the land that he wants to build upon. It then makes clear the shape of the building internally and externally, the floors and wings that it will contain in addition to what he needs in terms of materials and how much it will all cost.

So when the Aqeedah has specified that it is obligatory for it (the Aqeedah) to be established within the reality of life and the Kutlah then commits to this objective, it becomes necessary for the Kutlah to possess a complete awareness of this objective. This is so that it can transfer this awareness to the Ummah and so that the Ummah can be elevated as a whole, work towards realising this objective and sense the progress of this work along the path. It is not permitted for the Kutlah to overlook its clarity or to confine it within the breasts of its leadership but rather it is essential to present that objective in its generalities and partialities in front of the eyes of the Ummah so it is made feasible to all of those who are working for it, supporting it and the people as a whole. These are those who we want to move

towards this objective, so that they can be acquainted with it and understand it whilst it is not allowed for them to be kept in the dark or for it to be over general. So for example, in the case where it is stated that the objective is to build the Ummah and resume the Islamic way of life and that this will absolutely not come except by the establishment of the Islamic State. This statement is general and is not sufficient as it is necessary for the Kutlah and the Ummah along with her to have awareness in regards to the meaning of building the Ummah and reviving her. This occurs by clarifying this meaning and explaining it to the people and this meaning is summed up as the Ummah's possession of an intellectual principle (or basis) and a productive method of thinking. And when we say: 'The resumption of the Islamic way of life' it is necessary to explain this statement clearly and what we mean by it i.e. that we as an Ummah return once again to the ruling by Islaam over the people's internal and external relationships. It means returning to the implementation and application of Islaam as it was implemented from the time of the Messenger (saw) until the last part of the Khilafah. Its process is one of resuming a life that had halted and it is not a new issue that is sought to be brought but rather the issue is one of resuming a life that has already passed by and been lived. And when this is said to them and it is explained that this will not occur unless the Islamic State is established and by giving the Bay'ah (pledge) to the Khaleefah, then it is necessary to make this objective clear and to make clear the consequences and results of its existence in regards to the existence of Islaam within the reality of life and in relation to the revival of the Ummah. Therefore it is essential for it to be clearly envisioned in the mind of the Kutlah just as it is necessary for it to be clearly perceived in the minds of the Ummah. It would then become necessary to define the meaning of the Islamic State, the principles upon which it is established, its pillars, its institutions and the systems that regulate it. In other words a complete engineers plan and blueprint needs to be drawn out to the point that all that remains is

to put the people in their places or positions. This means that the State's constitution in its generalities and partialities need to be clear and as clear as the sun when it is at its most visual setting.

As for calling the Ummah to a matter that she does not know or recognise, or to seek to move her towards a reality that she is ignorant of whilst seeking confidence, trust and support from her, then this is just pure fantasy and represents additional ignorance. It is also in opposition to the statement of Allah (swt):

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ

Say this is my way, I call to Allah upon clear sight (awareness), I and those who follow me and Subhaanallah and I am not from the Mushrikeen (Yousuf 108).

And it is an obviously accepted and known matter that the one who does not possess a matter or thing cannot give it or pass it on to others. From another angle it is also known, that in one single issue, there can on many occasions exist more than one opinion and that it is possible for these differing opinions to reach the point of being contradictory to one another. This can occur in the Usool (fundamentals) and Qawaa'id (principles) just as it can occur in the branches and partialities. For this reason the Kutlah must choose what it needs in terms of Ahkaam, opinions and thoughts which are adopted, proceeded with and worked with to see them implemented and this is so that two opposites or contradictory matters are not brought together. It is certain that the lack of defining the thought will lead to differences and contradictions between the members of the Kutlah and as such this could lead to the scattering of the Kutlah into multiple party blocs or wings and then nothing would bring

them together apart from the bloc's name. This is because it is possible for any opinion to be gathered around and for people to call for it and as such this would lead to the fragmentation of the unity of collective grouping. This therefore is enough reason for the adoption and defining of the thought, goal and path to be an obligatory matter.

For example, in Islaam there are a number of Fiqhi (jurisprudential) opinions related to the person of the Khaleefah which is the first pillar which the application of Islaam is established upon and for it to exist within life's reality. So there is an opinion that states: That any Muslim who fulfils the following Shuroot (conditions) can become a Khaleefah and that it is permissible for the Muslims to entrust him with their affair. These conditions are that he is Muslim, male, of sound mind, mature (in age), free and just and that each of these conditions has an evidence from the Kitaab and the Sunnah, and his lineage, nationality and the extent of his knowledge are not from these. There is another opinion within this issue that states: That it is obligatory for the Khalifah to fulfil these six conditions in addition to the condition that he is from Quraish with the evidence: <<The A'immaah (Imaams) are from Quraish>>. There is another third opinion that stipulates in addition to the six conditions that the Khaleefah must be from Aali Bayt (Ahl ul-Bayt/Those of the Nabi's household (saw)) based on the speech of Allah (swt):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification (Al Ahzqaab 33).

There is also a fourth opinion that states that it is obligatory for the Khaleefah to be a Mujtahid so that he is not subservient to the opinion of another Mujtahid so that the full authority does not rest in him. In light of this, if we were to suppose that the Kutlah had not specified her opinion in this issue and as a result all four opinions existed amongst the members of the party bloc, those attached to it and its supporters, and that a large number of the thinkers in it and its leaders gathered around these four opinions and each of them saw that his opinion was the correct one and that it is not permissible to give it up to follow another's opinion. Then if this party bloc was to reach the position of ruling and was in a position to implement the Ahkaam, thoughts and opinions that they held, which opinion would they then adopt? It is certain that each possessor of an opinion will attempt to oblige his opinion and resist the opinion of the other. And what will the result of this then be? It would lead to the splitting of this Kutlah and disagreement or even fighting between them (and their supporters).

For this reason and due to the Hukm Shar'iy that states: "The Hukm of Allah is one for each (one) person) and it is not many" the following applies. The Kutlah (party bloc) is analogous and similar to a person and it takes the same ruling as the single person in terms of legal obligation. Therefore it is absolutely not permitted for it to have multiple rulings, opinions, thoughts and beliefs. The necessary adoption of required thoughts, rulings and beliefs represents its true image, it serves as its spirit, its vital existence rests upon it and the confidence and trust of the people is taken upon it by way of clear understanding and the thoughts and opinions of the people are changed in accordance to it. In this way it is capable of generating these thoughts, rulings and beliefs as a public opinion so that they become the adopted customs and norms of the people which represent the fundamental pillars defining the society's composition.

The Kutlah must also engage with the corrupt thoughts and bad practises that are present within the society in order to remove them and to present an alternative to them. This requires knowledge of the corrupted thoughts, incorrect concepts and false beliefs that exist in the society so that they can be refuted, their corruption revealed and their falsity and weakness exposed. It is not valid to over generalise in this and merely state: 'Kufr (disbelief) is one Millah (religion)' despite this being correct, but rather it is essential to discuss every thought, opinion or belief in an intellectual manner making clear its error and to reveal its flaws. Yes indeed Kufr is one Millah, this is a firmly established truth and reality as the Deen cannot be partitioned, it is either Islaam or it is Kufr and there is nothing in between. However the issue here is not only about affirming a truth but it is rather about removing a corruption, erroneous matter and falsehood by making them clear, establishing argument against them by way of evidence and proof. Allah (swt) says in Al-Qur'aan Al-Kareem:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy (Al-Fussilaat 42).

By closely examining the Aayaat of the Qur'aan Al-Kareem we find that it dealt with every existing category of Kufr (disbelief) in a holistic general manner and also in detail, in addition to addressing what every group said or claimed and what they believed in. The Noble Aayaat descended to prove the falsehood of these statements and beliefs. The argument was established with definite evidence, upon the reality that was intended to be demonstrated, so that the belief (Imaan) of those who believed would be established by way of the mind and clear proof. The Noble Qur'aan did not find it

sufficient alone to demonstrate the Aqeedah of Islaam and explain what it comprised of in terms of truths and glaring proofs merely for the people to be then left to think about that. Rather it struck at the raw nerves of the people and attacked their beliefs, it dispelled their imaginary claims and made clear their foolishness and stubborn rigidity. The Aayaat addressed each grouping according to their reality in terms of the thoughts and beliefs that they held. Therefore it addressed the Arab Mushrikeen (polytheists) according to their different schools of thought and directions in addition to those who followed in them in respect to worshipping idols. It attacked the worship of idols and paganism relentlessly and reproached those who believed in it whilst making clear the feebleness in regards to this and the lack of using their minds, so that they could perceive that these idols and what they worshipped could not bring any harm or benefit. For this reason they were described as being like cattle and indeed even further astray than cattle. They were therefore addressing in a provocative manner and a way that struck at their raw nerves?

هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا
 أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ

They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless (Al-A'araaf 179).

Similarly the Qur'aan discussed every one of their thoughts whether it addressed those who denied the existence of Allah, or those who took their desires as their deity, or those who worshipped idols for the purpose of gaining closeness to Allah. It explained to them that idols had been worshipped in times that had passed by and mentioned the

idols worshipped by the people of Ibraheem (as), how he destroyed them and how they did not possess the power to defend themselves, just as it mentioned the idols worshipped by the people of Nuh (as) by name:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَـٰعُوثَ وَيَعُوقَ وَنَسْرًا

And they said: 'Never leave your gods and never leave Wadd or Suwa' or Yaghubh and Ya'uq and Nasr' (An-Nuh 23).

Just as some of the idols of Quraish were mentioned by name:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (19) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

So have you then considered al-Lat and al-'Uzza? And Manat, the third - the other one? (An-Najm 19-20).

In addition it discussed those who believed that they were divine or Godly as demonstrated in the example of the dialogue that took place between Ibraheem (as) and Nimrood or the discussion of Musaa (as) with Fir'awn:

Allah (swt) says:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحِبِّي وَيُمَيِّتُ قَالَ أَنَا أَحِبِّي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people (Al-Baqarah 258).

Therefore it can be noticed that the Qur'aan Al-Kareem did not restrict its address to one group whilst ignoring others and it did not group them altogether just as it did not find it enough to merely explain its thought, Aqeedah and what it wants from the people. Similarly the Qur'aan did not restrict itself to attacking religions and beliefs but went beyond this to address what they were saying, what they were doing and the relationships that regulated their lives. So in the time in which the religions were being attacked it also attacked their actions and characteristics which can be demonstrated in just one short Surah that encompasses all of this:

This is like when Allah (swt) stated:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يَحْضُ عَلَى
طَعَامِ الْمِسْكِينِ (3) فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5)
الَّذِينَ هُمْ يُرَاءُونَ (6) وَيَمْنَعُونَ الْمَاعُونَ (7)

*In the Name of Allah Ar-Rahmaan Ar-Rabeem
Have you seen the one who denies the Recompense?
For that is the one who drives away the orphan.
And does not urge the feeding of the poor.*

*So woe to those who pray.
Those who are heedless in their prayer.
Those who make a show of their deeds.
And withhold any small assistance (Surah Al-Ma'oon).*

And when He (swt) says:

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُواهُمْ أَوْ
وَزَنُواهُمْ يُخْسِرُونَ (3) أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ

*Woe to those who give less [than due].
Who when they take a measure from the people they take their full measure.
But if they give by measure or weigh out to them, they give less (than due).
Do they not think that they will be resurrected?
To a mighty day (Al-Mutaffifeen).*

And we should all read from the Noble Qur'aan so that we can ponder over the Aayaat and Suwar that were revealed in Makkah and how they addressed the society and what it contained of beliefs, norms and actions that existed amongst the Arab Mushrikeen. This is in addition to the manner it grabs the attention and the focus towards the Aqeedah of Islaam based upon clear argument and proof. It came proving that Allah (swt) is the Khaaliq (creator) of everything, that He (swt) caused the Qur'aan to descend, that He whom there is no Ilaaha other than Him sent His Messenger (saw) with the guidance and the Deen of truth, so that it prevails over every other Deen in spite of the wishes of the disbeliefs, and it came with proof leaving no question or doubt, in regards to the Day of Judgement.

Let us now also reflect upon how the Aayaat and the Suwar dealt with another category from amongst the disbelievers in respect to the

Ahl ul-Kitaab (people of the book). When it was required it would address them together along with the Arab Mushrikeen.

Allah (swt) says:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً

Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief] until there came to them clear evidence. A messenger from Allah reciting purified scriptures (Al-Bayyinah 1-2).

And His speech (swt):

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا
لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا
الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا
هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah leave astray whom He

wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity (Al-Mudaththir 31).

The Qur'aan also addresses the Ahl-ul-Kitaab collectively:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَعُوْلُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say: O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]. (Aali Imraan).

And it also addresses each one with a specific discussion and established evidence upon the falsehood of what one or the other of these groups said or claimed. It discusses Banu Isra'eel and addresses them with this title 'Yaa Bani Isra'eel' when the matter is connected to the claims and issues related to the Jews. It addresses their beliefs, actions, statements, what they invented to their Deen, what they changed in their books, the Anbiyaa' of Allah that they killed in transgression and hostility against them, in addition to what they would demand from them and how they were tested. They were mentioned to the point that twenty-seven Suwar (Surahs) made mention to them in a host of different contexts and realities.

And when the Qur'aan Al-Kareem addressed the Christians specifically, then it also mentioned what they invented and fabricated in their Deen and the changes that they made to their beliefs. It

addressed their different statements in regards to their beliefs about Allah (swt) and ‘Isa (as):

إِنَّ اللَّهَ تَالِثُ ثَلَاثَةٍ

Verily Allah is the third of three (Al-Ma'idah 73).

إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

Verily Allah is the Messiah son of Maryam (Al-Maa'idah 17).

Or those who stated that Al-Maseeh (‘Isa (as)) was the son of Allah. The Aayaat therefore reminded them of what he (as) came to them with, so that the proof and argument was established against them. It narrated to them the story of the birth of ‘Isa (as) in Surah Maryam and Surah Aali ‘Imraan along with the stories of Zakariyaa, Yahyah and Maryam in absolute detail that none could know them except the one who witnessed these events, whilst most if not all of the Arabs were completely ignorant of them.

Allah (swt) said:

تِلْكَ مِنْ أَنْبَاءِ الْعَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ

These are the news of the unseen we have divinely revealed to you. You did not know of them, neither you nor your people (Hud 49).

It mentioned the statements of the Jews in respect to ‘Isa (as) the son of Maryam (as) and mentioned what the Jews said about the Christians and what the Christians said about the Jews:

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ

And the Jews said: ‘The Christians are not upon anything’ and the Christians said: ‘The Jews are not upon anything’ (Al-Baqarah 113).

So it did not leave a matter except that it made it evident to them, refuted their arguments, dispelled their imaginary claims and then addressed each of them in turn making them aware that Muhammad (saw) had mentioned each of them in the Kitaab:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah and those who are with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its

offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the planters - so that Allah may enrage by them the disbelievers (Al-Fath 29).

The Qur'aan did not stop at what was present amongst them but rather went beyond that to address what took place between them in terms of the discussions they had, the statements they were making, the actions they were undertaking and the conspiracies that they were hatching.

When the Jews made the false claim that Ibraheem was Jewish and the Christians claimed that he (as) was a Christian, the falsity of what they were claiming was exposed in a short sentence:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Ibraheem was not a Jew and he was not a Christian but rather he was a Muslim Haneef and he was not of the polytheists (Aali Imraan 67).

And Allah (swt) also said:

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ

O people of the Book why do you argue in regards to Ibraheem whilst the Taurah and the Injeel were not revealed except after him. Will you not then reason?

This means that the religion of the Jews and the Christians came after Ibraheem (as) and how can it be possible for the one who came

before to follow those who came after him. Therefore the Aayah repudiated their argument which represented the heights of foolishness.

The Aayaat also mentioned what they had done in terms of killing the Anbiyaa' (Prophets), eating Ribaa (Usury) and Suht (Haraam sources), which they had been forbidden from. It also exposed their conspiracies against the Muslims. This is like the time when they said to a group from amongst them that they should become believers in Islaam at the beginning of the day and then become disbelievers at the end of the day, in an attempt to create doubt amongst the Muslims in relation to the truthfulness of the Prophethood of Muhammad (saw), in addition to exposing other conspiracies that they hatched.

And when a new group or category came into being, which had previously not been present within the society, it addressed them by way of revealing and explaining what lay inside of their hearts. So they were singled out in the Surah named after them: 'Al-Munaafiqoon'. They were mentioned, their characteristics were described and what they concealed within themselves was disclosed in a number of different places and Suwar of the Qur'aan Al-Kareem. So in the beginning of Surah Al-Baqarah for example the believers were mentioned in four Aayaat, the disbelievers were mentioned in two whilst the Munaafiqoon (hypocrites) were mentioned in thirteen Aayaat. It also mentioned their building of Masjid Ad-Daraar (Harm) and what they had conspired to do with it which led to the Messenger (saw) burning it down. Even if one of them was to utter some words Allah (swt) would expose that like the statement of Allah (swt):

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ

And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers. (At-Taubah 49).

Or His statement (swt):

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يُعْودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِاللِّئَامِ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي
أَنْفُسِهِمْ أَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبئسَ الْمَصِيرُ

Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination. (Al-Mujaadalah 8).

This is amongst many other matters addressed by the Qur'aan Al-Kareem, like those which gave encouragement and strength to the Messenger of Allah (saw) and the believers when they mentioned the journeys of the previous Prophets and what they encountered on their Da'wah paths.

Based on this short summary above, it follows that it is obligatory upon any group that claims to be working to revive the Ummah and elevate its status, to proceed along the same path that the Messenger (saw) trod and to launch into an intellectual struggle with all the conflicting thoughts existing in the society. This would not be possible at all unless they possessed complete knowledge and understanding of these thoughts and beliefs, so that they are capable of proving their falsehood and corruption of the opinions. And it is not enough to merely present what they hold and carry because this is contradictory to the method of the Messenger of Allah (saw) and the methodology of the Qur'aan of engaging in the intellectual struggle and by countering arguments with proof and evidence.

The Qur'aan was revealed and descended upon our Messenger (saw) in parts over a period that lasted twenty-three years. It was not revealed in one go but rather in accordance to circumstances, realities and conditions. Based on this it is obligatory upon any group that works to revive the Ummah to live with the events, realities and conditions so that it is capable of providing the Islamic opinion for every issue, incident or condition. Following and pursuing the realities and events necessitates knowledge and understanding of the reality or incident in a manner that enables the person to encompass what it includes of circumstances, conditions and what is related to it terms of reasons and causes in order for his opinion or judgement to be correct or close to correct. This demands a knowledge of our society firstly and then knowledge about the forces that are involved in the struggle within it, including the states that are competing for its resources and to spread their control and influence over it. We have strong evidence in the story of Abu Bakr (ra) when he wagered the disbelievers of Quraish in regards to the results of the war that was waging between the Romans and Persians in addition to what the Qur'aan mentioned in relation to that, in regards to the obligation of pursuing the realities and events. It is evident that the Messenger of

Allah (saw) and those with him represented a political Kutlah (bloc) which was aware of its reality and knowledgeable of its society, just as it was aware of all that surrounded it. So here we have Abu Bakr (ra) wagering upon a military and political matter and in relation to the two most powerful States in the world at that time, the Persians and Romans, a dialogue that was supported by the statement of Allah (swt):

الم (1) غَلِبَتِ الرُّومُ (2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ (3) فِي
بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (4) بِنَصْرِ اللَّهِ
يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

Alif, Lam, Meem.

The Romans have been defeated.

In the nearest land. But they, after their defeat, will overcome (be victorious).

Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice.

With the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

(Ar-Rum 1-5).

As for the internal situation, then how greatly was the reality exposed when the disbelievers of Makkah gathered to discuss and scheme amongst themselves and to draw out practical plans, whilst Allah (swt) was monitoring every move and statement they made. This was highlighted when the chiefs of Makkah gathered in Dar un-Nadwah and consulted one another in regards to the Messenger of Allah (saw) and his Da'wah. They discussed the issue of what they should say about him to the people and how they should respond and provide answers to the Arab delegations and visitors in the marketplace, the

market of ‘Ukaazh. The meeting was led by Al-Waleed Bin Al-Mugheerah the Sayyid (Master) of Bani Makhzoum who was also known as the Sayyid of Makkah. So they said: ‘O Abu-l-Waleed what should we say to the people?’ He replied: ‘Make your suggestions so that I can hear them’. So they began to suggest their opinions and Al-Waleed would reject them because they did not fit the reality. When they had run out of suggestions they then said: ‘You tell us then’. So he brought his eyebrows together and he began to scratch his head and pick his brain whilst walking back and forth across the space of the gathering place until he arrived at his words of deception. So he said that we will say that he is Saahir Bayyaan (A sorcerer or magician of words) and that by his speech a person is separated from his people and family.

As soon as this had taken place behind doors the revelation descended informing the Messenger of Allah (saw) of their scheming. So the Aayaat of the Qur’aan were revealed exposing their conspiracy and what had taken place amongst them in amazing detail.

Allah (swt) said:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (12) وَبَيْنَ شُهُودًا
 (13) وَمَهْدُتٌ لَهُ تَمْهِيدًا (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا
 عَنِيدًا (16) سَأَرْهِفُهُ صَعُودًا (17) إِنَّهُ فَكَّرَ وَقَدَّرَ (18) فَفُتِلَ كَيْفَ قَدَّرَ (19)
 ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (20) ثُمَّ نَظَرَ (21) ثُمَّ عَبَسَ وَبَسَرَ (22) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ
 (23) فَفَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (24) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (25) سَأُصَلِّيهِ

سَفَرٌ

*Leave Me with the one I created alone.
 And to whom I granted extensive wealth.
 And children present [with him].
 And spread out [everything] before him, easing [his life].
 Then he desires that I should add more.
 No! Indeed, he has been toward Our verses obstinate.
 I will cover him with arduous torment.
 Indeed, he thought and deliberated.
 So may he be destroyed [for] how he deliberated.
 Then (again) may he be destroyed [for] how he deliberated.
 Then he considered [again].
 Then he frowned and scowled.
 Then he turned back and was arrogant.
 And said: "This is not but magic imitated [from others].
 This is not but the word of a human being.
 I will cast him into Saqar (hellfire).
 (Al-Mudaththir 11-26).*

This is the level of Wa'iy (awareness) that is required in relation to the events and realities so that we are able to provide the ruling of Allah upon it or so that we are able to make clear to the Ummah the incidents that are occurring amongst them, or the conspiracies that are being hatched against them, or the obstacles that are being placed in front of the Da'wah, whether these are coming from the sons of the Ummah themselves, or from the enemies of the Ummah through the hands of the sons of the Ummah or directly from her enemies.

We have stated that the society is composed of its public general custom ('Urf 'Aamm) and the system. Just as it is an obligation for the Kutlah (party bloc) to engage and deal with the corrupt thoughts and the prevailing events in order to explain their corruption and reveal their falsehood, and to distance them from the life of the people and their thinking, it must also work to generate its thought

within the society to shape a public opinion upon it and to form the public and general custom ('Urf 'Aamm) in accordance to what the thought dictates. This is what it has to engage with just as it has to engage with the second pillar from amongst the components of the society, meaning the standing current system or regime that controls and regulates the relationships amongst the people and is responsible for taking care of their affairs. It is obligatory to reveal and expose its corruption and the falsity of its solutions and treatments, its bad caretaking of the people's affairs and its contravention and opposition to their Aqeedah and the rulings that accompany it. The bases that the regime and system are established upon need to be demolished whilst presenting the alternative and establishing the evidence for its truthfulness and correctness. The work presents the straight line against the crooked until the people lose their confidence in the regime and their support for those who implement it is taken away.

This is one angle and from another angle the Kutlah has to assume the responsibility of exposing the reality of those agents that the Kaafir has established over the necks of the people to protect his interests, implement his system and to spread his culture. This is so that their treachery to their Ummah can be proven and their agency and servitude to their enemy can be established. This would lead to the Ummah separating from them and indeed it would lead to them helping the Kutlah to get rid of them and take them away from the position of ruling. This is what we mean by Al-Kifaah As-Siyaasiy (Political struggle) and this in compliance to the Messenger of Allah (saw) and the application of his method which the Qur'aan utilised in this field and area. At the same time as it was making clear and evident the corruption of the Nizhaam (system) it was also making clear and evident the corruption of the rulers and their tyranny. Some of them were attacked by name, some were attacked by mentioning

their characteristics and some were attacked due to a statement they made or an action they undertook.

So Allah (swt) mentioned by name:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ
لَهَبٍ (3) وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5)

*Perish the two hands of Abu Labab (an uncle of the Prophet), and perish he!
His wealth will not benefit him or that which he gained.
He will [enter to] burn in a Fire of [blazing] flame.
And his wife [as well] - the carrier of firewood.
Around her neck is a rope of [twisted] fiber.
(Al-Masad).*

This was declared in spite of his status and the position of honour he held amongst Bani Haashim and the Quraish and no less was said in regards to the Sayyid of Bani Makhzoum (Al-Waleed Bin AL-Mugheerah) as quoted above, beginning from Aayah 11 in Surah Al-Mudaththir :

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

*Leave Me with the one I created alone.
And to whom I granted extensive wealth.*

Until Aayah 26:

سَأُصَلِّيهِ سَفَرًا

I will cast him into Saqar (hellfire).

And he is also mentioned in Surah Nun (Wal Qalami Wa Maa Yasturoon):

عُثْلٍ بَعْدَ ذَلِكَ زَيْمٍ (13) أَنْ كَانَ ذَا مَالٍ وَبَنِينَ (14) إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ
أَسَاطِيرُ الْأَوَّلِينَ (15) سَنَسِمُهُ عَلَى الْخُرْطُومِ

Cruel, moreover an illegitimate pretender.

Because he is a possessor of wealth and children.

When Our verses are recited to him, he says: "Legends of the former peoples."

We will brand him upon the snout (nose).

(Al-Qalam 13-16).

It also referred to Al-Akhnas Bin Shuraiq in Surah Al-'Alaq:

كَأَلَّا لَعْنُ لَمْ يَنْتَه لَنْسَفَعْنَ بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

No! If he does not desist, We will surely drag him by the forelock.

A deceitful sinful forelock (Al-'Alaq 15-16).

Just as it referred to others like in Surah Al-Qiyaamah:

أُولَىٰ لَكَ فَأُولَىٰ (34) ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ

Woe to you and woe.

Then again woe to you and woe! (34-35 Al-Qiyaamah).

This then is the Kifaah As-Siyaasiy (political struggle) represented in attacking the system and regime and making clear its corruption, attacking the rulers and exposing their treachery and revealing the plans and schemes of their masters. This political struggle is one of the most important actions that the Kutlah has to engage in because it is the way that the Messenger of Allah (saw) proceeded with and the path that his Rabb (Lord) Jalla Wa 'Alaa guided him to and commanded us to follow when He (swt) said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
 الْمُشْرِكِينَ

Say this is my way, I call to Allah upon clear sight (awareness), I and those who follow me and Subbaanallah and I am not from the Mushrikeen (Yousuf 108).

Therefore the path that leads to the achievement of the desired objectives is inviting to Allah upon clear sight (awareness) with the thought that makes its beliefs, thoughts, rulings, systems and laws evident and clear. It must possess a clear sight (Baseerah) upon its path where every one of its steps is known and the manner of implementing the thought and its Ahkaam is known. There must also be Baseerah (clear sight and awareness) in regards to the reality that the group is working to change where their knowledge encompasses all that is within this reality in terms of beliefs, thoughts and systems in addition to what it contains of customs and traditions. This is so that they can understand and know how to remove them from the people and so that they can firmly ingrain and implant the alternative beliefs, thoughts and rulings.

Al-Mu'aanah (suffering):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

In the Name of Allah Ar-Rahmaan Ar-Raheem

By time.

Verily man(kind) is in loss.

*Except for the one who believes and acts righteous deeds and enjoins to the truth
and enjoins to patience (Al-'Asr).*

When the revelation descended upon the Messenger of Allah (saw) for the first time, his wife Khadijah (ra) took him to see her uncle Waraqah Bin Nawfil to ask him about what the Messenger (saw) saw and heard. Waraqah said: 'Indeed this is the Naamoos (same Angel) that came down upon Musaa Bin 'Imraan. If I should remain alive till the day when you will be turned out then I would support you strongly'. The Messenger (saw) asked: 'O Uncle, will they drive me out?' He replied: 'Yes. Never did a man come with something similar to what you have brought but was met with hostility'.

The Messenger of Allah (saw) said: <<'The grinding wheel of Islaam is turning, so turn wherever it turns. Indeed the authority and Qur'aan will separate, so stick to the Kitaab (Al-Qur'aan). Indeed misguided and misleading leaders will take over your affairs. If you follow them then they will lead you astray and if you opposed them they will kill you. The Sahaabah asked: What should we do O Messenger of Allah? He (saw) said: Do just as the companions of

'Isaa (as) did. They were nailed to wood and they were split by saws. By the one in whose hand is Muhammad's soul, death in the path of Allah is better than living in disobedience to him>> (Related by Abu Nu'aim in 'Dalaa'il An-Nabuwwa').

Additionally Allah (swt) narrated the stories of the Prophets to the Messenger of Allah (saw) to make evident to him that which his brothers from amongst the prophets were exposed to in terms of repulsion, disbelief, denial and harm and how those men of great determination stood up to this. This was in order to strengthen the heart of the Messenger (saw) and make it firm.

Allah (swt) said to him (saw):

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

So persevere with patience like those Messengers who possessed firm determination (Al-Abqaaf 35).

This is because people are people and the work for change means that they will face and be exposed to the same as those who engaged in this work before them in the past. This will include being cast aside, being rejected, denied, repulsed and fought. In regards to this; the words that were spoken to Nuh (as) stand out:

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِرَأْيِنَا وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ

We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and who accept] at the first suggestion (without thinking). And we do not see you possessing any merit over us.

(Hud 27).

This is the very same speech that the Da'wah carriers of hear today.

Therefore those who are working to revive their Ummah, elevate their status and affair and change what is within it until Allah (swt) changes its reality:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنفُسِهِمْ

Verily Allah does not change what exists within a people until they change what exists within themselves (Ar-Ra'd 11).

It is obligatory upon those working, to fuel their determination and sharpen their wits so that they can counter their foe and defeat their enemies, whilst following the Messenger of Allah (saw) and relying upon Allah (swt). Allah (swt) has said in His Kitaab Al-'Azeez to remind the believers of what they will come across in terms of suffering and what they will face in terms of dangers:

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ
وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful (Al-Anfaal 26).

Indeed it is incumbent upon anyone desiring to revive the Ummah to take into account that which befell the Messenger of Allah (saw) and his noble companions (rah) , the extent to which Allah (swt) put them on trial and tested them and how they stood up to this. How they struggled with their Nafs and built it upon that which Allah (swt) had made obligatory in terms of knowledge ('Ilm) and action ('Amal). Knowledge of what is needed and what is being calling to, and action to bring that into the reality of life. This is performed with all that is demanded in terms of tenacity, perseverance and effort whilst taking all that comes in terms of trials and afflictions. This is because the preparation of the Nafs (elf) and placing it in the central position of responsibility and leadership for this Ummah makes knowledge of what this responsibility demands an inevitable and indispensable.

From amongst the greatest obligations that responsibility and leadership demands is the responsibility of attending to over one thousand million Muslims and the future responsibility of attending to the affairs of the entire world, so that the words of Allah (swt) can be realised:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

شَهِيدًا

And as such we have made you the best (just) nation in order for you to be witnesses over mankind and the Messenger a witness over you (Al-Baqarab 143).

From amongst the greatest obligations that responsibility demands is the acquisition of knowledge for what is required and needed. Otherwise how can the responsible person be responsible over a people if he does not know what this responsibility is and what it entails? And how is it possible for the people to be led by this

responsible person whilst he is unaware of what direction he should be leading them? The one who said: ‘The Ummah does not give its leadership to the ignorant or the coward’ spoke the truth. This does not mean however that the person should remain silent until he has knowledge about everything matter. Rather the issue from the perspective of the person revolves around making the firm resolution to know what is necessary to know and what he requires in order to fulfil his responsibility and to undertake the work in accordance to the knowledge that has reached him and he has understood. The Messenger of Allah (saw) used to convey what he heard from the Wahi (revelation) and what was revealed to him from His Rabb whilst not waiting for the completion of the knowledge and he continued in the Da’wah, conveyance and implementation for twenty-three years. He would convey the Aayah, Surah or Hadeeth as soon as the Wahi had descended and he (saw) said:

بَلِّغُوا عَنِّي وَاَوْ آيَةً

<<Convey from me and even if it is one Aayah>>

(Al-Bukhaari, Ahmad, At-Tirmidhi from Ibn ‘Umar (ra)).

And he (saw) also said: **<<May Allah illuminate the person who hears a Hadeeth from me and memorizes it so that he can convey it. It may be that a person who carries Fiqh (knowledge/understanding) conveys it to someone with more Fiqh than that person and it may be that the carrier of this Fiqh is not a Faqeeh (A knowledgeable person)>>** (Imaam Ahmad in his Musnad and At-Tirmidhi from Ibn Mas’ood (ra)).

This relates to an individual, as for the Kutlah, then it is also of its greatest obligations to understand and be aware of what it requires

and needs and to fully comprehend its responsibility, understand its position and the possibility of it taking the leadership over its youth, Ummah and even the world when it comes within the realm of its actual responsibility. This makes it essential and indispensable to put down a blueprint and complete detailed planning in regards to what it wants to culture and raise its youth with and so that it can earn the trust and confidence of the Ummah and lead her in accordance to the planning, whilst fully comprehending what is happening in the world around her in terms of realities and events. This is so that the Kutlah is capable of presenting suitable solutions and treatments that are sound and correct whilst realising that the realities and events are always changing and never stop changing. Adopting a position towards these realities and events whilst presenting solutions and treatments is a necessary matter in respect to following the example of what came in the Qur'aan. This is because it was revealed upon the realities and incidents, it exposed the schemes and conspiracies that were being hatched and it addressed what happened intellectually, to the extent that it even addressed the one who forbade another to perform the Salaah:

أَرَأَيْتَ الَّذِي يَنْهَى (9) عَبْدًا إِذَا صَلَّى

Have you seen the one who forbids, a slave when he prays (Al-'Alaq 9-10).

Therefore the Kutlah must openly express its view in relation to the events and realities and adopt the positions and stances that it is obligatory for it to take whilst not fearing the consequences or anything other than Allah (swt). As such the Kutlah does not sympathise with the ruler or adulate and fawn the leader and it does not remain silent over a Munkar (clear wrong):

Allah (swt) says:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you would soften/compromise [in your position], so they would soften [toward you] (Al-Qalam 9).

This is the meaning of the Nafs that strives with knowledge and patience in the face of all hardships. This is demonstrated in the examples of Bilaal Al-Habashiy and Khabbab Bin Al-‘Aratt (rah), who both endured severe beating and much suffering to the extent that one of them raised the issue of their suffering to the Messenger of Allah (saw) and he responded by saying: <<**I have hope in Allah that a girl will be able to travel between Yemen and Al-Furaat (Iraq) without having to fear anything but Allah and he sheep**>>. These were lessons that the Messenger of Allah (saw) inculcated into his Sahaabah (rah) so that they could be raised to the level of responsibility and leadership. As for his (saw)’s statement to the family of Yaasir:

صَبْرًا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ

<<**Persevere in patience O family of Yaasir for verily your appointed destination is Paradise**>> (Ibn Hisham).

Which was followed by the reply of Sumayyah in which she said:

كَأَنِّي أَرَاهَا أَمَامِي يَا رَسُولَ اللَّهِ

<It is as if I can see it in front of me O Messenger of Allah>.

So this represents another lesson, of a different kind, which relates to enduring the harm and persevering patiently in the face of hardships.

The following relates to the different types of suffering that are faced when engaging in this work:

1) The suffering resulting from hostility from the son, family and relatives:

The poet said: The Zhulm (oppression) suffered at the hands of those who are close (in relation) is more severe many times over.

This type of suffering is from the Sunnah of Allah (swt) in regards to his creation and He narrated upon His Messenger what had happened with the Anbiyaa' (Prophets) who preceded him. So there is the example of Sayyidunaa Nuh (as) who was put on trial and tested in respect to both his wife and son:

Allah (swt) states:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحَيْنِ فَخَانَتَاهُمَا

Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them (At-Tabreem 10).

And He (swt) says:

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ (42)
قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ
رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

And Nuh called to his son who was apart [from them]: "O my son, come aboard with us and be not with the disbelievers. But] he said, "I will take refuge on a mountain to protect me from the water." [Nuh] said: "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned (Hud 42-43).

And He (swt) revealed the stories of the different nations and what they did to the prophets who had been sent to them including what was narrated about Bani Isra'eel, what they did and how they killed the prophets without any right or justification.

This suffering is part of the Sunnah of Allah and He (swt) says:

فَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا

But you will never find in the way (Sunnah) of Allah any change, and you will never find in the way (Sunnah) of Allah any alteration (Al-Faatir 43).

And we also have our Messenger and our best example (saw) to see the extent of the trials that his own people chose to him put him through. There was his Uncle Abu Lahab and his wife, Quraish and their positions of hostility against him and all of the Arabs unified

against him as if they were shooting an arrow from a single bow. And here is the beautiful Du'aa of the Messenger of Allah (saw) when he returned from Taa'if after being rejected, set upon and stoned by the thugs of Bani Thaaqif:

“O Allah! To You do I complain of the weakness of my strength, of my helplessness and of my lowliness before men. O most Merciful of the merciful. You are the Lord of the weak and oppressed and my Lord too. Into whose hands have you entrusted me? Unto some far off stranger who receives me with hostility? Or unto a enemy whom you have empowered against me? I care not, so long as You are not angry with me. But Your favour is much more significant to me. I take refuge in the light of Your countenance whereby all darkneses are illuminated and all things of this world and the next are rightly ordered, lest You make descend Your anger upon me or lest Your wrath beset me. Yet it is Yours to reproach until You are well pleased. There is no power and no might except with You>>.

And by taking a glance at his Noble Sahaabah (rah) and the suffering and hostility they encountered from their children, fathers, mothers and relatives you will see the best of examples of this reality. So there was Abu Bakr (ra) who was put on trial by his father and son, Abu 'Ubaidah (ra) who was tested with his son, Sa'd Ibn Abi Waqqaas (ra) was tested with his mother and there was a large group from amongst them who had to perform Hijrah to Al-Habashah (Ethiopia) fleeing with their Deen. They did not have a helper or supporter from their families or relatives other than Allah (swt) and Allah is sufficient as a Wakeel.

This then is the very same that befalls the Kutlah and its Shabab in terms of suffering and what is needed of patient perseverance when being confronted by their family and relatives and the positions that

they must adopt in relation to this matter. So the individual or party bloc (Kutlah) cannot expect to gain the support and assistance except after enduring the tests and standing firm in the face of them.

2) The suffering and patience in respect to the people:

It is a natural and obvious matter to expect the people to be hostile to and stand in the way of any new idea that aims at changing the model and style of life that they are living and have adopted. They will naturally oppose anything which targets a complete change in the relationships that connect them together and upon the basis of which their society has been formed and their interests and systems have been built, in addition to that which their feelings and sensations have unified upon. And we have in the Messenger of Allah (saw) the best example of this reality as it wasn't his invitation to the oneness of Allah and His worship that stirred the anger of the Quraish and the Arabs. This is because there were others before him who used to do this like the Jamaa'ah Al-Hanafiyah (the monotheistic group) who included the likes of Waraqah Bin Naufil and Al-Qas Bin Saa'idah Al-Iyaadi who used to address the people in the market of 'Ukaazh and say: 'Qas swears by Allah, there is no sin in him, to Allah belongs a Deen that is better than the Deen that you are following'. Despite this the Arabs were not hostile towards him nor did not stand against him and this is because he did not stand in opposition to and challenge the relationships that existed between them, nor did he stand against their interests or their model of living.

However when they heard the Messenger of Allah (saw) saying to them: <<Say Laa Ilaaha Illallah and you will be successful>> and when they heard what came to him from the verses of the Qur'aan, they realised the consequences of that and it became clear to them that he wanted to change their viewpoint towards life, to demolish their present entity and to build a new entity upon a new basis and

upon a new viewpoint for life. This would lead to the end of their interests, their leadership and would make the sovereignty in ruling belong to Allah and not to them. As such their revolt, hostility and their efforts to finish off the Da'wah was based upon this realisation. The confrontation was between the Messenger of Allah (saw) and his companions (rah) on one side and the Quraish and the Arabs on the other side. The weak were tortured like Bilaal, 'Ammar, Yaasir, Sumayyah and 'Abdullah Ibn Mas'ood amongst many others (rah) whilst those who were able to made Hijrah like Ja'far, 'Uthmaan and Abdullah Bin Jahsh amongst others (rah) did so. And how beautiful is the description that the Lord of the worlds has given to this reality of suffering and the rewards of patient perseverance when he (swt) says:

وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ
وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful (Al-Anfaal 26).

The situation was such that it reached the point where the individual feared for his life and the Kutlah feared for its survival fearing that people would hijack it and remove it from existence. The Quraish allied with one another to boycott them and imprisoned the Messenger of Allah (saw), those who with him and those who supported him in the outskirts of Makkah. They were struck by everything that was conceivable and were opposed and stood against with every imaginable style.

The Kutlah or Hizb (political group) works to change the society, the standing permanent relationships that exist amongst the people, the system that regulates these relationships and the people's viewpoint in life. It then works to build a society upon new thoughts and sentiments, to make the relationships proceed in accordance to new laws and to establish a system that regulates the relationships upon new bases and principles. It seeks to take care of the people's interests by a new model and establish a new specific viewpoint in life that explains the meaning and purpose of their existence in life. It naturally follows that any Kutlah or Hizb that is undertaking all of these matters must realise and take into account that being cast out, boycotted, having their necks and sources of income cut represents some of what they will be afflicted with and suffer from whilst engaging in their struggle and work to generate its thought within the reality of life.

Allah (swt) says:

إِنَّمَا يُؤَفِّقُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Verily the patient will be given their reward without account (Az-Zumar 10).

And He (swt) describes them as:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except for those who believe and do righteous acts and enjoin one another to the truth and enjoin one another upon patience (Al-Asr 3).

Or as He (swt) said:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect Al-Kahf 28).

3) The suffering from the regime and the rulers:

The objective is to establish Islaam within the reality of life which means making the rulings of Islaam the regulator of the people's behaviour and conduct, in addition to making the Islamic rules the basis of what regulates the relationships that exist within the society. It also means making the sovereignty belong to the Shar'a (Divine Islamic legislation) and to carry Islaam to the world until the proof and argument has been established upon mankind and the people have been taken out of the darkness and brought into the light. This is what bringing Islaam into the reality of life means and what it means to build an Ummah, change what the society is upon and to establish a State that takes over the responsibility to apply and implement Islaam internally and to carry it as an invitation to the world.

The work aims to build an Ummah and to change the thoughts and sentiments that the society is established upon. This work means that the corruption of the standing relationships is made evident and clear

to the people, whether these are relationships that exist between the individuals amongst themselves or relationships that exists between the people and the executive body and authority, or the corruption of the relationships between the executive body and the other institutions and departments. If this work was undertaken and even if it was only undertaken by utilising the power of thought alone where the straight line is presented in front of the crooked line, this work would still unsettle and provoke those who have been placed in the positions of authority and are responsible for the implementation of the system. It will provoke their anger and push them towards attempting to finish off this Da'wah using many different styles to achieve this, the least and lightest of which is imprisonment. This is because they comprehend and realise that the existence and presence of this thought within the Ummah would mean for them the disappearance of their ruling authority and the end to their interests.

Fir'aun is an example of such tyranny and cruelty due to the oppression and suppression that he unleashed upon the people and due to what they suffered in terms of humiliation and contempt, to the point that he even demanded that the people worship him.

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

I have known of no other God for you (to worship) other than me (Al-Qasas 38).

The Lord of the worlds described him as being from amongst those who cause corruption on the earth and as a tyrant and oppressor. However despite that this Fir'aun accepted to fight proof against proof and evidence against evidence. Allah (swt) narrated what was upon the tongue of Fir'aun when he said:

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى (49) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى
(50) قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (51) قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ
رَبِّي وَلَا يَنْسَى

[Pharaoh] said: "So who is the Lord of you two, O Moses?"

*He said: "Our Lord is He who gave each thing its created form and then guided
[it]."*

[Pharaoh] said: "Then what is the case of the former generations?"

*[Moses] said: "The knowledge thereof is with my Lord in a record. My Lord
neither errs nor forgets." (Ta Ha 49-52).*

Following this Fir'aun met with his inner circle and advisors and they said:

قَالُوا إِنَّ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا
بِطَرِيقَتِكُمُ الْمُثَلَى

*They said: "Indeed, these are two magicians who want to drive you out of your
land with their magic and do away with your most exemplary way (Ta Ha 63).*

And they said:

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (36) يَا تُؤَكُّ بِكُلِّ سَحَابٍ عَلِيمٍ

*They said: "Delay him and his brother for a while and go out to the cities to
gather.*

Every learned, skilled magician will be brought to you (Asb-Shu'araa 36-37).

Then Fir'aun met with Musa (as) and said:

قَالَ أَجِئْتَنَا لِنُخْرِجَنَّكَ مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (57) فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ
فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى (58) قَالَ
مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى

He said: "Have you come to us to drive us out of our land with your magic, O Moses?

Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."

[Moses] said: "Your appointment is on the day of the festival when the people assemble at mid-morning." (Ta Ha 59).

How amazing is this dialogue that has come in Surah Ta Ha and took place between Musa (As) and this tyrant!

Subhaanallah, this Fir'awn who has been described with tyranny and ruthlessness accepts a battle of proofs and accepts for the evidences and proofs to be presented in front of the eyes and ears of the people. So if this was the example of the one described with oppression, suppression and arbitrary ruthlessness then what is the reality of the rulers presiding over the necks of the people in this day and age? The truth of the matter is that they are those who do not accept for even one rule or law to be criticised or allow any criticism of the system that regulates the relationships of the people. And what is the recompense for the one who does that except that he will be imprisoned, tortured, killed or driven from his home. This is the inevitable reality facing any Kutlah that is working to confront the

system and regime and there is no other way or alternative method that can possibly lead to the building of the Ummah, correct the society, change the system and establish the thought in life's reality.

This is because the society is established upon the permanent relationships that exist between the people and the criticism of any relationship is inevitably a criticism of the standing regime and system. Criticising the Nizhaam (system/regime) is part and parcel of the work that is attempting to remove it. However the work to remove the regime in the view of the ruler is a crime whilst the one undertaking the action in the view of the law is a criminal who deserves to be punished. The work that aims at changing the societal relationships necessitates that the corruption of these relationships be exposed, in addition to the corruption of the regime and system. For this reason suffering and patience is an obligatory matter and due to this the recompense is great and the reward is plentiful. The Messenger of Allah (saw) said: <<**The best of martyrs is Hamzah (ra) and a man who stands up to an oppressive ruler and is killed for that**>> and is there any better recompense and more plentiful rewards than being in the company or ranks of the master of martyrs, Hamzah Ibn Abdul Mutallib (ra), the lion of Allah and the paternal uncle of the Messenger (saw).

So how can we reconcile between two opposing and contradictory matters (the work of the Da'wah and personal safety and wellbeing)? The work means manifesting the Haqq (truth) and taking down the Baatil (falsehood) which means exposing the corruption of the current relationships existing between the people and exposing the system and regime that is responsible for applying these relationships. This is the same whether these relationships are economic, social or cultural. This is because the constitution and laws are what have specified these relationships and explained how they should proceed. This includes all what happens in the street to what words are

spoken, in addition to goods that are bought and sold, a house that is rented, goods that imported, a woman that is married, wealth or property left for inheritance, the running of a school and the subjects that are taught within it amongst many other matters. So all of these are relationships that are governed and regulated by the law and the ruler is the one who implements them. Therefore exposing any corruption in any of these areas inevitably means exposing the corruptions of the ruler and the bodies that are responsible for their implementation and this is considered a crime that leads to imprisonment or death for the one who has perpetrated it. On the other hand self preservation and safety necessitates abandoning and leaving this work. So how can we reconcile between this work and personal safety and wellbeing? Undertaking the work means prison and persecution whilst abandoning the work means sinfulness and earning the anger of the Lord of the servants.

Allah (swt) has commanded us with this work:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And let there be from amongst you an Ummah that calls to the Khair (Good) and orders the Ma'roof (the good) and forbids the Munkar (the bad) and they are those who are successful (Aali Imraan 104).

And he (saw) said: <<**You must enjoy the good and forbid the bad or Allah will make your evil ones dominate over you and then your best will make Du'aa and they will not be answered**>> (Al-Bazaar and At-Tabaraani in Al-Awsat). And he (saw) said: <<**The one who is silent over the Haqq (truth) is a Shaitaan Akhras (mute)**>> or in a wording that is similar. So how

do we reconcile between undertaking the work and imprisonment, or between obedience to Allah and our personal wellbeing and safety?

In truth the work necessitates suffering, perseverance and enjoining upon patience and it is this decision that will define the meaning of the person's life. The position he takes can either mean the greatest loss for him, if he decides to leave the work or it can mean the supreme success for him, if he engages in the work and enjoins upon the truth and patience.

And may Allah's mercy be upon the one who said: 'By Allah, if I was not to find resistance from my family and the people who are closest to me, and if I was not to find opposition and resistance from the people and if I was not opposed and fought against by the current standing regimes, then I would have doubted the very path that I was treading because my criteria and measure are represented in his words (saw): 'There is no rest after this day O Khadijah'. My only method is the method that he proceeded along in addition to what Allah (swt) has narrated from the lives and paths of the early Anbiyaa and Mursaleen and what they were afflicted with from their people and families. And how meaningful was the statement of Waraqah Bin Nawfil when he said to the Messenger of Allah (saw): If I should remain alive till the day when you will be turned out then I would support you strongly. The Messenger (saw) said: Will they drive me out? He replied: None have come with the like of what you have come with except that he was driven out'.

Allah (swt) said:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

[This is] the Sunnah (established way) of Allah with those who passed on before; and you will not find in the Sunnah (way) of Allah any change (or alteration) (Al-Ahzaab 62).

Allah (swt) says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you (Al-Baqarah 143).

And He (swt) stated:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ

You are the best Ummah raised up for mankind, you order what is right and you forbid what is wrong and you believe in Allah (Aali Imraan 110).

What type of Ummah is this Ummah of ours?

It is the Islamic Ummah and the evidence for this is what ‘Ali Ibn Abi Taalib (ra) wrote and was dictated to him by Muhammad the Messenger of Allah (saw) in the very first written constitution which the people signed upon when the Messenger of Allah (saw) made Hijrah from Makkah to Al-Madinah. The first article in the constitution provided the definition of this Ummah when it stated: <<**Muhammad the Messenger of Allah and those believing Muslims with him are one Ummah to the exclusion of all others**>>. This is the Ummah that Allah (swt) has made the Ummatan Wasatan (The best/just Ummah) meaning the best Ummah raised up for mankind. It occupies the centre stage in the world so that it can fulfil the mission that it has been entrusted with to bear witness over mankind which is exactly the same mission that the Messenger of Allah (saw) undertook. He was at the centre stage of this Ummah, he conveyed the message, fulfilled the trust, was sincere to the Ummah and performed Al-Jihaad in the way of Allah and gave it his all (saw).

He (saw) left in this Ummah a security to protect it from loss and misguidance as he (saw) said:

تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا أَبَدًا كِتَابُ اللَّهِ وَسُنَّتِي

<<**I have left amongst you that which if you hold on to it firmly, you will never ever go astray: The Book of Allah and my Sunnah**>> (Saheeh related by Al-Haakim from Abu Hurairah (ra)).

This is the witness (Shahaadah) of the Messenger of Allah (saw) upon his Ummah and his argument against them, so where is the witness

of his Ummah over the rest of the people? Indeed the Messenger of Allah (saw) cried when he heard the statement of Allah (swt):

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness (An-Nisaa 41).

And then he said to the one who was reciting: ‘That is sufficient’.

The Messenger (saw) assumed and took charge of this matter throughout his life until he was raised to the best company and this matter was then entrusted and left to his Ummah. So they rose up to this responsibility and Abu Bakr As-Siddeeq (ra) was the first to assume the leadership in this (after the Nabi (saw)). So he established the witness over the Persians and Romans and then he was followed in this by ‘Umar Ibn Al-Khattaab (ra) who in turn was followed by Khulafaa’ and leaders who firmly established the witness over the people of that time. They were the Ummah Wasat, the number one State and occupied the central stage in the world; they established the proof upon mankind and continued to convey that which the Messenger (saw) had started.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And we have not sent you except to the entirety of mankind as a bringer of glad tidings and a warner however most of the people do not know (Saba’ 28).

So the Ummah carried the Da’wah of Islaam and conveyed it to all of the nations of the world from the borders of China in the East to the

Atlantic Ocean in the west, from Turkistan, Samarqand and Azerbaijan through central Asia until it reached the gates of Vienna in the middle of Europe and from Gibraltar to Poitiers in France not far from Paris. This reality continued for as long as they were characterised with what Allah (swt) had commanded them with; ordering the Ma'rouf (good) and forbidding the Munkar (wrong). However after that they turned away from this, weakness crept in and they became distanced from that which they had been ordering and became closer to that which they had been forbidding. The flame of Imaan weakened within their breasts, they began to misunderstand their purpose in life and the meaning of being Muslims, their understanding of Islaam weakened and their thinking declined and indeed they declined in many areas. Therefore the diseases of division, backwardness and decline spread amongst them like those of nationalism, tribalism, patriotism, regionalism and clannism and so their State passed by them, their might was broken and their State was dismantled. Indeed they brought down their State and tore up the banner of their glory and presented themselves at the tables of the other nations taking from them anything they thought would mend their affairs.

And today we have inherited the results of this whilst what is required is for us to be Shuhadaa' 'Ala-n-Naas (To be witnesses over mankind). So is it possible for us to witness over mankind without first establishing Islaam in the reality of life? Is it possible to be witnesses over mankind without us first resuming the Islamic way of life or without a State that implements the Hudood, protects the boundaries, looks after the people's affairs, implements Islaam internally and carries Islaam to the nations of the earth so as to establish the proof and evidence over and upon them and as such becoming witnesses over them? This is the situation where the Da'wah of Islaam has reached all nations, the authority of Islam has spread over the earth, its rules have manifested and its beliefs and

thoughts have been presented clearly, so that no one will have any argument in front of Allah and this is the meaning of bearing witness.

We have inherited this predicament and we are more than a billion Muslims in more than fifty states and Islaam has no authority in any of them. Indeed it does not even have a presence in the general life of the people as the believers from amongst the individuals have restricted Islaam to the 'Ibaadaat and Akhlaaq (except for the one whom Allah has been merciful upon) and the societies are dominated by capitalist and socialist thoughts and defeated, hypocritical and apathetic opinions. They are plagued by and under the grip of patriotic, nationalistic and spiritualistic feelings and sentiments whilst the States are governed by capitalist and patchwork capitalist systems. An even greater calamity than this though is that all of these states without exception proceed in line with the commands of the disbeliever and his agents.

In addition, the politicians and political party blocs with their different directions compete and battle to attain cheap political gains and to realise temporary and selfish goals without fundamentally knowing anything about the revival and without seeking to clarify a path towards achieving it. They did not possess more than slogans for general unspecific thoughts and they did not present or put forward a method that would in the very least explain what they wanted the society to move towards and to revive upon its basis. Just as they did not clarify a methodology for this work and merely proceeded upon protests, the raising of slogans and inclining towards the rulers and fawning them or opposing them and being hostile to them whenever the situation dictated that, whether this was to secure an interest or to please, appease and satisfy the opinion of street at a given time. In doing so they taught the people that politics meant deception, misleading, hypocrisy and fawning in order to arrive at the goals and realise their hopes and aspirations. And even worse than

this, was their view that it was obligatory to seek the help and assistance of the disbeliever to realise their ends and aims and arrive at the purposes or in the very least they did not see anything wrong in doing that and without knowing that this meant political suicide.

This therefore is what we have inherited and this is the reality of the Ummah that we desire to work with in order to revive her.

The correct path:

We have explained that revival means the intellectual elevation and the enlightened thought is the thought that is characterised by comprehensiveness and depth. It encompasses all that is in existence (the universe, life and man) and this is in regards to the comprehensiveness of the thought. As for the depth, then this relates to the affirmation of the reality of this existence in terms of it being eternal or the creation of a creator). Based upon that, the revival cannot possibly be realised and achieved without a Mabda' (ideology) that is established upon an intellectual (rational) Aqeedah from which its system emanates, that manifests the intellectual basis in the life of the people in life, whilst defining the meaning and purpose of the human's existence within life.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth (As a monotheist), and I am not of those who associate others with Allah (Al-An'aam 79).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ
وَبَدَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims. (Al-An'aam 162-163)

This is the answer to the purpose and meaning of our existence in this life:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we belong to Allah and verily to Him we shall return (Al-Baqarah 156).

So it is the Aqeedah (belief) that is the basis of the ideology, the basis of the individual's life, the basis of the society's life and the basis of the life of the State. This Aqeedah is Imaan (belief) in Allah, His angels, His books, His Messengers and the Day of Judgement.

From this Aqeedah all of the solutions for all human problems emanate and are found. It explains for him the three relationships; the relationship with his Rabb (Lord) through 'Ibaadaat (acts of worship), his relationship with himself in terms of morals and manners and his relationship with others in respect to the Mu'aamalaat (societal transactions). Therefore our Sharee'ah (Divine law) has not left a single matter except that it has explained it and it has not left a single action except that it has made clear its legal ruling. This is because it is a complete code for life in which the person is held to account in relation to his adherence to this code and methodology in regards to all that he has done and accrued in this life:

Allah (swt) says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ حَسَنًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whoever does an atoms weight of good shall see it. And whoever does an atoms weight of evil will see it (Azz-Zalzalah 7-8).

And:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ
بِهِ اللَّهُ

To Allah belongs all that is in the heavens and earth and if you reveal what is within your selves or conceal it Allah will bring you to account for it (Al-Baqarah 284).

Similarly this intellectual Aqueedah has made clear that the main work of the human is to carry this message, to fulfil this Amaanah (trust) and to spread this Deen:

He (swt) said:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than the one who calls to Allah and works righteous deeds and he says verily I am of the Muslims (Fussilat 33).

And He (swt) says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided (An-Nabl 125).

And He (swt) said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say: "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jibad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people." (At-Taubah 24).

And He (swt) says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred (Al-Mujaadalah 22).

The Aqeedah of the ideology is not restricted to providing solutions and carrying the Da'wah but rather it has also explained the following and made it clear:

a) It explains the manner and way of bringing the ideology into the reality of life, the way of reviving the Ummah upon its basis and how to build a State that will bring it into the battlefield of life and carry it to the world. This is done by tracing the path of the Messenger of Allah (saw), his Seerah and the stages that he passed through.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا

Indeed in the Messenger of Allah (Mubammad SAW) you have an excellent model to follow for the one who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much (Al-Abzuab 21).

b) It also explained the method of preserving and protecting the ideology, safeguarding the Aqeedah and protecting the society and the State with Ahkaam (rulings) that reach the extent of killing the one who attempts to bring down this Aqeedah, society or State. The ideology has delegated the one who has been deputised by the Muslims to assume the role of implementing these rulings.

c) The ideology explained the implementation of the treatments and solutions and it did not leave them as advice, guidance and exhortations alone. Rather it commanded the head of state to implement these rulings whether these rulings relate to the 'Ibaadaat, Akhlaaq or Mu'aamalaat. So it commanded the implementation of the punishment upon anyone who falls short in the obligatory acts of worship like the Salaah, Sawm and Zakaah. In the same way it

commanded the implementation of punishment upon anyone who acts in a way that is contrary to the characteristics of Muslims and their moral behaviour, or the one who eats Haraam and drinks Haraam and it did not leave the person free in respect to the consumption of his food and drink.

Similarly it has imposed punishments that act as a deterrent for any contravention to the Shar'iyah related to safeguarding the lives of the people, their dignity, lineage and wealth or property. This is like the killing of the killer, the whipping of the slanderer of women (Al-Qaadhif), the killing of the married Zaani (Adulterer) and the cutting of the hand of the thief. It has also safeguarded the security and safety of the collective and provided them with peace of mind in their lives by imposing preventative punishments upon those who want to cause corruption and disruption in the earth. This includes the punishments of death, crucifixion, cutting of limbs and banishment from the land.

d) As for the carrying of the Da'wah, the Aqeedah has made it obligatory upon all of the Muslims and it has made it obligatory upon the one who has been deputised on behalf of the Muslims. It has obliged him to make ready the preparations of the army in order to fight the disbelievers so that the rule of Islaam is applied upon them or so that the relations of the Muslims with them are maintained in accordance to treaties or so that the Jizyah is taken from them, amongst other relations and arrangements that can take place. This has been explained and made clear in tens of Aayaat of the Noble Qur'aan and Ahaadeeth.

And in order for the elevated thought to be reached and revival attained, Islaam has specified the culture (Thaqaafah) that the Muslim has to be cultured with, in addition to the manner and way by which he must take and receive this culture.

As for the Islamic culture then this includes:

Firstly: That which the Islamic Aqeedah has brought like the Kitaab and the Sunnah.

Secondly: That which the Islamic Aqeedah was the reason for its study like the Arabic language.

In relation to that which has come from the Islamic Aqeedah then this is represented in the collection of texts that include the Book of Allah, its explanation and Tafseer, the explanation of its thoughts and rulings and the clarification of its proofs and evidences which leave no room for doubt. This is in respect to establishing that the Kitaab and the Sunnah are Wahi (divine revelation) from Allah and that which the Messenger of Allah, Muhammad (saw) came with, is also Wahi (divine revelation) from Allah (swt). This is in addition to other matters that the Aayaat and Ahaadeeth include and relate to.

As for that which the Islamic Aqeedah was the reason for its study, then it is known that the Kitaab was revealed in the Arabic language, that the Ahaadeeth of the Muhammad (saw) were spoken in the Arabic language and that it is not possible to understand them except with the Arabic language. For this reason the study of the Arabic language with all of its branches represents a matter that the Islamic Aqeedah was the reason for its study to take place.

In addition pursuing the events, understanding the reality and understanding all new matters so as to apply the Ahkam Ash-Shar'iyah upon them or to explain the ruling of Allah in respect to them or to expose their opposition and contradiction to the thoughts of Islaam and its rulings, then all of this is from the matters that the Islamic Aqeedah is the reason and cause for its study.

Also historical knowledge with its associated realities and events used to understand the reality of the Islamic Ummah throughout the times. This is to know and understand how the Khulafaa' implemented Islaam and to have knowledge of the lands upon which the banner (Raayah) of Islaam was raised and what resulted from that in terms of Islamic rulings. This is another area in which the Islamic Aqeedah is the cause and reason for its study.

Lastly, gaining knowledge and understanding the international reality, international relations and the events or incidents that surround the Muslim lands, is also considered to be from the matters that the Islamic Aqeedah demands to be studied. This is in order for the Muslims to be able to fulfil their role in life and for the Ummah to be a witness over mankind.

As for the method of acquiring all of this different knowledge, then it is necessary that they be acquired intellectually where they are crystallised into concepts that have an effect upon the conduct and behaviour of the people and makes them proceed along the correct path.

This is done as follows:

Firstly: The reality that is intended to be solved or treated is fully comprehended and perceived in a manner that removes any obscurity, vagueness, removes all ambiguity and is distanced from generalising and dubiousness.

Secondly: The reality of the texts or the thoughts and what they contain of meanings is fully comprehended in accordance to their literal, terminological (Istilaahi) or Shar'iyah meanings, and that the subject that they have come for is comprehended in a manner that

explains all that they contain in terms of 'Ilal (legal reasonings), Shuroot (conditions), Mawaani' (preventions) or Asbaab (causes).

Thirdly: For Tasdeeq (Affirmation) to take place in regards to them and that is done by measuring them in according to the Qaa'idah Al-Fikriyah (Intellectual basis), in other words the Islamic Aqeedah and what it has brought in terms of evidences and criteria (measures). This affirmation (Tasdeeq) takes place in a manner that transforms them within the human self from being thoughts (Afkaar) that have a reality, to being concepts (Mafaaheem). This means they are thoughts whose reality has been fully comprehended and affirmation has taken place in regards to them and as such they have an effect upon the individual's behaviour.

Fourthly: That these different types of knowledge are taken so that they are worked with and acted upon, and for them to be carried to the entire world.

Fifthly: All of this needs to be done with a stimulating, influencing and effective method. As for it being stimulating then demonstrating the reality in a way in which it becomes touchable to the person, stimulates and instigates the feelings, sentiments and sensations, and it strengthens the focus and attention to it. As for it being effective then this is because they are applied upon the reality in a precise manner and they are tied to the evidence from which they have been deduced from. So connecting them to the Aqeedah (the intellectual basis) that the person believes in, is what makes these concepts effective and what drives him towards action.

The natural result of following this method is that the productive method of thinking is generated within the Ummah which is built upon the correct intellectual basis and which leads to the revival and the intellectual elevation. In this case the thought cannot remain

imprisoned within the person and it is inevitable for its effect to manifest in life. This is because it has been acquired by a sound method as it has been taken by way of a full comprehension of its reality, the reality upon which it applies, and Tasdeeq has taken place in regards to it, in addition to it being acquired and taken for the purpose of acting upon it and not merely for the sake of intellectual postulation or for showing off. For this reason it naturally becomes a leader for the one who believes in it and the regulator of his behaviour and conduct. In other words it will be an intellectual leadership which the people are lead by and by which they lead others.

In this way their Aqeedah would be an intellectual basis (Qaa'idah Fikriyah) for them upon which their ideas about existence and life are built and it will also be an intellectual leadership (Qiyaadah Fikriyah) from which their systems and rulings emanate so that the people are taken out of the darkness and into the light by the permission of their Lord. They will proceed in the path of completion and towards perfection, the path of revival and elevation where the people understand the meaning of their existence and purpose in life.

This is revival and this is the way of reaching it and all praise belongs to Allah the Lord of the worlds.

O Allah, make us from amongst those who hear the speech and then follow the very best of it.